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the 1990s, the number of people in the UK who are aged 65 and over has increased from 10.5 million to 13.5 million (15.5% of the population).

There is a growing awareness of the need to address the needs of older people, and the Government has set out a strategy for the 21st century in the White Paper on *Ageing Better* (Department of Health 1999). This paper sets out the Government's vision for the future of ageing in the UK, and the actions that will be taken to achieve this vision.

The White Paper on *Ageing Better* sets out a number of key objectives for the future of ageing in the UK, and the actions that will be taken to achieve these objectives.

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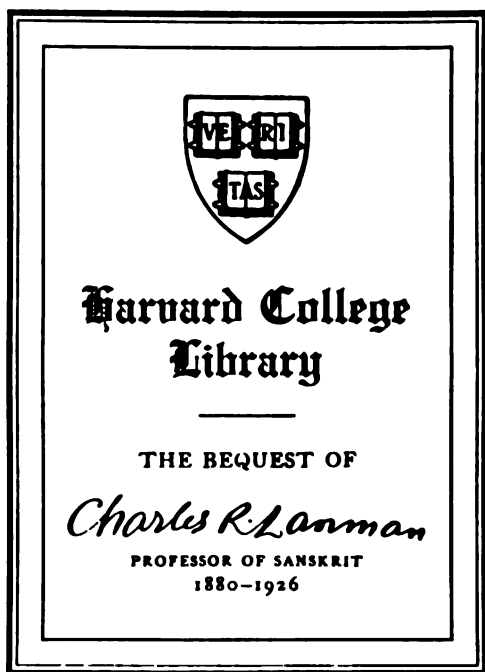
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A
PRACTICAL GRAMMAR
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ARRANGED WITH REFERENCE TO
THE CLASSICAL LANGUAGES OF EUROPE,
FOR THE USE OF
ENGLISH STUDENTS.

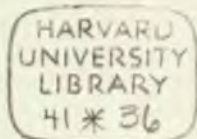
BY
MONIER WILLIAMS, M.A.
BODEN PROFESSOR OF SANSKRIT IN THE UNIVERSITY OF OXFORD, ETC.

THIRD EDITION,
MUCH ENLARGED AND IMPROVED.

Oxford:
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Lanman

PREFACE

TO THE THIRD EDITION.

IN putting forth this third edition of my Sanskrit Grammar I am bound to confess that the great general development of Sanskrit learning, since the last edition, has compelled me almost to re-write the work for the third time. Any one who compares the present Grammar with its predecessor will see at once the difference between the two, not indeed in its structure and arrangement, nor even in the numbering of the rules*, but in the fuller and more complete explanation of points of detail. Thanks to the criticisms of other scholars, (generally tendered in that tone of courtesy and spirit of humility which always characterize true learning,) I have been enabled to correct the errors which, notwithstanding all my efforts, unassisted as I was in the work of revision, crept into my last edition. But I dare not even now hope to have attained the standard of perfection. Sanskrit is far too vast and intri-

* In some few instances I have been forced to vary slightly the numbering of the rules; but as my edition of 'the Story of Nala' is more than half exhausted, and as Professor Johnson's references to my Grammar in his new 'Hitopadeśa' are to my present edition, the variation will not be of much importance.

cate a subject, and has still too many untrodden fields of labour, to admit of such pretensions. All I can with truth affirm is, that I have done what I could to bring the present edition up to the level of the scholarship of the day; and that if my life be spared to complete any further editions that may be required, it will be my duty to apply my energies again towards the same object.

In deference to the increasing attention given by Continental scholars to the study of the Veda, I have introduced more notices of Vedic peculiarities in the present work; and I have to thank my friend Dr. Kielhorn for his aid in adding to these notices, and in revising the proof-sheets as they issued from the press. Respect for the views of German scholars, to whose laborious research we English students of Sanskrit cannot be too grateful, has also induced me to make more references to the great native grammarian Páṇini, and generally to add more allusions to the technical phraseology of Indian grammatical writers than in my last edition.

Nevertheless, I do not venture to hope, that my method of teaching Sanskrit, addressing itself especially to the English mind, will ever approve itself to Continental students, any more than the Sanskrit Grammars published by German scholars commend themselves to my judgment. But doctors may disagree and yet respect each other's opinions. The public, at least, must be the sole judge of the merits of opposite systems; and harsh censure of each other's statements in publications which are competing for public favour, is not only unproductive of good, and unbecoming the character of true scholars, but discreditable to the quarter whence such censure emanates.

I therefore decline all controversy; nor will I enter on the profitless task of defending my own theories against the attacks of rival grammarians, but simply say that my sole aim as Boden Professor is the promotion of a more general and critical knowledge of the Sanskrit language among my own fellow-countrymen, to whose rule a vast Eastern Empire has been committed, and who cannot hope, except through Sanskrit, to know the spoken dialects of India, or to understand the mind, read the thoughts, and reach the very heart and soul of the Hindús themselves.

M. W.

OXFORD, June 1864.

ciples it is based; and in what relation it stands to the literature.

It might have been expected that in Sanskrit, as in other languages, grammatical works should have been composed in direct subservience to the literature. But without going the length of affirming that the rules were anterior to the practice, or that grammarians in their elaborate precepts aimed at inventing forms of speech which were not established by approved usage, certain it is that in India we have presented to us the curious phenomenon of a vast assemblage of purely grammatical treatises, the professed object of which is not so much to elucidate the existing literature, as to be studied for their own sake, or as ancillary to the study of the more abstruse work of the first great grammarian, Páṇini. We have, moreover, two distinct phases of literature; the one, simple and natural—that is to say, composed independently of grammatical rules, though of course amenable to them; the other, elaborate, artificial, and professedly written to exemplify the theory of grammar. The Vedas, indeed, the earliest parts of which are generally referred back to the 12th or 13th century B. C., abound in obsolete and peculiar formations, mixed up with the more recent forms of grammar with so much irregularity as to lead to the inference, that the language at that time was too unsettled and variable to be brought under subjection to a system of strict grammatical rules; while the simplicity of the style in the code of Manu and the two epic poems is a plain indication that a grammar founded on and intended to be a guide to the literature as it then existed, would have differed from the Páṇiníya Sūtras as a straight road from a labyrinth.

What then was the nature of Páṇini's extraordinary work? It consisted of about four thousand Sūtras or aphorisms, composed with the symbolic brevity of the most concise *memoria technica*. These were to the science

of Sanskrit grammar what the seed is to the tree, the bud to the full-blown flower. They were the germ of that series of grammatical treatises which, taking root in them, speedily germinated and ramified in all directions. Each aphorism, in itself more dark and mystic than the darkest and most mystical of oracles, was pregnant with an endless progeny of interpretations and commentaries, sometimes as obscure as the original. About one hundred and fifty grammarians and annotators followed in the footsteps of the great Father of Sanskrit grammar *, and, professing to explain and illustrate his dicta, made the display of their own philological learning the paramount aim and purpose of their disquisitions.

It cannot be wondered, when all the subtlety of the Indian intellect expended itself in this direction, that the science of Sanskrit grammar should have been refined and elaborated by the Hindús to a degree wholly unknown in the other languages of the world. The highly artificial writings of later times resulted from such an elaboration, and were closely interwoven with it; and although much of the literature was still simple and natural, the greater part was affected by that passion for the display of philological erudition which was derived from the works of Páñini and his disciples. Poetry itself became partially inoculated with the mania. Great poets, like Kálidása, who in the generality of their writings were remarkable for majestic simplicity and vigour, condescended in some

* It should be stated here, that Yáska, the well known explainer of the Vedic dialect, was doubtless earlier than Páñini, who is himself now generally placed in the middle of the 4th century B. C. Páñini, moreover, mentions the names of at least ten grammarians older than himself. The most illustrious followers of Páñini were, 1. Kátyáyana, who wrote the Várttikas or Supplementary Rules. 2. Patanjali, who wrote the great commentary on Páñini (Mahá-bhášhya), in which he often criticises the criticisms of his predecessor Kátyáyana. 3. Kaiyata, who, in his turn, commented on Patanjali. Vopadeva, a great authority in Bengal, lived probably in the 13th century of our era.

of their works to humour the taste of the day by adopting a pedantic and obscure style; while others, like Bhaṭṭi, wrote long poems, either with the avowed object of exemplifying grammar, or with the ill-concealed motive of exhibiting their own familiarity with the niceties and subtleties of speech.

Indeed it is to be regretted that the Paṇḍits of India should have overlaid their system, possessing as it does undeniable excellences, with a network of mysticism. Had they designed to keep the key of the knowledge of their language, and to shut the door against the vulgar, they could hardly have invented a method more perplexing and discouraging to beginners. Having required, as a preliminary step, that the student shall pass a noviciate of ten years in the grammar alone, they have constructed a complicated machinery of signs, symbols, and indicatory letters, which may have been well calculated to aid the memory of native teachers when printing was unknown, but only serves to bewilder the English tyro. He has enough to do, in conquering the difficulties of a strange character, without puzzling himself at the very threshold in a labyrinth of symbols and abbreviations, and perplexing himself in his endeavour to understand a complicated cipher, with an equally complicated key to its interpretation. Even Colebrooke, the profoundest Sanskrit scholar of his day, imbued as he was with a predilection for every thing Indian, remarks on the eight lectures or chapters, which, with four sections under each, comprise all the celebrated Pāṇinīya Sūtras, and constitute the basis of the Hindú grammatical system;—‘The outline of Pāṇini’s arrangement is simple, but numerous exceptions and frequent digressions have involved it in much seeming confusion. The first two lectures (the first section especially, which is in a manner the key of the whole grammar) contain definitions; in the three next are collected the affixes by which verbs and

nouns are inflected. Those which appertain to verbs occupy the third lecture; the fourth and fifth contain such as are affixed to nouns. The remaining three lectures treat of the changes which roots and affixes undergo in special cases, or by general rules of orthography, and which are all effected by the addition or by the substitution of one or more elements. The apparent simplicity of the design vanishes in the perplexity of the structure. The endless pursuit of exceptions and limitations so disjoins the general precepts, that the reader cannot keep in view their intended connexion and mutual relation. He wanders in an intricate maze, and the clue of the labyrinth is continually slipping from his hand.' Again; 'The studied brevity of the Pāṇinīya Sūtras renders them in the highest degree obscure; even with the knowledge of the key to their interpretation, the student finds them ambiguous. In the application of them, when understood, he discovers many seeming contradictions; and, with every exertion of practised memory, he must experience the utmost difficulty in combining rules dispersed in apparent confusion through different portions of Pāṇini's eight lectures.'

That the reader may judge for himself of the almost incredible brevity and hopeless obscurity of these grammatical aphorisms, we here present him with the closing Sūtra at the end of the eighth lecture, as follows: 'अत्रा a.' Will it be believed that this is interpreted to mean, 'Let short *a* be held to have its organ of utterance contracted, now that we have reached the end of the work, in which it was necessary to regard it as being otherwise?'

My aim has been, in the present work, to avoid the mysticism of Indian grammarians, without ignoring the best parts of their system, and without rejecting such of their technical symbols as I have found by experience to be really useful in assisting the memory.

With reference to my first chapter, the student will

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p. 62-63

doubtless be impatient of the space devoted to the explanation of the alphabet. Let him understand at the outset, that a minute and accurate adjustment of the mutual relationship of letters is the very hinge of the whole subject of Sanskrit grammar. It is the point which distinguishes the grammar of this language from that of every other. In fact, Sanskrit, in its whole structure, is an elaborate process of combining letters according to prescribed rules. Its entire grammatical system, the regular formation of its nouns and verbs from crude roots, its theory of declension and conjugation, and the arrangement of its sentences, all turn on the reciprocal relationship and interchangeableness of letters, and the laws which regulate their euphonic combination. These laws, moreover, are the key to the influence which this language has exercised on the study of comparative philology. Such being the case, it is scarcely possible for a Sanskrit grammar to be too full, luminous, and explicit in treating of the letters, their pronunciation, classification, and mutual affinities.

With regard to the second chapter, which contains the rules of Sandhi or euphonic combination, I have endeavoured as far as possible to simplify a part of the grammar which is the great impediment to the progress of beginners. There can be little doubt that the necessity imposed on early students of conquering these rules at the commencement of the grammar, is the cause why so many who address themselves energetically to the study of the language are compelled after the first onset to retire from the field dispirited, if not totally discomfited. The rules for the combination and permutation of letters form, as it were, a mountain of difficulty to be passed at the very beginning of the journey; and the learner cannot be convinced that, when once surmounted, the ground beyond may be more smooth than in other languages, the ingress to which is comparatively easy. My aim has been to facilitate the

comprehension of these rules, not indeed by omission or abbreviation, but by a perspicuous method of arrangement, and by the exhibition of every Sanskrit word with its equivalent English letters. The student must understand that there are two distinct classes of rules of Sandhi, viz. those which affect the final or initial letters of complete words in a sentence, and those which relate to the euphonic junction of roots or crude bases with affixes and terminations. Many of the latter class come first into operation in the conjugation of the more difficult verbs. In order, therefore, that the student may not be embarrassed with these rules, until they are required, the consideration of them is reserved to the middle of the volume. (See p. 147.)

As to the chapter on Sanskrit roots and the formation of nominal bases, the place which it occupies before the chapter on declension, although unusual, scarcely calls for explanation; depending as it does on the theory that nouns as well as verbs are derived from roots, and that the formation of a nominal base must precede the declension of a noun, just as the formation of a verbal base must be anterior to the conjugation of a verb. Consistency and clearness of arrangement certainly require that an enumeration of the affixes by which the bases of nouns are formed should precede their inflection. The early student, however, may satisfy himself by a cursory observation of the eight classes under which these affixes are distributed. Some of the most uncommon, which are only applicable to single words, have been omitted. Moreover, in accordance with the practical character of the present Grammar, the servile and indicatory letters of Indian grammarians, under which the true affix is often concealed, if not altogether lost, have been discarded. For example, the adjective *dhana-vat*, 'rich,' is considered in the following pages to be formed by the affix *vat*, and not, as in native Grammars, by *matup*; and the substantive *bhoj-ana*, 'food,' is consi-

dered to be formed with the affix *ana*, and not, as in native Grammars, by *lyut*.

In my explanation of the inflection of the base of both nouns and verbs, I have, as before, treated both declension and conjugation as a process of *Sandhi*; that is to say, *junction* of the crude base, (as previously formed from the root,) with the terminations. But in the present Grammar I have thought it expedient to lay more stress on the general scheme of terminations propounded by native grammarians; and in the application of this scheme to the base, I have referred more systematically to the rules of euphonic combination, as essential to a sound acquaintance with the principles of nominal and verbal inflection. On the other hand, I have in the present work deviated from the Indian system by retaining ञ *s* as a final in the declension of nouns and conjugation of verbs, for the practical reason of its being more tangible and easy to apprehend than the symbol *Visarga* or *h*, which is less perceptible in pronunciation. (See the observations under changes of final *s*, p. 40.) Even in native Grammars those terminations, the finals of which are afterwards changed to *Visarga*, are always regarded as originally ending in ञ *s*; and the subsequent resolution of *s* into *h*, when the termination is connected with the base, is a source of confusion and uncertainty. Thus *s* is said to be the termination of the nominative case; but the nominative of अग्नि *agni*, 'fire,' would according to the Indian system be written अग्निः *agnih*, which an Englishman would scarcely distinguish in pronunciation from the base *agni*. In the following pages, therefore, the nominative is given *agnis*; and the liability of *agnis* to become *agnih* and *agnir* is explained under the head of changes of final *s* (at pp. 40, 41). This plan has also the advantage of exhibiting the resemblance between the system of inflection in Sanskrit and Latin and Greek.

The difficulty experienced in comprehending the subject

of Sanskrit conjugation has led me to give abundant examples of verbs conjugated at full. I have of course deviated from the Indian plan of placing the third person first. I have, moreover, deemed it advisable to exhibit the English equivalents of Sanskrit words in the principal examples under each declension and conjugation, knowing by experience the thankfulness with which this aid is received by early students, not thoroughly familiar with the Devanāgarī character. The numerous examples of verbs, primitive and derivative, will be found to include all the most useful in the language. In previous Grammars it has been usual to follow the native method of giving only the 3d pers. sing. of each tense, with an occasional indication of any peculiarities in the other persons. The present Grammar, on the other hand, exhibits the more difficult tenses of *every verb in full*, referring at the same time for the explanation of every peculiar formation to the rule, in the preceding pages, on which it depends. This is especially true of the 2d and 3d preterite (or perfect and aorist), as these constitute the chief difficulty of the Sanskrit verb; and I have constantly found that even advanced students, if required to write out these tenses, will be guilty of inaccuracies, notwithstanding one or two of the persons may have been given for their guidance.

In the chapter on compound words I have again endeavoured, without ignoring the Indian arrangement, to disembarass it of many elements of perplexity, and to treat the whole subject in a manner more in unison with European ideas. The explanations I have given rest on actual examples selected by myself from 'the Hitopadeśa' and other standard works in ordinary use. Indeed this chapter and that on syntax constitute the most original part of the present volume. In composing the syntax, the literature as it exists has been my only guide. All the examples are taken from classical authors, so as to serve

the purpose of an easy delectus, in which the learner may exercise himself before passing to continuous translation. The deficiency of native Grammars on this important subject is only to be accounted for on the supposition that their aim was to furnish an elaborate analysis of the philosophical structure of the language, rather than a practical guide to the study of the literature.

The exercises in translation and parsing, in the last chapter of this volume, will, it is hoped, facilitate the early student's first effort at translation.

In regard to the general scope of the book, it remains to state that my aim has been to minister to the wants of the earliest as well as the more advanced student. I have therefore employed types of two different sizes; the larger of which is, of course, intended to attract the eye to those parts of the subject to which the attention of the beginner may advantageously be confined. The smaller, however, often contains important matter which is by no means to be overlooked on a second perusal.

Under the conviction that the study of Sanskrit ought to possess charms for the classical scholar, independently of its wonderful literature, I have taken pains to introduce in small type the most striking comparisons between this language and Latin and Greek. I am bound to acknowledge that I have drawn nearly all the materials for this important addition to the book from the English translation of Bopp's 'Comparative Grammar,' by my friend and colleague Professor Eastwick.

One point more remains to be noticed. The want of an Index was felt to be a serious defect in my first Grammar. This omission is now supplied. Two full Indices have been appended to the present work, the one English, and the other Sanskrit. The latter will enable the student to turn at once to any noun, verb, affix, idiom or peculiar formation explained in the foregoing pages.

In conclusion, I desire to take this opportunity of expressing to the Delegates of the Oxford University Press my grateful and respectful sense of the advantages the volume derives from their favour and patronage*.

M. W.

EAST-INDIA COLLEGE, HAILEYBURY,
January 1857.

* Not the least of these advantages has been the use of a press which, in its appointments and general efficiency, stands unrivalled. The judgment and accuracy with which the most intricate parts of my MS. have been printed, have excited a thankfulness in my mind, which those only can understand who know the toil of correcting the press, when much Oriental type is interspersed with the Roman, and when a multitude of minute diacritical points, dots, and accents have to be employed to represent the Deva-nágarí letters.

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INTRODUCTORY REMARKS.

SANSKRIT is the classical and learned language of the Hindús, in which all their literature is written, and which bears the same relation to their vernacular dialects that Greek and Latin bear to the spoken dialects of Europe. It is one of the family called by modern philologists Arian * or Indo-European; that is to say, it is derived, in common with the languages of Europe, from that primeval but extinct type, once spoken by a tribe in Central Asia, partly pastoral, partly agricultural, who afterwards separated into distinct nationalities, migrating first southwards into *Áryávarta* or Upper India—the vast territory between the *Himálaya* and *Vindhya* mountains—and then northwards and westwards into Europe.

In all probability Sanskrit approaches more nearly to this primitive type than any of its sister-tongues; but, however this may be, comparative philology has proved beyond a doubt its community with Greek, Latin, Persian †, Gothic, Lithuanian, Slavonic, Keltic, and through some of these with Italian, French, Spanish, Portuguese, German, and our own mother-tongue.

The word Sanskrit (संस्कृत *sanskṛita* or *saṃskṛita*, see 6. f) is made up of the preposition *sam* (सम् = *ovv*, *con*), ‘together,’ and the passive participle *kṛita* (कृत = *factus*), ‘made,’ an euphonic *s* being inserted (see 53. a. and 6. b. of the following Grammar). The compound means ‘carefully constructed,’ ‘symmetrically formed’ (*confectus*, *constructus*). In this sense it is opposed to *Prákṛit* (प्राकृत

* More properly written *Áryan*, from the Sanskrit *आर्य* *árya*, ‘noble,’ ‘honourable,’ ‘venerable,’ the name assumed by the race who immigrated into Northern India, thence called *Áryávarta*, ‘the abode of the *Áryans*.’

† Especially old Persian. *Zand* (or *Zend*), which is closely connected with old Persian, might be added to the list, although the reality of this language as any thing more than the vehicle of the sacred writings called *Zand-Avastá* (affirmed by the *Parsi* priests of *Persia* and *India* to be the composition of their prophet *Zoroaster*) has been disputed. Comparative philologists also add *Armenian*.

prākṛita), 'common,' 'natural,' the name given to the vulgar dialects which gradually arose out of it, and from which most of the languages now spoken in Upper India are more or less directly derived. It is probable that Sanskrit, although a real language—once the living tongue of the Āryan or dominant races, and still the learned language of India, preserved in all its purity through the medium of an immense literature—was never spoken in its most perfect and systematized form by the mass of the people. For we may reasonably conjecture, that if the language of Addison differed from the vulgar and provincial English of his own day, and if the Latin of Cicero differed from the spoken dialect of the Roman plebeian, much more must the most polished and artificial of all languages have suffered corruption when it became the common speech of a vast community, whose separation from the educated classes was far more marked. To make this hypothesis clearer, it may be well to remind the reader, that, before the arrival of the Sanskrit-speaking immigrants, India was inhabited by a rude people, called 'barbarians' or 'outcastes' (*Mletthas, Nishādas, Dasyus, &c.*) by Sanskrit writers, but probably the descendants of various Scythian hordes who, at a remote period, entered India by way of Bilúciśtán * and the Indus. The more powerful and civilised of these aboriginal tribes appear to have retired before the Āryans into Southern India, and there to have retained their independence, and with their independence the individuality and essential structure of their vernacular dialects. But in Upper India the case was different. There, as the Āryan race increased in numbers and importance, their full and powerful language forced itself on the aborigines. The weak and scanty dialect of the latter could no more withstand a conflict with the vigorous Sanskrit, than a puny dwarf the aggression of a giant. Hence the aboriginal tongue gradually wasted away, until its identity became merged in the language of the Āryans; leaving, however, a faint and skeleton-like impress of itself on the purer Sanskrit of the educated classes, and disintegrating it into Prākṛit, to serve the purposes of ordinary speech †.

* The Brahuí, a dialect of Bilúciśtán, still preserves its Scythian character.

† The cerebral letters in Sanskrit, and words containing cerebral letters, are probably the result of the contact of Sanskrit with the language of the Scythian

Prākṛit, then, was merely the natural process of change and corruption which the refined Sanskṛit underwent in adapting itself to the exigencies of a spoken dialect*. It was, in fact, the provincial Sanskṛit of the mass of the community; whilst Sanskṛit, properly so called, became, as it is to this day, the language of the Bráhmaṇs and the accomplishment of the learned †.

This provincial Sanskṛit assumed of course different modifications, according to the circumstances of the district in which the corruption took place; and the various modifications of Prākṛit are the intermediate links which connect Sanskṛit with the dialects at present spoken by the natives of Hindústán.

They have been analyzed and assorted by Vararućí, the ancient grammarian, who was to Prākṛit what Páṇini was to Sanskṛit grammar. The most noticeable varieties were the *Mágadhí*, spoken in Magadha or Bihár; the *Maháráshṭrí*, spoken in a district stretching from Central to Western India; and the *Śaurasení*, spoken on the banks of the Jamná, in the neighbourhood of the ancient Mathurá ‡. These patois modifications of Sanskṛit are employed as the language of the inferior characters in all the Hindú dramas which have come

tribes: and a non-Sanskṛit, or, as it may be called, a Scythian element, may be traced with the greatest clearness in the modern dialects of Hindústán. In all of these dialects there is a substratum of words, foreign to Sanskṛit, which can only be referred to the aboriginal stock. See the last note at the bottom of p. xxii.

* It would be interesting to trace the gradual transition of Sanskṛit into Prākṛit. In a book called the *Lalita-vistara*, the life and adventures of Buddha are narrated in pure Sanskṛit. It is probably of no great antiquity, as the Buddhists themselves deny the existence of written authorities for 400 years after Buddha's death (about B. C. 543). But subjoined to the Sanskṛit version are *gáthás* or songs, which repeat the story in a kind of mixed dialect, half Sanskṛit, half Prākṛit. They were probably rude ballads, which, though not written, were current among the people soon after Buddha's death. They contain Vedic as well as more modern formations, interspersed with Prākṛit corruptions (e. g. *मृगुहि* for *मृगु*, which is Vedic; and *भरेनि* for *भारयन्ति*, which is Prākṛit), proving that the language was then in a transition state.

† The best proof of this is, that in the Hindú dramas all the higher characters speak Sanskṛit, whilst the inferior speak various forms of Prākṛit. It is idle to suppose that Sanskṛit would have been employed at all in dramatic composition, had it not been the spoken language of a section of the community.

‡ Arrian (ch. VIII) describes the *Suraseni* as inhabiting the city of Methoras.

down to us, some of which date as far back as the 2d century B. C., and the first of them is identical with *Páli*, the sacred language of the Ceylon Buddhists*. Out of them arose *Hindí* (termed *Hindústání* or *Urdú*, when mixed with Persian and Arabic words), *Maráthí*, and *Gujaráthí*—the modern dialects spread widely over the country. To these may be added, *Bengáli*, the language of Bengal, which bears a closer resemblance to its parent, Sanskrit, than either of the three enumerated above; *Uriya*, the dialect of Orissa, in the province of Cuttack; *Sindhí*, that of Sindh; *Pañjábí*, of the Panjáb; *Kásmírian*, of Kásmír; and *Nípálese*, of Nipál †.

The four languages of Southern India, viz. 1. Tamil ‡, 2. Telugu (the Ándhra of Sanskrit writers) §, 3. Kanarese (also called Kannadi or Karṇáṭaka), and 4. Malayálam (Malabar) ||, although drawing largely from Sanskrit for their literature, their scientific terms, their religion, their laws, and their social institutions, are proved to be distinct in their structure, and are referred, as might have been expected from the previous account of the aborigines, to the Scythian, or, as it is sometimes termed, the Tatar or Turanian type ¶.

* *Páli*, which is identical with the *Mágadhí Prákrít*, is the language in which the sacred books of the Buddhists of Ceylon are written. Buddhist missionaries from Magadha carried their religion, and ultimately (after the decay of Buddhism in India) their language, into that island. *Páli* (meaning in Singhalese 'ancient') is the name which the priests of Ceylon gave to the language of the *old* country, whence they received their religion.

† For an account of some of these dialects, see Prof. H. H. Wilson's very instructive Preface to his 'Glossary of Indian Terms.'

‡ Often incorrectly written Tamul, and by earlier Europeans erroneously termed Malabar. The cerebral *l* at the end has rather the sound of *rl*.

§ Sometimes called Gentoo by the Europeans of the last generation.

|| A fifth language is enumerated, viz. *Tulu* or *Tuḷuva*, which holds a middle position between Kanarese and Malayálam, but more nearly resembles the former. It is spoken by only 150,000 people. Added to this, there are four rude and uncultivated dialects spoken in various parts of Southern India, viz. the *Tuda*, *Kôta*, *Gônd*, and *Ku* or *Khond*; all of which are affiliated with the Southern group.

¶ This is nevertheless consistent with the theory of a remote original affinity between these languages and Sanskrit and the other members of the Indo-European family. The various branches of the Scythian stock, which spread themselves in all directions westward, northward, and southward, must have radiated from a common centre with the Áryans, although the divergence of the latter took place at a much

Sanskrit is written in various Indian characters, but the character which is peculiarly its own is the Nágari or Deva-nágari, i. e. that of 'the divine, royal, or capital city.' The earliest form of this character can scarcely be traced back to a period much anterior to the 3d century B. C.*; and the more modern, which is one of the most perfect, comprehensive, and philosophical of all known alphabets, is not traceable for several centuries *after* Christ. The first is the corrupt character of the various inscriptions which have been discovered on pillars and rocks throughout India, written in Mágadhí Prákrít, spoken at the time of Alexander's invasion over a great part of Hindústán. These inscriptions are ascertained to be addresses from the Buddhist sovereigns of Magadha to the people, enjoining the practice of social virtues and reverence for the priests. They are mostly in the name of Piya-dasi † (for Sanskrit Priya-darsí), supposed to be an epithet of Asóka, who is known to have reigned at some period between the 2d and the 3d century B. C. by his being the grandson of Candra-gupta, probably identical with Sandrakottus, described by Strabo as the most powerful Rájá, immediately succeeding Alexander's death. He was one of the kings of Magadha (Bihár), whose court was at Páli-bothra or Pátali-putra (Patna), and who claimed the title of Samráṭs or universal monarchs; not without reason, as their addresses are found in these inscriptions at Delhi, and at Kuttack in the south, and again as far west as Gujarát, and again as far north as the Panjáb. The imperfect form of Nágari which the corrupt character exhibits is incompatible with Sanskrit orthography. It may therefore be conjectured that a more perfect alphabet existed, which bore the same relation to the corrupt form that Sanskrit bore to Prákrít.

later period. It is to be observed, that in the South-Indian dialects the Scythian element constitutes the bulk of the language. It may be compared to the warp, and the Sanskrit admixture to the woof. In the Northern dialects the grammatical structure and many of the idioms and expressions are still Scythian, but the whole material and substance of the language is Sanskrit. See, on this subject, the able Introduction of the Rev. R. Caldwell to his 'Comparative Grammar of the Dráviḍian or South-Indian Languages,' lately published.

* Mr. James Prinsep placed the earliest form as far back as the 5th century B. C.

† The regular Prákrít form would be Pia-dassi. Probably the spoken Prákrít of that period approached nearer to Sanskrit than the Prákrít of the plays.

Nor does it militate against this theory that the perfect character is not found in any ancient inscription, as it is well known that the Bráhmans, who alone spoke and understood the pure Sanskrit, and who alone would therefore need that character, never addressed the people, never proselytized, and never cared to emerge from the indolent apathy of a dignified retirement.

An interesting table of the various modifications of the Devanágari alphabet, both ancient and modern, from the date of the earliest inscriptions to the present time, may be seen in Mr. Edward Thomas' edition of Prinsep's 'Indian Antiquities,' vol. II. p. 52*. The perfection of the modern character, and the admirable manner in which it adapts itself to the elaborate and symmetrical structure of the Sanskrit language, will be apparent from the first chapter of the present Grammar.

* This table, by the kind permission of Mr. Thomas, was lent to me by Mr. Stephen Austin of Hertford, the printer of the above work, and inserted in my second edition; but as the table is more interesting to scholars generally than useful to the student of Sanskrit grammar, and as the increase of matter in the present volume makes space an object, I have preferred referring to the table as exhibited in Prinsep's 'Indian Antiquities.'

NOTICE TO THE STUDENT.

THE publication at the Oxford University Press of 'the Story of Nala' (confessedly the best reading-book for beginners), as a companion to the present volume, with full vocabulary and copious grammatical references, has almost superseded the need for the exercises in translation and parsing appended to the previous editions of the Grammar. They have, therefore, been much abridged in the following edition.

When the Sanskrit-English Dictionary, now being printed under the patronage of the Delegates of the Oxford Press, is completed, the student will be supplied with such facilities for translating the literature that a delectus at the end of the Grammar will be rendered unnecessary.

Observe—'The Sanskrit Manual,' by the author of the present work, contains a complete series of progressive exercises intended to be used in connexion with the rules in the following Grammar, and adapted to facilitate its study. This Manual may be obtained from W. H. Allen & Co., London, or any bookseller.

SANSKRIT GRAMMAR.

CHAPTER I.

LETTERS.

1. THE Deva-nágarí character, in which the Sanskrit language is written, is adapted to the expression of almost every known gradation ^{found. can} of sound; and every letter has a fixed and invariable pronunciation. ^{like ॐ.}

There are fourteen vowels (or without *lrí** thirteen) and thirty-^{be expressed} three simple consonants. To these may be added the nasal symbol, called *Anusvára*, and the symbol for a final aspirate, called *Visarga* (see rule 6). They are here exhibited in the dictionary order †. All the vowels, excepting *a*, have two forms; the first is the initial, the second the medial or non-initial.

VOWELS.

अ *á*, आ *á*, इ *i*, ई *i*, उ *u*, ऊ *ú*, ऋ *ri*, ॠ *ri*,
ऌ *lrí*, ॡ *lrí**, ए *e*, ऐ *ai*, औ *o*, औ *au*.

Nasal symbol, called *Anusvára*, ° *ṃ*. Symbol for the final aspirate, called *Visarga*, ° *ḥ*.

CONSONANTS.

Gutturals,	क <i>k</i>	ख <i>kh</i>	ग <i>g</i>	घ <i>gh</i>	ङ <i>n</i>	
Palatals,	च <i>č†</i>	छ <i>čh</i>	ज <i>j</i>	झ <i>jh</i>	ञ <i>n</i>	श
Cerebrals,	ट <i>ṭ</i>	ठ <i>ṭh</i>	ड <i>ḍ</i>	ढ <i>ḍh</i>	ण <i>ṇ</i>	प
Dentals,	त <i>t</i>	थ <i>th</i>	द <i>d</i>	ध <i>dh</i>	न <i>n</i>	
Labials,	प <i>p</i>	फ <i>ph</i>	ब <i>b</i>	भ <i>bh</i>	म <i>m</i>	
Semivowels,	य <i>y</i>	र <i>r</i>	ल <i>l</i>	व <i>v</i>		
Sibilants,	श <i>ś</i>	ष <i>ṣ</i>	स <i>s</i>			
Aspirate,	ह <i>h</i>					

* See rule 3. b.

† The character ऌ *lrí* is not given, as being peculiar to the Vedas. See 16. a.

‡ In the previous editions this letter was represented by *ch*, out of deference to

च = च with the y-curve [C]. B

The compound or conjunct consonants (see rule 5) may be multiplied to the extent of four or five hundred. The most common are given here; and a more complete list will be found at the end of the volume.

THE MORE COMMON OF THE COMPOUND OR CONJUNCT
CONSONANTS.

क *kk*, क्त *kt*, क or क्र *kr*, क्ल *kl*, कु *ku*, क्ख *ksh*, क्य *khy*, ग्न *gn*, ग्र *gr*,
गु *gl*, ग्घ्र *ghr*, न-क *n-k*, न-ग *n-g*, च *cc*, च्च *cc̣h*, च्य *cy*, ज्ज *jj*, ज्ज् *jj̣*, ज्ज् *jj̣*,
च *nc*, च्च *nc̣h*, ज्ज *nj*, ट्ठ *tt*, ट्ठ *ty*, ड्ढ *dg*, ड्ढ *dy*, न्त *nt*, न्त *n̄th*, न्त *nd*,
नन् *nn*, न्य *ny*, त्त *tt*, त्त *tth*, त्त *tn*, त्त *tm*, त्त *ty*, त्र or त्र *tr*, त्त *tv*, त्त *ts*,
थ्य *thy*, ड्ढ *dg*, ड्ढ *ddh*, ड्ढ *dbh*, ड्ढ *dm*, ड्ढ *dy*, ड्ढ *dr*, ड्ढ *dv*, ड्ढ *dhy*, ड्ढ *dhu*,
नन् *nt*, नन् *nd*, नन् *nn*, न्य *ny*, प्त *pt*, प्य *py*, प्र *pr*, प्त *pl*, प्त *bj*, न्द *bd*, न्य *by*,
त्र *br*, न्य *bhy*, न्य *bhr*, न्य *mbh*, न्य *mm*, न्य *my*, न्त *ml*, न्य *yy*, र्क *rk*,
न् *rm*, ल्य *lp*, ल्ल *ll*, न्य *vy*, व्र *vr*, च्च *cc̣*, च्च *cc̣y*, च्च *cc̣r*, च्च *cc̣l*, च्च *cc̣v*, च्च *cc̣h*,
च्च *shh*, च्च *shh*, च्च *shy*, च्च *sk*, च्च *skh*, च्च *st*, च्च *sth*, च्च *sn*, च्च *sm*,
च्य *sy*, च्च *sr*, च्च *sv*, च्च *ss*, च्च *hm*, च्च *hy*, च्च *hl*, च्च *kty*, च्च *ktr*, च्च *kto*,
च्य *kshn*, च्य *kshm*, च्य *kshy*, न्य *gny*, न्य *gbhy*, न्य *gry*, न्क *n-kt*, न्क *n-ky*,
च्य *cc̣hy*, च्च *cc̣hr*, च्च *cc̣ndy*, च्च *cc̣tsn*, च्च *cc̣tmy*, च्च *cc̣try*, च्च *cc̣tsy*, च्च *cc̣ttr*,
च्च *cc̣ttv*, च्च *cc̣ddy*, च्च *cc̣ddhy*, च्च *cc̣dbh*, च्च *cc̣dry*, च्च *cc̣nty*, च्च *cc̣mby*, च्च *cc̣rdr*, च्च *cc̣ryy*,
च्च *cc̣rvv*, च्च *cc̣shtr*, च्च *cc̣sthn*, च्च *cc̣sty*, च्च *cc̣str*, च्च *cc̣tsny*, च्च *cc̣ntry*, च्च *cc̣rtsy*,
च्य *cc̣rtsny*.

The letters (except *r*) have no names like the names in Hebrew or Greek, but the consonants are enunciated with *a*; and it is usual in designating any letter to add the word कार *kāra*; thus, अकार *a-kāra* 'the letter *a*,' ककार *ka-kāra* 'the letter *ka*.' The letter *r*, however, is called रेफ *repha*.

Observe—In reading the following pages for the first time, it is recommended that the attention be confined to the large type.

OF THE METHOD OF WRITING THE VOWELS.

2. The short vowel अ *a* is never written unless it begin a word, because it is supposed to be inherent in every consonant. Thus, *ak* is written अक, but *ka* is written क; so that in such words as कनक *kanaka*, नगर *nagara*, &c., no vowel has to be written. The

the usage of English Orientalists. In an essay 'on the use of the Roman character' prefixed to my edition of the *Bagh o Bahār*, published in 1859 (p. xxviii), I have explained my reasons for preferring *ā*.

mark \ under the *k* of क्, called Viráma (see rule 9), indicates a consonantal stop, that is, the absence of any vowel, inherent or otherwise, after the consonant.

a. The other vowels, if written after a consonant, take the place of the inherent *a*. They assume two forms, according as they are initial or not initial. Thus, *ik* is written इक्, but *ki* is written कि.

b. Observe here, that the *short* vowel *f i*, when *initial*, is written in its right place, but when *not initial*, is always written *before* the letter *after* which it is pronounced. Hence, in order to write such a word as *ii*, the letters would have to be arranged in Sanskrit thus, *ii* इनि.

c. It is difficult to assign a reason for this peculiarity. The top of the non-initial *f i*, if written in its right place, might occasionally interfere with a subsequent compound letter, but this tells both ways; as in the word तर्हि *tarhi*, where the *i* would come more conveniently in its right position. Possibly the peculiarity may be intended to denote a slight drawing back of the breath, in the pronunciation of short *i*; or it may be merely a method of marking more decidedly the difference between the short and the long vowel. In the Bengálí character this artifice for distinguishing more forcibly between the length of vowel sounds is not confined to *i*.

3. The long vowels *ṛ á* and *ṛ í*, not initial, take their proper place after a consonant. The vowels *u, ú, ri, rí, lri*, not initial, are written *under* the consonants after which they are pronounced; as, कु *ku*, कू *kú*, कृ *kṛi*, कृ *kṛí*, क्लृ *klṛi*; except when *u* or *ú* follows *r r*, in which case the method of writing is peculiar; thus, रु *ru*, रू *rú*.

a. The vowels *ri, rí, lri* and *lṛí* are peculiar to Sanskrit. See rule 11. c. कृ *lṛi* only occurs in the root कृप्, 'to make,' and its derivatives.

b. The long कृ *lṛí* is not found except in technical grammatical phraseology; strictly it has no existence, and is useless except as contributing to the completeness of the alphabetical system.

c. The vowels *e* and *ai*, not initial, are written above the consonants after which they are pronounced; thus, के *ke*, कै *kai*. The vowels *o* and *au* (which are formed by placing ` and ^ over *ṛ á*), like *ṛ á*, take their proper place after their consonants; thus, को *ko*, कौ *kau*.

OF THE METHOD OF WRITING THE CONSONANTS.

4. The consonants have only one form, whether initial or not initial. And here note this peculiarity in the form of the Devanágari letters. In every consonant, except those of the cerebral

class, and in some of the initial vowels, there is a perpendicular stroke; and in all the consonants without exception, as well as in all the initial vowels, there is a horizontal line at the top of the letter. In two of the letters, ৳ *dh* and ৳ *bh*, this horizontal line is broken; and in writing rapidly, the student should form the perpendicular line first, then the other parts of the letter, and lastly the horizontal line. The natives, however, sometimes form the horizontal line first.

OF THE COMPOUND CONSONANTS.

5. Every consonant is supposed to have the vowel ৳ *a* inherent in it, so that it is never necessary to write this vowel, excepting at the beginning of a word. Hence when any simple consonants stand alone in any word, the short vowel ৳ *a* must always be pronounced after them; but when they appear in conjunction with any other vowel, this other vowel of course takes the place of short ৳ *a*. Thus such a word as কালানতয়া would be pronounced *kalánatayá*, where long ৳ *á* being written after *l* and *y* takes the place of the inherent vowel. But supposing that instead of *kalánatayá* the word had to be pronounced *klántyá*, how are we to know that *kl* and *nty* have to be uttered without the intervention of any vowel? This occasions the necessity for compound consonants. *Kl* and *nty* must then be combined together thus, ক্ল , ন্য , and the word is written ক্লান্য . And here we have illustrated the two methods of compounding consonants; viz. 1st, by writing them one above the other; 2dly, by placing them side by side, omitting in all, except the last, the perpendicular line which lies to the right. Observe, however, that some letters change their form entirely when combined with other consonants. Thus ৳ , when it is the *first* letter of a compound consonant, is written above the compound in the form of a semicircle, as in the word কূর্মে *kúrma*; and when the *last*, is written below in the form of a small stroke, as in the word ক্রমেণ *krameṇa*. So again in ক্ষ * *ksha* and জ্ঞ † *jña* the simple elements ক *sh* and জ *ñ* are hardly traceable. In some compounds the simple letters slightly change their form;

* Sometimes formed thus ক্খ , and pronounced *ky* in Bengáli. In Greek and Latin it often passes into ξ and *x*: compare दक्षिण , *dexter*, δεξιός . But not always: compare κρείνω , *kshānomi*; $\text{κῆν$, *ksham* (*kshmd*); *oculus*, *akshi*.

† This compound is sometimes pronounced *gya* or *nya*, though it will be more convenient to represent it by its proper equivalent *jña*.

as, झ *śa* becomes ञ in छ *śta*; द *d* with य *y* becomes छ *dya*; द *d* with ष *ṣh* becomes ढ *ddha*; द *d* with भ *bh* becomes ढ *dbha*; त *t* with र *r* becomes त्र *tra* or ढ *tra*; क *k* with त *t* becomes क्त *ktā*.

a. Observe, that when र *r* comes in the middle of a conjunct consonant, it takes the same form as at the end; thus, ग्र *gry*, ग्र *gr*: and that in one or two words, where it precedes the vowel णि, it is written above the initial form of that vowel in the crescent shape; thus, निर्ऋति *nirṛiti*, 'the goddess of destruction.' When conjunct consonants commencing with ^c are followed by the vowels *i, ī, e, ai, o, au*, or by a nasal symbol (see 6), then ^c is properly written on the right of all; thus, णि *ṇi*, णि *ṇi*, के *rke*, की *rkau*, की *rkam*.

b. In a few words initial vowels follow other vowels; e. g. गोचय, प्रउग, तितउ.

THE SYMBOLS ANUSVÁRA, ANUNÁSIIKA, AND VISARGA.

6. *Anusvára* (◌ṁ), i. e. 'after-sound,' always belongs to a preceding vowel, and can never be used like a nasal consonant to begin a syllable. It is denoted by a simple dot, which ought to come either over the vowel after which the nasalization is sounded, or on the right of the vowel-mark; thus, कं *kaṁ*, कुं *kuṁ*, किं *kiṁ*, कीं *kiṁ*. It properly denotes a weaker and less distinct nasal sound than that of the five nasal consonants. These latter are actual and full consonants, which may be followed by vowels, whereas *Anusvára* is rather the symbol of the nasalization of the vowel which precedes it. It should be noted, however, that it partakes of the nature of a consonant, inasmuch as in conjunction with a following consonant it imparts prosodial length to a preceding short vowel.

a. Observe, that *Anusvára* must take the place of a final म *m* when the three sibilants झ *ś*, ष *ṣh*, स् *s*, and the aspirate ह *h* (see *f.* and 7. *b.* next page) follow; and also generally when र *r* follows (except सवाञ्ज *sam-ráj*, 'a sovereign;' and see *e.* next page), being then expressible by *m*; thus, तं शतृं *taṁ śatrum*, तं राजानं *taṁ rājānam*.

b. *Anusvára* is also sometimes used as a short substitute for any of the five nasal consonants ङ *ṅ*, ञ *ṇ*, न् *n*, न् *n*, म् *m*, when no vowel intervenes between these and a following consonant in the middle of the same word (thus the syllables *in-k, in-é, and, int, imp* are correctly written इङ्, इञ्, अङ्, इन्, इम्; and sometimes more shortly इङ्, इञ्, अङ्, इन्, इप्); but *Anusvára* is more usually substituted for these nasals when final and resulting from the euphonic adaptation of the final *m* of accus. cases sing., nom. cases neut., some adverbs and persons of the verb to a following word; see 59.

c. *Anusvára* is even used, though less correctly, for the final म् *m*

of such words when they stand in a pause (i. e. are not followed by another word); and has often been so used in this grammar for the convenience of typography.

d. But Anusvára is not admitted as a substitute for the original final न् *n* of a *pada* or inflected word (as in accus. cases plur., loc. cases of pronominals, the 3d pers. plur. and pres. part. of verbs, &c., see 54), unless the next word begin with *ç*, *f*, *t*, or their aspirates, when, by 53, a sibilant is interposed before the initial letter.

e. And in the case of roots ending in न् *n* or म् *m*, these final nasals, if not dropped, pass into Anusvára before terminations or affixes beginning with a sibilant or *h*, but are not changed before semivowels; thus मन् + स्यते = मंस्यते, मन् + ये = मन्ये (617), यन् + स्यति = यस्यति, गन् + य = गम्य (602), नन् + र = नन्न.

f. Hence it appears that Anusvára is peculiarly the nasal of the three sibilants ञ् *ç*, श् *sh*, स् *s*, and the aspirate ह् *h*; and that the true Anusvára always occurs before these letters. When it so occurs in the middle of simple words, as in अञ्ज, अञ्जति, it would be better to represent it in English type by *ñ*; thus, *añśa*, *añśati*, not *amśa*, *amśati*. In order, however, not to multiply perplexing distinctions we have preferred in the grammar to make *ñ* the equivalent for Anusvára both in the middle and end of words (except only in the word Sanskrit, which is now Anglicised).

7. That Anusvára is less peculiarly the nasal of the semivowels is evident from e. above. Hence, before *y*, *l*, and *v*, म् *m* final in a word (not a root) may either pass into Anusvára or assimilate itself to these letters; thus सम् + यन् = संयन् or संयम, यन् + लोकं = यं लोकं or यल्लोकं; but in the latter case the nasal origin of the first member of the double letter is denoted by another nasal symbol called *Anunásika* (i. e. 'through the nose,' sometimes called *Çandra-vindu*, 'the dot in the crescent'), which is also applied to mark the nasality of a final ल् *l* deduced from a final न् *n* when followed by initial ल् *l*, see 56.

a. And this *Anunásika* ◌̣ is not only the sign of the nasality of य् *y*, ल् *l*, and व् *v*, in the preceding cases, but also marks the nasality of vowels, though in a less degree than Anusvára, see 11. g.

b. Observe—A final म् *m* before ह् *hm*, ह् *hn*, श् *hy*, ह् *hl*, क् *hv*, may either be changed to Anusvára or undergo assimilation with the second letter of the initial compound; thus किं हल्यति or किम् हल्यति, किं हुते or किन् हुते, किं हः or किर्हि हः, &c. (see 7, above).

8. The symbol *Visarga*, 'rejection,' (called so as symbolising the rejection or suppression of a letter in pronunciation,) usually written thus :, but more properly in the form of two small circles ◌̣, is used to represent a weaker aspiration than the letter ह् *h*, and that generally, but not always, at the end of a word*. It expresses an euphonic transition of final स् *s* and र् *r* into a kind of breathing. This symbol *Visarga* is never the

* *Visarga* is, of course, liable to appear in the middle of compound words. Nor can it be called final in the loc. plur. of nouns in *s*; as, मनःसु. See p. 95.

representative of ह *h*, but rather of a final aspirate, which, under certain circumstances, takes the place of final *s* and *r*. It may be conveniently represented by the English *h*. At the same time it should be borne in mind that Visarga (*h*) is less than *h*, and is in fact no consonant, but only a symbol for *s* and *r* whenever the usual consonantal sound of these letters is deadened at the end of a sentence or through the influence of a *k*, *p*, or a sibilant commencing the next word. Observe, however, that all those inflections of nouns and persons of verbs, which as standing separate from other words are by some made to end in Visarga, may most conveniently be allowed to retain their final ह *s*; only bearing in mind that this *s* is liable at the end of a sentence, or when followed by certain consonants, to pass into a weak breathing, as in the French *les* or the English *isle*, *viscount*; in all which cases it might be expressed by Visarga, thus लेः &c. So again, in French infinitives, such as *aller*, the final *r* is silent; and in many English words, such as *bar*, *tar*, the sound of *r* is very indistinct; and these also might be written in Sanskrit with Visarga, अलेः *alleh*, बार्ः *báh*, &c.

a. An *Ardha-visarga*, 'half-visarga,' or modification of the symbol Visarga, in the form of two semicircles X, is sometimes employed before *k*, *kh*, and *p*, *ph*. Before the two former letters this symbol is properly called *Jihvá-múlyá*, and the organ of its enunciation said to be the root of the tongue. Before *p* and *ph* its proper name is *Upadhmáníya*, and its organ of utterance is then the lips.

b. The *Ardha-visarga* is very rarely, if ever, seen in classical Sanskrit. In the Vedas the *Upadhmáníya* occurs, but only after an *Anusvára* or *Anunásika*: thus, नृं X पाहि or नृं X पाटि, and in this case also the symbol Visarga may be used for it.

The following are other marks :

9. The *Viráma*, 'pause' or 'stop,' placed under a consonant (thus क् *k*), indicates the absence of the inherent अ *a*, by help of which the consonant is pronounced.

Observe—*Viráma* properly means the pause of the voice at the end of a sentence. By the natives it is employed like a mark of punctuation at the close of a sentence ending with a quiescent consonant, while the mark ऽ is the only means of denoting the close of a sentence ending in a vowel, all the preceding words being written without separation, because supposed to be pronounced without pause. When, however, by simply extending the functions of the *Viráma* we can make Sanskrit typography conform to modern European ideas so

as to enable proper spaces to be left between distinct words in such a sentence as the following; *sakṛīd duḥkakarāv ādyāv antimas tu pade pade*; it seems better to break through the native rule which however theoretically correct would oblige us to write the first five words of the same sentence thus, *sakṛīdduḥkakarāvādyāvantimastu*. See r. 26.

10. The mark ऽ (*Avagraha*, sometimes called *Ardhākāra*, half the letter *a*), placed between two words, denotes the elision or suppression (*abhinidhāna*) of an initial अ *a* after ए *e* or ओ *o* final preceding. It corresponds to our apostrophe in some analogous cases. Thus, तेऽपि *te 'pi* for ते अपि *te api*.

a. In books printed in Calcutta the mark ऽ is sometimes used to resolve a long *ā* resulting from the blending of a final *ā* with an initial *a* or *ā*; thus तथाऽपश्यं for तथा अपश्यं, usually written तथापश्यं. Sometimes a double mark ऽऽ denotes an initial long आ. The mark ऽ is also used in the Veda as the sign of a hiatus between vowels, and in the *pada* text to separate the component parts of a compound or of other grammatical forms.

b. The half pause | is a stop or mark of punctuation, usually placed at the end of the first line of a couplet or stanza.

c. The whole pause || is placed at the end of a couplet like a full stop.

d. The mark of repetition ° indicates that a word or sentence has to be repeated. It is also used to abbreviate a word, just as in English we use a full point; thus प° stands for पर्व, as chap. for chapter.

PRONUNCIATION OF SANSKRIT VOWELS.

11. The vowels in Sanskrit are pronounced for the most part as in Italian or French, though occasional words in English may exemplify their sound.

a. Since अ *a* is inherent in every consonant, the student should be careful to acquire the correct pronunciation of this letter. There are many words in English which afford examples of its sound, such as *vocal, cedar, zebra, organ*. But in English the vowel *u* in such words as *fun, bun, sun*, more frequently represents this obscure sound of *a*; and even the other vowels may occasionally be pronounced with this sound, as in *her, sir, son*.

b. The long vowel आ *ā* is pronounced as *a* in the English *father, bard, cart*; इ *i* as the *i* in *pin, sin*; ई *ī* as the *i* in *marine, police*; उ *u* as the *u* in *push*; ऊ *ū* as the *u* in *rude*.

c. The vowel ऋ *ṛi*, peculiar to Sanskrit, is pronounced as the *ri* in *merrily*, where the *i* of *ri* is less perceptible than in the syllable

ri, composed of the consonant *r* and the vowel *i**. **रि** *ri* is pronounced nearly as the *ri* in *chagrin*, being hardly distinguishable from the syllable **री**; but in the case of the vowels **रि** and **रि** there is a mere vibration of the tongue in the direction of the upper gums, whereas in pronouncing the consonant *r*, the tongue should actually touch them (compare 19 and 20): **र** *e* as the *e* in *prey*; **ओ** *o* as in *so*; **ऐ** *ai* as *ai* in *aisle*; **औ** *au* as *au* in the German *baum* or as *ou* in the English *our*. **लृ** *lri* and **लृ** *lri* do not differ in sound from the letter **ल** *l* with the vowels **रि** and **रि** annexed, but as before remarked the vowel **लृ** *lri* only occurs in one root, viz. **कृप्** *klrip*, 'to make;' and its long form is not found in any word in the language. As to the Vaidik **लृ** *lra* or *la*, see 16. *a*.

d. Hence it appears that every simple vowel in Sanskrit has a short and a long form, and that each vowel has one invariable sound; so that the beginner can never be in doubt what pronunciation to give it, as in English, or whether to pronounce it long or short, as in Latin.

e. Note, however, that Sanskrit possesses no short *ě* and *ǒ* in opposition to the long diphthongal sounds of *e* and *o*.

f. In comparing Sanskrit words with Greek and Latin, it will be found that the Sanskrit **अ** *a* usually answers to the Greek *o* as well as to *ε* (especially in vocative cases); and rarely to *α*. In Latin, the Sanskrit **अ** *a* is represented by *u* as well as by *a*, *e*, and *o*. Again, the Sanskrit **आ** *ā* is generally replaced by the Greek *η* or *ω*, rarely by a long alpha. In Latin it is represented by long *a* or even by long *e*.

g. Although for all practical purposes it is sufficient to regard vowels as either short or long, it should be borne in mind that native grammarians give eighteen different modifications of each of the vowels *a*, *i*, *u*, **रि**, and twelve of **लृ**, which are thus explained:—Each of the first four vowels is supposed to have three prosodial lengths, a short (*hrasva*), a long (*dīrgha*), and a prolated (*pluta*); the long being equal to two, and the prolated to three short vowels. Each of these three modifications may be uttered with a high tone, or a low tone, or a tone between high and low; or in other words, may have the acute, or the grave, or the circumflex accent. This gives nine modifications to *a*, *i*, *u*, **रि**; and each of these again may

* That there is not, practically, much difference between the pronunciation of the vowel **रि** and the syllable **रि** *ri* may be gathered from the fact that some words beginning with **रि** are also found written with **रि**, and *vice versa*; thus, **रि** *ri* and **रि** *ri*, **रि** *ri* and **रि** *ri*, **रि** *ri* and **रि** *ri*. Still the distinction between the definition of a vowel and consonant at 19 and 20 should be borne in mind. There is no doubt that in English the sound of *ri* in the words *merrily* and *rich* is different, and that the former approaches nearer to the sound of a vowel.

be regarded either as nasal or non-nasal, according as it is pronounced with the nose and mouth, or with the mouth alone. Hence result eighteen varieties of every vowel, excepting *īri*, *e*, *ai*, *o*, *au*, which have only twelve, because the first does not possess the long and the last four have not the short prosodial time. A prolated vowel is marked with three lines underneath or with ३ on one side, thus अ or अ३.

PRONUNCIATION OF SANSKRIT CONSONANTS.

The arrangement of most of the consonants in the table at page 1 under the five heads of gutturals (*kaṅṭhya*), palatals (*tālavya*), cerebrals (*múrdhanya*), dentals (*dantya*), and labials (*ośṭhya*), refers of course to the organ principally employed in pronouncing them, whether the throat, the palate, the top of the palate, the teeth, or the lips. This classification is more fully explained at 18.

12. क *ka*, च *ča*, ज *ja*, प *pa*, ब *ba* are pronounced as in English. Observe that च *ča* is a simple consonantal sound, although represented in English words by *ch*. It is a modification or softening of *ka*, just as *ja* is of *ga*, the organ of utterance being in the palate, a little in advance of the throat. Hence, in Sanskrit and its cognate languages, the palatals *č* and *j* are often exchanged with the gutturals *k* and *g*. See note †, p. 15.

a. ग *ga* has always the sound of *g* in *gun*, *give*, never of *g* in *gin*.

b. त *ta*, द *da* are more dental than in English, *t* being something like *t* in *stick*, and *d* like *th* in *this*; thus *veda* ought to be pronounced rather like *vetha*. But in real fact we have no sound exactly equivalent to the Indian dentals *t* and *d*. The sound of *th* in *thin*, *this*, is really dental, but, so to speak, *over-dentalised*, the tongue being forced *through* the teeth instead of *against* them. Few Englishmen acquire the correct pronunciation of the Indian dentals. They are said to be best pronounced by resting the end of the tongue against the inside of the front teeth and then suddenly removing it.

13. त्र *ṭa*, द्र *ḍa*. The sound of these cerebral letters is in practice hardly to be distinguished from the sound of our English *t* and *d*. Properly, however, the Sanskrit cerebrals should be uttered with a duller and deeper intonation, produced by keeping the tongue as far back in the head (*cerebrum*) as possible—that is, it should strike the palate rather above the front gums, not as in English, the gums themselves. A Hindú, however, would always write any English word or name containing *t* and *d* with the cerebral letters. Thus such words as *trust*, *drip*, *London* would be written द्रुस्त्, द्रिप्, लड्डन्.

a. Observe—The cerebral letters have probably been introduced into Sanskrit through the aboriginal dialects with which it came in contact. In Bengal the cerebral ढ *ḍa* and ढ *ḍha* have nearly the sound of a dull *r*. Thus विडालः *viḍālah*, 'a cat,' is pronounced *virḍālah*. In fact in some words both ढ and ढ seem interchangeable with र and ल; thus लोद, 'to be lame,' may also be written लोड, लोर्, लोल्. In corruptions of Sanskrit (especially in Prakrit) cerebral letters often take the place of dentals. In Sanskrit the cerebrals are rarely found at the beginning of words.

14. क *kha*, घ *gha*, छ *cha*, ज *jha*, ढ *ḥa*, ढ *ḍha*, थ *tha*, ध *dha*, फ *pha*, भ *bha*. These are the aspirated forms of the preceding consonants. In pronouncing them the sound of *h* must be distinctly added to the unaspirated consonantal sound. Thus क is pronounced like *kh* in *ink-horn*, not like the Greek χ ; घ as *th* in *ant-hill*, not as in *think*; छ as *ph* in *uphill*, not as in *physic*. Care must be taken not to interpolate a vowel before the aspirate. Indeed it is most important to acquire the habit of pronouncing the aspirated consonants distinctly. *Dá* and *dhá*, *prishṭa* and *prishṭha*, *stamba* and *stambha*, *kara* and *khara* have very different meanings, and are pronounced very differently. Few Englishmen pay sufficient attention to this, although the correct sound is easily attainable. The simple rule is to breathe hard while uttering the aspirated consonant, and then an aspirated sound will come out with the consonant before the succeeding vowel.

a. The Sanskrit थ *th* may be represented by τ in Greek, and ध *dh* by θ , while छ *ch* may answer to $\sigma\kappa$, भ *bh* to ϕ and *f*, or sometimes in Latin (in declension) to *b*.

b. With a view to the comparison of Sanskrit words with Greek and Latin, it is important to remember that the aspirates of the different classes are easily interchangeable in different languages; thus *dh* and *bh* in Sanskrit may be *f* (or *ph*) in Latin; *gh* in Sanskrit may be θ in Greek &c.

15. ङ *ṅa*, ञ *ṅa*, ण *ṅa*, न *na*, म *ma*. Each of the five classes of consonants in Sanskrit has its own nasal sound, represented by a separate nasal letter. In English and most other languages the same fivefold division of nasal sounds might be made, though we have only one nasal letter to express the guttural, palatal, cerebral, and dental nasal sounds. The truth is, that in all languages the nasal letters take their sound from the organ employed in uttering the consonant that follows them. Thus in English it will be found that guttural, palatal, cerebral, dental, and labial nasals are followed by consonants of the same classes, as in *ink*, *sing*, *inch*, *under*, *plinth*, *imp*. If such words existed in Sanskrit, the distinction of nasal

sounds would be represented by distinct letters; thus, इङ्, सिङ्, इष्, अदङ्, सिन्ष्, इन्ष्. Compare 6.

a. It should be observed, however, that the guttural nasal ङ, which is rarely found by itself at the end of a word in Sanskrit, never at the beginning, probably has, when standing alone, the sound of *ng* in *sing*, where the sound of *g* is almost imperceptible. So that the English *sing* might be written सिङ्. This may be inferred from the fact that words like प्राङ् (r. 176) make in the nominative case not प्राङ् or प्राङ्, but प्राङ्. The palatal ञ is only found in conjunction with palatal consonants, as in च ञ, ज ञ, ञ, and ञ. This last may be pronounced like *ny*, or like *gn* in the French *campagne*. In Bengal, however, it always has the sound of *gy*: thus राज्ञा is pronounced *rājyā*. The cerebral nasal ण is found at the beginning of words and before vowels, as well as in conjunction with cerebral consonants. It is then pronounced, as the other cerebrals, by turning the tip of the tongue rather upwards. The dental and labial nasals न *na* and म *ma* are pronounced with the same organs as the class of letters to which they belong. (See 21.)

16. य *ya*, र *ra*, ल *la*, व *va* (*antahstha*, see r. 22) are pronounced as in English. Their relationship to and interchangeableness with (*samprasāraṇa*) the vowels *i*, *ri*, *li*, *u*, respectively, should never be forgotten. See rule 22. a. When व *v* is the last member of a conjunct consonant it is pronounced like *w*, as द्वार is pronounced *dvāra*; but not after *r*, as सर्वे *sarva*. To prevent confusion, however, व will in all cases be represented by *v*, thus द्वार *dvāra*.

a. The character ऌ *ḷa* (represented by *l*) is peculiar to the Vedas. It appears to be a mixture of the ल *l* and र *r*, representing a liquid sound formed like the cerebrals by turning the tip of the tongue upwards; and it is often in the Veda a substitute for the cerebral ऋ when between two vowels, as ऌह is for ऋ.

b. The semivowels are so soft and vowel-like in their nature that they readily flow into each other. Hence *l* and *r* are sometimes exchangeable.

17. श *śa*, ष *ṣa*, स *sa*, ह *ha* (called in native grammars *śhmanas*). Of these, श *śa* is a palatal sibilant, and is pronounced like *sh*^Y or like *s* in *sure*; (compounded with *r* it is sounded more like *s* in *sun*, but the pronunciation of *s* varies in different provinces and different words.) ष *ṣa* is a cerebral, rather softer than our *sh*, but that its pronunciation is hardly to be distinguished from that of the palatal is proved by the number of words written indiscriminately with श or ष; as, कोश or कोष. The dental स *sa* is pronounced as the common English *s*. The same three sibilants exist in English, though represented by one character, as in the words *sure*, *session*, *sun*. ह *ha* is pronounced as in English, and is guttural.

a. The guttural origin of ह *ha* is proved by its passing into *k* at the end of Sanskrit words, and answering to χ, κ, and c, in Greek and Latin; as, हृदय, καρδία, cor. It is probably not an original letter in Sanskrit, but arose out of the soft aspirates घ, ष, भ; thus, in the Veda गृभ् is used for गृह्, and in classical Sanskrit the rules of euphony frequently require the change of ह् to a soft aspirated consonant.

b. Note that झ *śa*, although a palatal, might be called half a guttural. It is certainly guttural in its origin, as all the palatals are. This is well illustrated by its constantly answering to κ and c in Greek and Latin words. Compare अश्वु δάκρυ, अश्व equus, अश्व कृवov. It is moreover interchanged with क *k* in Sanskrit words.

c. According to Professor Benfey, the following are the letters of the Sanskrit alphabet, which are probably *original*, the others being either derived from them, in the development of the phonetic system, or introduced from other languages,—अ, इ, उ; क, ख, ग, घ; ङ, च, ट, ध; प, फ, ब, भ; न, म; य, र, व; ल.

OF THE CLASSIFICATION OF LETTERS.

18. In the first arrangement of the alphabet all the consonants, excepting the semivowels, sibilants, and *h*, were distributed under the five heads of gutturals, palatals, cerebrals, dentals, and labials. We are now to show that *all the forty-seven* letters, vowels, semi-vowels, and consonants, may be referred to one or other of these five grand classes, according to the organ principally concerned in their pronunciation, whether the throat, the palate, the upper part of the palate, the teeth, or the lips.

a. We are, moreover, to point out that all the letters may be regarded according to another principle of division, and may be all arranged under the head of either HARD or SOFT, according as the effort of utterance is attended with expansion (*vivāra*), or contraction (*samvāra*), of the throat.

b. The following tables exhibit this twofold classification, the comprehension of which is of the utmost importance to the study of Sanskrit grammar.

Gutturals	अ a आ á	क ka ख kha	ग ga घ gha	ङ ṅ a	ह ha	
Palatals	इ i ई í ए e ऐ ai	च ča छ čha	ज ja ञ ṅha	ञ ṅa	य ya	श śa
Cerebrals	चुरि चुरी	ट ṭa ठ ṭha	ड ḍa ढ ḍha	ण ṇa	र ra	ष sha
Dentals	लृri लृrí	त ta थ tha	द da ध dha	न na	ल la	स sa
Labials	उ u ऊ ú ओ o औ au	प pa फ pha	ब ba भ bha	म ma	व va	

The first two consonants in each of the above five classes and the sibilants are hard; all the other letters are soft, as in the following table:

HARD OR SURD LETTERS.		SOFT OR SONANT LETTERS.					
क <i>ka*</i>	ख <i>kha*</i>	अ <i>a</i>	आ <i>á</i>	ग <i>ga*</i>	घ <i>gha*</i>	ङ <i>n-a</i>	ह <i>ha</i>
च <i>cha*</i>	छ <i>cha*</i>	इ <i>i</i>	ई <i>í</i>	ज <i>ja*</i>	झ <i>jha*</i>	ञ <i>ña</i>	य <i>ya</i>
ट <i>ṭa*</i>	ठ <i>ṭha*</i>	श <i>śa</i>	र <i>e</i>	च <i>ri</i>	च <i>ri</i>	ण <i>ṇa</i>	र <i>ra</i>
त <i>ta*</i>	थ <i>tha*</i>	स <i>sa</i>	ऐ <i>ai</i>	ल <i>ṛi</i>	ल <i>ṛi</i>	न <i>na</i>	ल <i>la</i>
प <i>pa*</i>	फ <i>pha*</i>			उ <i>u</i>	ऊ <i>ú</i>	ओ <i>o</i>	औ <i>au</i>
				ब <i>ba*</i>	भ <i>bka*</i>	म <i>ma</i>	व <i>va</i>

Note—Hindú grammarians begin with the letters pronounced by the organ furthest from the mouth, and so take the other organs in order, ending with the lips. This as a technical arrangement is perhaps the best, but the order of creation would be that of the Hebrew alphabet; 1st, the labials; 2d, the gutturals; 3d, the dentals.

c. Observe, that although *e*, *ऐ ai*, are more conveniently connected with the palatal class, and *ओ o*, *औ au*, with the labial, these letters are really diphthongal, being made up of *a + i*, *á + í*, *a + u*, *á + ú*, respectively. Their first element is therefore guttural.

d. Note also, that it is most important to observe which hard letters have kindred soft letters, and *vice versa*. The kindred hard and soft are those in the same line marked with a star in the above table; thus *g*, *gh*, are the corresponding soft letters to *k*, *kh*; *j*, *jh*, to *č*, *čh*, and so with the others.

In order that the foregoing classification may be clearly understood, it is necessary to remind the student of the proper meaning of the term vowel and consonant, and of the relationship which the nasals, semivowels, and sibilants, bear to the other letters.

19. A vowel is defined to be a vocal emission of breath from the lungs, modified or modulated by the play of one or other of five organs, viz. the throat, the palate, the tongue, the teeth, or the lips †, but not interrupted or stopped by the actual *contact* of any of these organs.

a. Hence अ *a*, इ *i*, उ *u*, च *ri*, ल *ṛi*, with their respective long forms, are simple vowels, belonging to the guttural, palatal, labial,

† See Proposals for a Missionary Alphabet, by Prof. Max Müller.

cerebral, and dental classes respectively, according to the organ principally concerned in their modulation. But ए *e*, ऐ *ai*, औ *o*, औ *au*, are diphthongal or compound vowels, as explained above at 18. c.* So that *e* and *ai* are half guttural, half palatal; *o* and *au* half guttural, half labial.

b. The vowels are of course considered to be soft letters.

20. A consonant is not the modulation, but the actual stoppage, of the vocal stream of breath by *the contact* of one or other of the five organs, and cannot be enunciated excepting in conjunction with a vowel.

a. All the consonants, therefore, are arranged under the five heads of gutturals, palatals, cerebrals, dentals, and labials, according to the organ concerned in *stopping* the vocal sound.

b. Again, the first two consonants in each of the five classes, and the sibilants, are called *hard* or *surd*, because the vocal stream is abruptly and completely interrupted, and no murmuring sound (*aghosha*) allowed to escape: while all the other letters are called *soft* or *sonant*, because the vocal sound is less suddenly and completely arrested, the effect of stopping it being attended with a low murmur (*ghosha*).

c. Observe, that as the palatal stop is only a modification of the guttural, the point of contact being moved a little more forward from the throat towards the palate †; so the cerebral (*múrdhanya*) stop is a modification of the dental, the difference being, that whereas in the dental consonantal sound the tip of the tongue is brought into direct contact with the back of the front teeth; in the cerebral it is kept more back in the mouth and curled slightly upwards, so as to strike the gums or palate above the teeth, thus producing a more obtuse sound.

d. The name *cerebral* is retained in deference to established usage. Perhaps a more correct translation of *múrdhanya* would be *supernal*, as *múrdhan* here denotes the *upper part* of the palate, and not the head or brain, which is certainly

* If the two vowels *a* and *i* are pronounced rapidly they naturally form the sound *e* pronounced as in *prey*, or as *a* and *i* in *sail*; and so with the other diphthongs. The sound of *ai* in *aisle* may readily be resolved into *á* and *i*, and the sound of *ou* in *out* into *ó* and *u*.

† The relationship of the palatal to the guttural letters is proved by their frequent interchangeableness in Sanskrit and in other languages. See 17. b. and 176, and compare *churck* with *kirk*, Sanskrit *catodr* with Latin *quatuor*, Sanskrit *éa* with Latin *que* and Greek *καί*, Sanskrit *jánu* with English *knee*, Greek *γόνυ*, Latin *genu*. Some German scholars represent the palatals ॠ and ॡ by *k'* and *g'*.

not the organ of enunciation of any letter. But the inaccuracy involved in the word, *cerebral* hardly justifies a change of name. As these letters are pronounced chiefly with the help of the tongue, they are more appropriately called *linguals*.

21. A nasal or narisonant letter is a soft letter, in the utterance of which the vocal stream of breath incompletely arrested, as in all soft letters, is forced through the nose instead of the lips. As the soft letters are of five kinds, according to the organ which interrupts the vocal breathing, so the nasal letters, are five, guttural, palatal, cerebral, dental, and labial. See 15.

22. The semivowels *y, r, l, v* (called *antahstha* because in the first arrangement of the alphabet they *stand between* the other consonants and the sibilants) are formed by a vocal breathing, which is only half interrupted, the several organs being only slightly touched by the tongue. They are, therefore, soft or sonant consonants, approaching nearly to the character of vowels; in fact, half vowels, half consonants.

a. Each class of soft letters (excepting the guttural) has its own corresponding semivowel to which it is related. Thus the palatal soft letters इ *i*, ई *ī*, ए *e*, ऐ *ai*, ज *j*, have य *y* for their kindred semivowel. (Compare Sanskrit *yuvan* with Latin *juvenis* &c.) Similarly र *r* is the kindred semivowel of the cerebral soft letters च *ri*, छ *ri*, and ङ *ḍ*; ल *l* of the dentals लृ *lrī*, लृ *lrī*, and द *d**; and व *v* of उ *u*, ऊ *ū*, औ *o*, औ *au*, and ब *b*. The guttural soft letters have no semivowel in Sanskrit, unless the aspirate ह *h* be so regarded.

23. The sibilants or hissing sounds (called *winds* by the native grammarians) are hard letters, which, nevertheless, strictly speaking, have something the character of vowels. The organs of speech in uttering them, although not closed, are more contracted than in vowels, and the vocal stream of breath in passing through the teeth experiences a friction which causes sibilation.

a. Sanskrit does not recognise any guttural sibilation, though the palatal sibilant is really half a guttural. See 17. a. The aspirate ह *h* might perhaps be regarded as a guttural *fatus* or wind without sibilating sound. The labial sibilation denoted by the letter *f*, and the soft sibilation denoted by *z*, are unknown in Sanskrit.

b. In the *Siva-sūtras* of native grammars the letters are arranged in fourteen

* That ल *l* is a dental, and kindred to द *d*, is proved by its interchangeableness with *d* in cognate languages. Thus *lacryma*, δάκρυμα. Compare also दीप् with λαμπ.

groups: thus, *a i u ṛ—ṛi ṛi k—e o n—ai au é—h y v r ṛ—l ṛ—i m n ṛ n m—jh bh ṛ—gh ḍh dh sh—j b g ḍ d ś—kh ph ḥ ṭh ṭh ḥ ṭ ṭ v—k p y—ś sh s r—h l*. By taking the first letter of any series and joining it to the last of any other series various classes of letters are designated; thus *al* is the technical name for the whole alphabet; *hal* for all the consonants; *aé* the vowels; *ak* all the simple vowels; *aṇ* the vowels *a, i, u*, short or long; *eé* the diphthongs; *yaṇ* the semivowels; *jaś* the soft consonants *g, j, ḍ, d, b*; *jhaś* the same with their aspirates; *jhash* the soft aspirates alone; *yar* all the consonants except *h*; *jhal* all the consonants except the nasals and semivowels; *jhar* all the consonants except the aspirate, nasals, and semivowels.

ACCENTUATION.

24. Accentuation in Sanskrit is only marked in the Vedas. Only three names for the accents are generally recognised by grammarians; viz. 1. *Uddatta*, 'raised,' i. e. the elevated or high tone, marked in Roman writing by the acute accent; 2. *Anudatta*, 'not raised,' i. e. the low or grave tone; 3. *Svarita*, 'sounded,' i. e. the sustained tone, neither high nor low, but a combination of the two (*samdhāra*, Pāṇ. I. 2. 32) which is thus produced. In pronouncing the syllable immediately following the high-toned syllable, the voice unable to lower itself abruptly to the level of the low intonation, is sustained in a tone not as high as the *uddatta*, and yet not so low as the *anudatta*. A syllable uttered with this sustained mixed intonation is said to be *svarita*, 'sounded.' These three accents, according to native grammarians, are severally produced, through intensifying, relaxing, and sustaining or throwing out the voice (*dyāma viśrambha ākshepa*); and these operations are said to be connected with an upward, downward, and horizontal motion (*tiryag-gamana*) of the organs of utterance, which may be illustrated by the movements of the hand in conducting a musical performance*.

But although there are only three recognised names for the accents, there are in reality four tones. This may be proved (as Prof. Roth observes) by any one who tries to adjust the exact relationship between the sounds of the three accents above described. If they are arranged in regular musical series or progression, one link will be found wanting. The *uddatta* and *svarita* are names for (so to speak) positive sounds, and the *anudatta* for negative; but the neutral, general, accentless sound, which may be compared to a flat horizontal line, and lies as it were between the positive and negative, remains undesignated.

Those grammarians, such as Pāṇini, who recognise only three names for the accents, apply the name *anudatta* to this neutral accentless sound also. Hence this name becomes unsuited to the low tone, properly so called, i. e. the tone which immediately precedes the high and is lower than the flat horizontal line taken to represent the general accentless sound. The fact is that the exertion

* In native grammars the *uddatta* sound of a vowel is said to result from employing the upper half of the organs of utterance, and the *anudatta* from employing the lower half.

required to produce the high tone (*udátta*) is so great that in order to obtain the proper pitch, the voice is obliged to lower the tone of the preceding syllable as much below this flat line as the syllable that bears the *udátta* is raised above it; and Páṇini himself explains this lower tone by the term *sannatara* (for which the commentators have substituted the expression *anudáttatara*), while he explains the neutral accentless tone by the term *eka-śruti* (called in the Prátiśákhya *prachaya* or *prachita*), i. e. the one monotonous sound in which the ear can perceive no variation. We have therefore really four tones in Sanskrit, and four expressions are now usually adopted to correspond. The name *anudátta* is confined to the neutral, indifferent, accentless or monotonous tone represented by the flat horizontal line. The expression *anudáttatara* has been adopted to designate the lowest sound of all or that immediately preceding the *udátta*, while the *svarita* (which in some respects corresponds with the Greek circumflex) denotes the mixed sustained sound which follows the *udátta*.

25. The three accents are thus marked in the Rig-veda.

When a syllable having a horizontal mark underneath (*anudáttatara*) is followed by one bearing no mark, the one bearing no mark is *udátta*; and when followed by two syllables, bearing no mark, both are *udátta*.

The *svarita* accent is denoted by a small perpendicular stroke above the syllable. Thus in the word अ॒वा॒र॒ the syllable अ॒ is *anudáttatara*, वा॒ is *udátta*, and र॒ is *svarita*.

In the Pada text (if *anudáttatara* be admitted) the horizontal stroke under a syllable may mark both the *anudátta* or neutral tone, and the *anudáttatara* or low tone; and if it extend under all the syllables of the same word, the whole word is *anudátta* accentless, thus अ॒न॒मः॒ . In the Saṃhitá, the stroke underneath marks the *anudáttatara* and all such *anudátta* syllables as precede the first *anudáttatara* syllable, but in the remainder of the sentence the absence of accent (*anudátta*) is denoted by the absence of all mark after the *svarita* until the next *anudáttatara*.

In fact all the syllables (in a word or sentence) which follow the *svarita* are supposed to be pronounced in the accentless tone until the *anudáttatara* mark under a syllable appears again; so that the absence of mark may denote both *udátta* and *anudátta*. Properly, therefore, the *anudáttatara* mark is the beginning of a series of three accents, of which the *svarita* is the end; the appearance of this mark preparing the reader for an *udátta* immediately following, and a *svarita*. The latter, however, may sometimes be retarded by a new *udátta* syllable. Moreover, the *svarita* mark does not always imply an *anudáttatara* mark preceding, as in the word अ॒न॒मः॒ : at the beginning of a line, where the *svarita* merely shows that the first syllable is *udátta*. Again, in the Pada, where each word stands separately, there may be no *svarita* following an *udátta*, as $\text{प॒षा॑ । ज्ञा॑नं$. It must also be borne in mind that where a *svarita* is immediately followed by an *udátta* syllable, the *svarita* becomes changed to *anudáttatara*: thus in $\text{दि॒वा॒ प॒त॒य॑न्$ the *svarita* of प॒ becomes so changed, because of the *udátta* following.

Again, as to the *svarita* mark, it may either indicate a dependent *svarita*,

or an independent, i. e. either a *svarita* produced by an *udatta* immediately preceding, or a *svarita* produced by the suppression of a syllable bearing the *udatta*, as in तन्वा^१ contracted from तनुवा, where the middle syllable is properly *udatta*. In the latter case, if the syllable bearing the *svarita* is long, and another word follows beginning with an *udatta*, then that syllable and all preceding syllables in the same word receive the *anudattatara* mark, and the figure ३ is inserted to carry the *svarita*, having also the *anudattatara* mark beneath; thus तन्वा३म.

If the syllable bearing the independent *svarita* be short, then the figure १ carries the *svarita*, with an *anudattatara* under it; thus तन्वा१म.

Observe—The accent in Sanskrit is not confined to the last three syllables of a word, as in Greek and Latin. Observe also, that although the Sanskrit independent *svarita* is in some respects similar to the Greek circumflex, it should be borne in mind, that the latter is confined to long syllables, whereas the *svarita* may also be applied to short*.

OF THE INDIAN METHOD OF WRITING.

26. According to Hindú grammarians every syllable ought to end in a vowel †, and every final consonant ought to be attracted to the beginning of the next syllable; so that where a word ends in a consonant, that consonant ought to be pronounced with the initial letter of the next word. Hence in some Sanskrit MSS. all the syllables are separated by slight spaces, and in others all the words are joined together without any separation. Thus the two words चासीद् राजा *ásid rájá* would in some books be written चा सी द्वा जा and in others चासीद्वाजा. In Sanskrit works printed in Europe, the common practice is to separate only those words the final or initial letter of which are not acted on by the rules of combination. In such books *ásid rájá* would be written together, चासीद्वाजा, because the final द् is the result of an euphonic change from र्, caused by the following र. There seems, however, but little reason for considering the mere spaces left between the words of a sentence to be incompatible with the operation of euphonic laws; especially as the

* See on the subject of Vedic accentuation, Roth's preface to the Nirukta: two treatises by Whitney in the Journal of the American Oriental Society, vol. IV. p. 195 etc., and V. p. 387 etc.: Aufrecht, de accentu compositorum Sanscriticorum, Bonnæ, 1847; reviewed by Benfey, Göttinger Gelehrte Anzeigen, 1848, p. 1995—2010.

† Unless it end in Anusvára or Visarga *h*, which in theory are the only consonantal sounds allowed to close a syllable. That Anusvára is not a full consonant is proved by the fact that it does not impede the operation of rule 70.

absence of such spaces must always cause more or less impediment even to the fluent reader. Therefore in many books recently printed in Europe, every un-compounded word capable of separation by the use of the Viráma is separated. Thus *pitur dhanam ádadáti* is written पितुर् धनम् आददाति, and not पितुर्धनमाददाति. The only cases in which separation is undesirable, are where the final vowel of one word blends with the initial vowel of the next into one long similar or dissimilar vowel, and where final *u* and *i* are changed into their corresponding semivowels *v* and *y*.

The following words and passages in the Sanskrit and English character, are given that the Student, before proceeding further in the Grammar, may exercise himself in reading the letters and in transliteration; that is to say, in turning Sanskrit letters into the English equivalents, and *vice versa*.

To be turned into English letters.

अक, अज, अश, आस, आप, इल, इष, ईड, ईर,
 उख, उच, ऊह, ऋण, ऋज, एध, ओख, कण, कित,
 कुमार, क्षम, क्षिप, क्षुध, क्षै, कूप, खन, खिद, गाह,
 गुज, गृध, गृ, घृण, घुष, चकास, चक्ष, चित, छिद,
 छो, जीवा, भ्रष, टीका, ठः, डीनं, ढौक, णिद, तापः,
 तडागः, दया, दमकः, दशरथः, दुरालापः, देव, धूपिका,
 धृतः, नटः, नील, नेम, परिदानं, पुरुषस्, पौरः, पौरु-
 षेयी, पुरोडाशः, बहुः, बालकस्, भोगः, भोजनं, मुखं,
 मृगः, मेदस्, मेदिनी, यकृत्, योगः, रेणु, रेचक, रै,
 रैवत, रुजा, रूपं, रुदिषु, लोह, वामः, वैरं, शक्,
 शौरः, षट्, साधुः, हेमकूटः, हेमन्.

To be turned into Sanskrit letters.

Ada, asa, ali, ádi, ákhu, ágas, iti, ísh, íhá, udára, upanishad,
uparodha, úru, úsha, řishi, eka, kakud, kařu, koshah, gaura, ghařa,
čaitya, čet, čhalam, jetri, jhiri, řagara, řamara, řhála, řama,
tatas, tathá, řriřa, tushára, deha, daitya, dhavala, nanu, nayanam,

nidānam, pitri, bhauma, bheshajam, maru, mahat, yuga, rush, rūdhis, lauha, vivekas, śatam, shoḍaśan, sukhin, hṛidaya, tatra, adya, buddhi, arka, kratu, amsa, an-ka, an-ga, ančala, anjana, kaṅṭha, aṅḍa, anta, manda, sampūrṇa.

The following story has the Sanskrit and English letters interlined.

अस्ति हस्तिनापुरे विलासी नाम राजकः । तस्य गर्द-
 भोऽतिभारवाहनाद् दुर्बलो मुमूर्षुर् अभवत् । ततस् तेन
 राजकेनासी व्याघ्रचर्मणा प्रच्छाद्यारण्यसमीपे शस्यक्षेत्रे
 मोचितः । ततो दूराद् अवलोक्य व्याघ्रबुद्ध्या क्षेप-
 तयः सत्वरं पलायन्ते । अथ केनापि शस्यरक्षकेण धूसर-
 कम्बलकृततनुचाणेन धनुःकारणं सज्जीकृत्यावनतकायेन
 एकान्तं स्थितं । ततस् तं च दूरं दृष्ट्वा गर्दभः पुष्टाङ्गो
 गर्दभीयमिति मत्वा शब्दं कुवाणस् तदभिमुखं धावितः ।
 ततस् तेन शस्यरक्षकेण गर्दभोऽयमिति ज्ञात्वा लीलयैव
 व्यापादितः ॥
 व्यपáditah.

The following story is to be turned into Sanskrit letters.

*Asti śrīparvatamadhya brahmapurákhyaṃ nagaram. Tatra śaila-
 śikhare ghañṭákarṇo náma rákshasaḥ prativasatíti janaprávádaḥ śrú-
 yate. Ekadá ghañṭám ádáya paláyamánaḥ kaścít čauro vyághreṇa*

vyápráditah. Tatpráñipatitá ghañtá vánaraiḥ práptá. Te vánarás tám ghañtám anukshaṇam vādāyanti. Tato nagarajanair manushyaḥ khá-dāto dṛishṭah pratikshaṇam ghañtárāvaśca śrúyate. Anantaram ghañtákarmaḥ kupito manushyān khádati ghañtám ca vādāyati ityuktvá janáh sarve nagarát paláyitáh. Tataḥ karálayá náma kuṭṭinyá vimṛíśya markatá ghañtám vādāyanti svayam vijñáya rájá vijñápitah. Deva yadi kiyaddhanopakshayaḥ kriyate tadāham enam ghañtákarmaṇ sádhayámi. Tato rájñá tushṭena tasyai dhanam dattam. Kuṭṭinyá ca maṇḍalam kṛtvá tatra gaṇeśádigaauravam darśayitvá svayam vánarapriyaphalányádāya vanam pravíśya phalányáktírñáni. Tato ghañtám parityajya vánaráḥ phalásaktá babhúvuh. Kuṭṭiní ca ghañtám grihítvá nagaram ágatá sakalalokapújyábhavat.

Observe, that Anusvára at the end of a word, when a consonant follows, is most conveniently transliterated by *ṃ*, and *vice versa*; thus, *brahmapurákhyaṇ nagaram* ब्रह्मपुराख्यं नगरं. Strictly, however, the *ṃ*, being influenced by the following *ṅ*, is equivalent in sound to *ṅ*, and the two words might have been written *brahmapurá-khyaṇ nagaram* ब्रह्मपुराख्यन् नगरं. Similarly, *pratikshaṇam* before *ghañtárāvaś* is written प्रतिखणं *pratikshaṇam*, though equivalent in sound to प्रतिखण् प्रतिखण-*ṇam*, in consequence of the following ष.

CHAPTER II.

SANDHI OR EUPHONIC COMBINATION OF LETTERS.

WE are accustomed in Greek and Latin to certain euphonic changes of letters. Thus *rego* makes, in the perfect, not *regsi*, but *reksi* (*rexi*), the soft *g* being changed to the hard *k* before the hard *s*. Similarly, *veho* becomes *veksi* (*vexi*). In many words a final consonant assimilates with an initial; thus *συν* with *γνώμη* becomes *συγγνώμη*; *έν* with *λάμπω*, *έλλάμπω*. *Suppressus* is written for *subpressus*; *appellatus* for *adpellatus*; *immensus* for *innensus*; *afinitas* for *adfnitas*; *offero* for *obfero*, but in perfect *obtuli*; *colloquium* for *conloquium*; *irrogo* for *inrogo*. These laws for the euphonic junction of letters are applied throughout the whole range of Sanskrit grammar; and that, too, not only in uniting different parts of one word, but in combining words in the same sentence. Thus, if the sentence "*Rara avis in terris*" were Sanskrit, it would

require, by the laws of Sandhi or combination, to be written *Rarávir ins terriḥ*; and might even be joined together thus, *Rarávirinsterrīḥ*. The learner must not be discouraged if he is unable to understand *all* the laws of combination at first. He is recommended; after reading those that are printed in large type, to pass at once to the declension of nouns and conjugation of verbs. To attempt to commit to memory a number of rules, the use of which is not fully seen till he comes to read and construct *sentences*, must only lead to a loss of time and patience.

SECT. I.—CHANGES OF VOWELS.

27. It is to be observed that there are two distinct classes of rules of Sandhi; viz. 1. Those affecting the final or initial letters of complete words in a sentence; 2. Those which take effect in the *formation* of words by the junction of roots or crude bases with affixes or terminations. Of the latter, those which come into operation in the formation of *verbs*, are reserved till they are wanted (see rule 294), but those which come into immediate application in the formation and declension of nouns will be explained here; and amongst these, the changes of vowels called Guṇa and Vṛiddhi should be impressed on the memory, before another step is taken in the study of the Grammar. When the vowels इ i and ई í are changed to ए e, this is called the Guṇa change, or *qualification*; when i and í are changed to ऐ ai, this is called the Vṛiddhi change, or *increase* *. Similarly, उ u and ऊ ú are often changed to their Guṇa ओ o, and Vṛiddhi औ au; ऋ ṛi and ॠ ṛí to their Guṇa अर् ar, and Vṛiddhi आर् ár; and अ a, though it have no corresponding Guṇa change, has a Vṛiddhi substitute in आ á.

a. Observe—Native grammarians consider that a is already a Guṇa letter, and on that account can have no Guṇa substitute. Indeed they regard a, e, o as the only Guṇa sounds, and á, ai, au as the only Vṛiddhi; a and á being the real Guṇa and Vṛiddhi representatives of the vowels अ and आ. It is required, however, that r should always be connected with a and á when these vowels are substituted for ṛi; and l, when they are substituted for ḷi.

28. Let the student, therefore, never forget the following rules.

* गुण *guṇa* in Sanskrit means 'quality,' and वृद्धि *vṛiddhi*, 'increase.' It will be convenient to Anglicise these words.

There is no Guṇa substitute for अ *a*, but आ *á* is the Vṛiddhi substitute for अ *a*; ए *e* is the Guṇa, and ऐ *ai* the Vṛiddhi, for इ *i* and ई *í*; ओ *o* is the Guṇa, and औ *au* the Vṛiddhi, for उ *u* and ऊ *ú*; अर् *ar* is the Guṇa, and आर् *ár* the Vṛiddhi, for अ्रि *ri* and ई्रि *rí*; अल् *al* is the Guṇa, and आल् *ál* the Vṛiddhi, for ल्रि *lri* and ल्रि *lri*. Moreover, ऐ *ai* is the Vṛiddhi of the Guṇa ए *e*, and औ *au* the Vṛiddhi of the Guṇa ओ *o*.

a. Observe—It will be convenient in describing the change of a vowel to its Guṇa or Vṛiddhi substitute, to speak of that vowel as *gunated* or *vridhhied*.

b. But in the formation of bases, whether for declension or conjugation, the vowels of roots cannot be gunated or vridhhied, if they are followed by double consonants, i. e. if they are long by position; nor can a vowel long by nature be so changed, *unless it be final*. The vowel अ *a* is of course incapable of Guṇa. See 27. a.

29. Again, let him bear in mind that the Guṇa sounds ए *e*, ओ *o* are diphthongal, that is, composed of two simple vowel sounds. Thus, ए *e* is made up of अ *a* and इ *i*; ओ *o* of अ *a* and उ *u*; so that a final अ *a* will naturally coalesce with an initial इ *i* into ए *e*; with an initial उ *u* into ओ *o*. Again, अर् *ar* may be regarded as made up of अ *a* and अ्रि *ri*; so that a final अ *a* will blend with an initial अ्रि *ri* into अर् *ar*. Compare 18. c.

a. Similarly, the Vṛiddhi diphthong ऐ *ai* is made up of *a* and *e*, or (which is really the same) *á* and *i*; and औ *au* of *a* and *o*, or (which is really the same) *á* and *u*. Hence, a final *a* will naturally blend with an initial ए *e* into ऐ *ai*; and with an initial ओ *o* into औ *au*. Compare 18. c; and see the note to the table in the next page. It is to be observed, that the simple vowels in their diphthongal unions are not very closely combined, so that *e*, *o*, *ai*, *au* are constantly liable to be resolved into their constituent simple elements.

b. If *ai* is composed of *á* and *i*, it may be asked, How is it that long *á* as well as short *a* blends with *i* into *e* (see 32), and not into *ai*? In answer to this, Professor Bopp (*Comparative Grammar*, p. 2) maintains that a long vowel at the end of a word naturally shortens itself before an initial vowel. His opinion is, that the very meaning of Guṇa is the prefixing of short *a*, and the very meaning of Vṛiddhi, the prefixing of long *á*, to a simple vowel. He therefore holds that the Guṇa of *i* is originally *a i*, though the two simple vowels blend afterwards into *e*. Similarly, the original Guṇa of *u* is *a u*, blending afterwards into *o*; the original Guṇa of *ri* is *a ri*, blending into *ar*.

c. Hence it appears, that, since the Sanskrit *a* answers to the Greek ϵ or o (see 11. *f*), the practice of gunating vowels is not peculiar to Sanskrit alone. The Sanskrit *एभि* *emi*, 'I go,' which in the plural becomes *इमस्* *imas*, is originally *a i mi*, corresponding to the Greek $\epsilon\acute{\iota}\mu\iota$ and $\acute{\iota}\mu\epsilon\nu$. Similarly in Greek, the root *φνγ* ($\epsilon\phi\nu\gamma\omicron\nu$) is in the present *φενγω*. Compare also the Sanskrit *veda* (*vaida*), 'he knows,' with Greek $\omicron\acute{\iota}\delta\alpha$; and compare $\lambda\acute{\epsilon}\lambda\omicron\iota\pi\alpha$, perfect of $\lambda\pi$, with the Sanskrit 2d preterite.

30. Again, let him never forget that *y* is the kindred semivowel of *इ* *i*, *ई* *í*, *ए* *e*, and *ऐ* *ai*; *व* *v* of *उ* *u*, *ऊ* *ú*, *ओ* *o*, and *औ* *au*; *र* *r* of *ऋ* *ṛi* and *ॠ* *ṛí*; and *ल* *l* of *ऌ* *ḷi* and *ॡ* *ḷí*. So that *i*, *í*, *e*, *ai*, at the end of words, when the next begins with a vowel, may often pass into *y*, *y*, *ay*, *áy*, respectively; *u*, *ú*, *o*, *au*, into *v*, *v*, *av*, *áv*; and *ṛi*, *ṛí*, into *r*; just as in English we often use *y* for *i* in *holy*, and *w* for *u* in *cow*, *now*, &c. [NB. *ṛi* is not found as a final.]

In order to impress the above rules on the mind, the substance of them is embodied in the following table :

Simple vowels,	a or \acute{a}	i or \acute{i}	u or \acute{u}	$\acute{r}i$ or $\acute{r}\acute{i}$	$\acute{l}\acute{r}i$ or $\acute{l}\acute{r}\acute{i}$
Guṇa substitute,		e	o	ar	al
Vṛiddhi substitute,	\acute{a}	ai	au	\acute{ar}	$\acute{ál}$
Simple vowels,		i or \acute{i}	u or \acute{u}	$\acute{r}i$ or $\acute{r}\acute{i}$	$\acute{l}\acute{r}i$ or $\acute{l}\acute{r}\acute{i}$
Corresponding semivowel,		y	v	r	l
Guṇa,		e	o		
Guṇa resolved,		$a + i$	$a + u$		
With semivowel substitute,		ay	av		
Vṛiddhi,		ai	au		
Vṛiddhi resolved,		$a + e$	$a + o$		
		$a + a + i$	$a + a + u$		
		$*\acute{a} + i$	$*\acute{a} + u$		
With semivowel substitute,		$\acute{a}y$	$\acute{áv}$		

* Since $e = a + i$ and $o = a + u$, therefore $a + e$ will equal $a + a + i$ or $\acute{a} + i$ and $a + o$ will equal $a + a + u$ or $\acute{a} + u$.

The succeeding rules will now explain themselves. They all result from the law that euphony abhors a hiatus between vowels; see, however, note to r. 66.

31. अ a or आ á, followed by the similar vowels अ a or आ á, blends into one long similar vowel: thus

न + अस्ति na + asti becomes नास्ति násti, 'there is not.'

जीवा + अन्त jivá + anta = जीवान्त jivánta, 'the end of life.'

a. The same rule applies to the other vowels, इ i, उ u, ए ri, short or long: thus

अधि + ईश्वर adhi + ísvara becomes अधीश्वर adhísvara, 'the supreme lord.'

चतु + उत्सव řitu + utsava = चतुत्सव řitútsava, 'the festival of the season.'

पितृ + वृद्धि pitři + řiddhi = पितृद्धि pitřiddhi, 'the father's prosperity.'

32. अ a or आ á, followed by the dissimilar vowels इ i, उ u, ए ri, short or long, blends with i or í into the Guṇa ए e; with u or ú into the Guṇa ओ o*; with ři or ří into the Guṇa अर् ar: thus

परम + ईश्वर parama + ísvara becomes परमेश्वर parameśvara, 'the mighty lord.'

हित + उपदेश hita + upadeśa = हितोपदेश hitopadeśa, 'friendly instruction.'

गङ्गा + उदक gan-gá + udaka = गङ्गोदक gan-godaka, 'Ganges-water.'

तव + वृद्धि tava + řiddhi = तवद्धि tavarddhi, 'thy growth.'

महा + ऋषि mahá + řishi = महर्षि maharshi, 'a great sage.'

Similarly, तव + लकार tava + řikára becomes तवलकार tavalkára, 'thy letter ři.'

33. अ a or आ á, followed by the dissimilar vowels ए e, ओ o, ऐ ai, or औ au, blends with e into the Vřiddhi ai; with ai also into ai; with o into the Vřiddhi au; with au also into au: thus

पर + एधित para + edhita becomes परैधित paraidhita, 'nourished by another.'

विद्या + एव vidyá + eva = विद्यैव vidyaiiva, 'knowledge indeed.'

देव + ऐश्वर्य deva + aiśvarya = देवैश्वर्य devaiśvarya, 'divine majesty.'

* The blending of a and i into the sound e is recognised in English in such words as sail, nail, &c.; and the blending of a and u into the sound o is exemplified by the French faute, baume, &c.

अल्प + ओजस् *alpa + ojas* = अल्पोजस् *alpaujas*, 'little energy.'

गङ्गा + ओष *gan-gá + ogha* = गङ्गाविस्र *gan-gaugha*, 'the torrent of the Ganges.'

ज्वर + औषध *jvara + aushadha* = ज्वरौषध *jvaraushadha*, 'fever-medicine.'

34. इ *i*, उ *u*, ऋ *ṛi* (short or long), followed by any dissimilar vowel, pass into their kindred semivowels; viz. *i* or *í* into *y**; *u* or *ú* into *v**; *ṛi* or *ṛí* into *r*: thus

अग्नि + अस्त्र *agni + astra* becomes अग्न्यस्त्र *agnyasthra**, 'fire-arms.'

प्रति + उवाच *prati + uváca* = प्रत्युवाच *pratyuváca*, 'he spoke in reply.'

तु + इदानीं *tu + idánīm* = त्विदानीं *tvidánīm**, 'but now.'

मातृ + आनन्द *mátrī + ánanda* = मातृानन्द *mátránanda*, 'the mother's joy.'

35. Final ए *e* and ओ *o*, followed by अ *a*, initial in another word, remain unchanged, and the initial अ *a* is cut off: thus

ते + अपि *te + api* becomes तेषपि *te'pi*, 'they indeed.' (See 10.)

सो + अपि *so + api* = सोसपि *so'pi*, 'he indeed.'

36. But followed by any other vowel (except अ *a*), initial in another word, are changed to *ay* and *av* respectively; and the *y* of *ay*, and more rarely the *v* of *av*, may be dropped, leaving the *a* uninfluenced by the following vowel: thus

ते + आगताः *te + ágatáh* becomes तयागताः *tayágatáh*, and then त आगताः *ta ágatáh*, 'they have come.'

Similarly, विश्वो + इह *vishvo + iha* becomes विश्वविह *vishnaviha*, and then विश्व इह *vishva iha*, 'O Vishṇu, here!'

a. And in the case of ए *e* and ओ *o* followed by vowels in the same word, &c., even though the following vowel be अ *a* or ए *e* or ओ *o*, then *e* must still be changed to *ay*, and *o* to *av*, and both *y* and *v* must be retained: thus

जे + अति *je + ati* becomes जयति *jayati*, 'he conquers †.'

अग्ने + ए *agne + e* = अग्नये *agnaye*, 'to fire.'

* So in English we pronounce a word like *million* as if written *millyon*; and we write *evangelist* for *euangelist*.

† In English we respect this law in writing, though not in pronouncing such words as *saying*, *playing*, &c.

भो + अति *bho + ati* = भवति *bhavati*, 'he is.'

गो + ईश्वर *go + íshvara* = गवीश्वर *gavíshvara*, 'owner of kine.'

गो + ओकस् *go + okas* = गवोकस् *gavokas*, 'the abode of cattle.'

37. रे *ai* and औ *au*, followed by any vowel, similar or dissimilar, are changed to *áy* and *áv* respectively: thus

कस्मै + अपि *kasmai + api* becomes कस्मायपि *kasmáyapi*, 'to any one whatever.'

रै + अः *rai + aḥ* = रायः *ráyah*, 'riches.'

ददौ + अन्नं *dadau + annam* = ददावन्नं *dadávannam*, 'he gave food.'

नौ + औ *nau + au* = नावौ *návau*, 'two ships.'

a. If both the words be complete words, the *y* and *v* are occasionally dropped, but not so usually as in the case of *e* at 36: thus कस्मा अपि *kasmá api* for कस्मायपि *kasmáyapi*, and ददा अन्नं *dadá annam* for ददावन्नं *dadávannam*.

38. There are some exceptions (usually called *pragrikhya*, 'to be taken out') to the above rules. The most noticeable is that of the dual, whether of nouns or verbs, ending in *i*, *ú*, or *e*. These are not acted on by following vowels: thus

हरी रतौ *harí etau*, 'these two Haris.'

विष्णू इमौ *vishnú imau*, 'these two Vishṇus;' अमू आसाते 'these two are present;'

पथेते इमौ 'these two cook;' शेवहे आवां 'we two lie down.'

The same applies to अमी *amí*, nom. pl. m. of the pronoun अद्स्.

Prolated vowels remain unchanged, as आगच्छ कृष्ण इ अत्र 'Come, Kṛishṇa, here,' &c.

a. A vocative case in *o*, when followed by the particle *iti*, may remain unchanged, as विष्णो इति *vishṇo iti*, or may follow 36.

b. Particles, when simple vowels, and आ *á* and औ *o*, as the finals of interjections, remain unchanged, as इ इन्द्र *i indra*, 'O, Indra!' उ उमेश *u umésha*, 'O, lord of Umá!' आ एवं *á evam*, 'Ah, indeed!' अहो इन्द्र *aho indra*, 'Ho, Indra!'

c. The औ *o* of गो *go*, 'a cow,' may become अव *ava* in certain cases, as गो + इन्द्र *go + indra* becomes गवेन्द्र *gavendra*, 'lord of kine;' and अव *av* in others, as गव्य *gavya*, 'relating to cows.'

d. Except the following from r. 32: अश्व + ऊहिनी = अश्वोहिनी 'a complete army;' प्र + ऊह = प्रोह 'a good argument;' प्र + ऊट = प्रौट 'proud;' सुख + च्युत = सुखात्त 'influenced by joy' [but सुखेन + च्युत = regularly सुखेनत्त]; प्र + च्युण = प्रार्थ 'principal debt.' Similarly, कम्बल + च्युण 'debt of a blanket;' वसन + च्युण 'debt of a cloth;' च्युण + च्युण 'debt of a debt, compound interest.'

e. Except also from r. 32, प्र + च्युञ्जति = प्रार्जति 'he goes on,' and उप + च्युञ्जति = उपाञ्जति 'he approaches.' Compare 26o. a.

f. The ऊ *ú* which takes the place of the वा of वाह् in the acc. pl. of such words as प्रहवाह्, 'a steer training for the plough,' requires Vriddhi after *a*, as प्रहोहः.

g. The उ u of किम्बु may remain or be changed to व v before a vowel, as किम्बु उक्तं or किम्बुक्तं 'whether said.'

h. According to Śākalya, a, i, u, ri (short or long), final in a word, may optionally either remain unchanged (but a long vowel must be shortened) before a word beginning with वृ or follow the usual rule, thus ब्रह्म + ऋषि or even ब्रह्मा + ऋषि 'a Brahman who is a Rishi' may be either ब्रह्मऋषि or ब्रह्मर्षि, but in no case ब्रह्माऋषि. So in the case of ङ or ञ or र्ङ, final in a word, followed by dissimilar vowels, thus वज्रि + अद् is either वज्र्यद् or वज्रि अद् 'the discus armed here.' But compounded words follow the usual rule, as नदी + उद्क = नद्युद्क 'the water of the river.'

i. Verbs beginning with ए or ओ do not generally blend these vowels with the final a of a preceding preposition, but cut it off; see rule 783. k. and p. [But उप + हति makes regularly उपैति 'he approaches,' and उप + ह्यते = उपैयते 'he increases.']

j. The particle एव when it denotes uncertainty is said to have the same effect on a preceding final a.

k. The words ओतु 'a cat' and ओठ 'the lip' may optionally have the same effect, and दिव + ओकस् may be either दिवोकस् or दिवौकस् 'a deity.'

l. So also the sacred syllable ओम् and the preposition आ a may have the same effect, as शिवाय + ओ नमः = शिवायो नमः 'Om! reverence to Śiva,' and शिव + इहि (i. e. आ with इहि) = शिवेहि 'O Śiva, come!'

m. The following words illustrate the same irregularity: शक + अन्धु = शकन्धु 'a pot-herb'; कर्क + अन्धु = कर्कन्धु 'jujube'; लाङ्गल + ईशा = लाङ्गलीशा 'plough-handle'; मार्ग + अह् = मार्गह् 'the sun'; मनस् + ईषा = मनीषा 'intellect.'

The following table exhibits all the combinations of vowels at one view. Supposing a word to end in ú, and the next word to begin with au, the student must carry his eye down the first column (headed "final vowels") till he comes to ú, and then along the top horizontal line of "initial vowels," till he comes to au. At the junction of the perpendicular column under au and the horizontal line beginning ú, will be the required combination, viz. v au.

TABLE OF THE COMMONEST CHANGES OF VOWELS.

INITIAL VOWELS.	1	2	3	4	5	6	7	8	9	10	11	12
	a	á	i	f	u	ú	rí	rí	e	ai	o	au
INITIAL VOWELS.												
a OR á	á 31	á 31	e 32	e 32	o 32	o 32	ar 32	ar 32	ai 33	ai 33	au 33	au 33
i OR í	y 34	y 34	f 31. a.	f 31. a.	u 34	ú 34	rí 34	rí 34	e 34	ai 34	y 34	o 34
u OR ú	v 34	v 34	i 34	f 34	ú 31. a.	ú 31. a.	v 34	rí 34	e 34	ai 34	v 34	o 34
rí OR rí	r 34	r 34	i 34	f 34	u 34	ú 34	rí 31. a.	rí 31. a.	e 34	ai 34	r 34	o 34
e	35. 36 e ay	' a ay	i ay	f ay	u ay	ú ay	rí ay	rí ay	e ay	ai ay	a ay	o ay
ai	37 áy + a	áy á	i áy	f áy	u áy	ú áy	rí áy	rí áy	e áy	ai áy	o áy	o áy
o	35. 36 o *	av + á	i av	f av	u av	ú av	rí av	rí av	e av	ai av	o av	o av
au	37 áv + a	áv á	i áv	f áv	u áv	ú áv	rí áv	rí áv	e áv	ai áv	o áv	o áv

Observe, that in the above table the final letter, in its changed state, has been printed, for greater clearness, separate from the initial; except in those cases where the blending of the two vowels made this impossible.

* If the initial a belong to a termination, affix, &c., and not to a complete word, then a is not cut off, and o becomes av before it. See 36. a.
 † If both the words are complete words, the y and v may be dropped throughout, but not so usually as in the case of a.

SECT. II.—CHANGES OF CONSONANTS.

39. Before proceeding to the combination of consonants, let the letters be again regarded as divided into two grand classes of Hard and Soft, as explained at 20. *b*.

HARD OR BURD.			SOFT OR SONANT.							
<i>ks</i>	<i>k</i>	<i>kh</i>		<i>g</i>	<i>gh</i>	<i>n</i>	<i>h</i>	<i>a</i>	<i>á</i>	
<i>ls</i>	<i>č</i>	<i>čh</i>	<i>ś</i>	<i>j</i>	<i>jh</i>	<i>ñ</i>	<i>y</i>	<i>i</i>	<i>í</i>	<i>e</i> <i>ai</i>
<i>vals</i>	<i>ṭ</i>	<i>ṭh</i>	<i>sh</i>	<i>ḍ</i>	<i>ḍh</i>	<i>ṇ</i>	<i>r</i>	<i>ṛi</i>	<i>ṛí</i>	
<i>ts</i>	<i>t</i>	<i>th</i>	<i>s</i>	<i>d</i>	<i>dh</i>	<i>n</i>	<i>l</i>	<i>lri</i>	<i>lrí</i>	
<i>als</i>	<i>p</i>	<i>ph</i>		<i>b</i>	<i>bh</i>	<i>m</i>	<i>v</i>	<i>u</i>	<i>ú</i>	<i>o</i> <i>au</i>

Note—In the following rules it may generally be observed, that final consonants have a tendency to adapt themselves to initial, rather than initial to final.

GENERAL RULES.

40. If two hard or two soft consonants come in contact, there is generally no change; and similarly, if a soft consonant ends a word, when a vowel follows: thus

- विद्युत् प्रकाशते *vidyut prakásate*, ‘the lightning shines.’
- कुमुद् विकसति *kumud vikasati*, ‘the lotus blossoms.’
- दृशद् अधोगच्छति *dṛśad adhogacčhati*, ‘the rock descends.’
- विद्युत् + सु *vidyut + su* = विद्युत्सु *vidyutsu*, ‘in lightnings.’

a. Observe, however, that the unaspirated form of a final letter is substituted for the aspirated, as चित्रलिक् + करोति *čitralikh + karoti* becomes चित्रलिक् करोति *čitralik karoti*, ‘the painter forms;’ and similarly, if two aspirated letters come in contact, the first must be written in the unaspirated form (see 5. *a*).

41. If any hard letter ends a word when any soft initial letter follows, the hard (unless affected by some special rule) is changed to its own unaspirated soft (but see paragraph *b*, next page): thus

- वाक् + देवी *vák + deví* becomes वाग्देवी *vágdeví*, ‘the goddess of eloquence.’
- वाक् + ईश *vák + íša* = वागीश *vágíša*, ‘the lord of speech.’

चित्रलिख् + लिखति *çitralikh + likhati* = चित्रलिख् लिखति *çitralig likhati*,
'the painter paints.'

विद् + भव *viḍ + bhava* = विद्भव *viḍbhava*, 'generated by filth.'

प्राद् + विवाक् *práḍ + viváka* = प्राड्विवाक् *práḍ-viváka*, 'a judge.'

a. There is an option allowed before nasals; that is, when two words come together, the initial of the second word being a nasal, then the final of the first word is usually (though not necessarily *) changed to the nasal of its own class: thus

वाक् + मय *vák + maya* becomes वाङ्मय *ván-maya*, 'full of words.'

विद् + मय *viḍ + maya* = विदमय *viḍmaya*, 'full of filth.'

चित् + मय *çit + maya* = चिन्मय *çinmaya*, 'formed of intellect.'

तत् + मातृ *tat + mátram* = तन्मातृ *tanmátram*, 'that element.'

तत् + नेत्रं *tat + netram* = तन् नेत्रं *tan netram*, 'that eye.'

अप् + मूलं *ap + múlam* = अम्मूलं *ammúlam*, 'water and roots.'

b. Observe particularly—Rule 41 applies to terminations of nouns beginning with consonants, but not to terminations beginning with vowels. In the latter case, the final ~~consonant~~ ^{nasal} consonant is supposed to attract the initial vowel, and thus, losing its character of a final letter, is not made ~~final~~ ^{final}: thus वाक् + भिस् *vák + bhis* becomes वाग्भिस् *vággbhis*, 'by words;' but वाक् + आ *vák + á* remains वाचा *vá-tá*, 'by a speech' (not वाजा *váj-á*). सरित् + भिस् *sarit + bhis* = सरिग्भिस् *sarid-bhis*, 'by rivers;' but सरित् + आ *sarit + á* remains सरिता *sari-tá*, 'by a river' (not सरिदा *sarid-á*). चित्रलिख् + सु *çitralikh + su* is चित्रलिख्सु *çitralik-su*, 'in painters;' but चित्रलिख् + आ *çitralikh + á* remains चित्रलिखा *çitrali-khá*, 'by a painter' (not *çitralig-á*).

c. Similarly, in the case of *verbal* terminations beginning with vowels attached to roots ending in ~~final~~ ^{final} letters, rule 41 does not apply: thus पत् + अति *pat + ati* remains पतति *patati*, and क्षिप् + अति remains *kshipati*. And even in the case of *verbal* terminations beginning with *m*, *v*, or *y*, rule 41 does not generally apply: thus वात् + मि remains *vatmi*, *çekship + vas* remains *çekshipvas*, and *kship + yati* remains *kshipyati*; but *çekship + dhi* becomes regularly *çekshidhi*.

d. Of course, rule 41 does not apply to final sibilants, as they have no corresponding soft letters. The rules for sibilants are given at 61.

e. In the case of षट् 'six,' followed by the termination *nam*, the final nasal being

* According to the Laghu-kaumudi (77) it is necessarily changed when the next word is a *pratyaya* or affix like *maya*.

a cerebral affects also an initial *s* coming in contact with it; thus बस्यं. The same applies to बद् + नवति, which is written बस्यति 'ninety-six.' Similarly, बस्यगये: 'six cities.' Compare p. 58. b.

42. If a ~~soft~~ letter ends a word, root, or crude base, when any ~~hard~~ initial letter follows, the ~~soft~~ is changed to its own unaspirated युक्कार
 form: thus कुमुद् + सु *kumud + su* becomes कुमुत्सु *kumutsu*, loc. pl. of युद्ध + क
kumud, 'a lotus;'
 समिध् + सु *samidh + su* = समित्सु *samitsu*, loc. pl. of *samidh*, 'fuel.'

Note—Similarly in Latin, a soft guttural or labial often passes into a hard before *s* and *t*; thus *reg + si* becomes *reksi (rezi)*, *scrib + si = scripsi*, *reg + tum = rektum*, &c.

a. The same may optionally take place at the end of a sentence or before a pause, as फुलति कुमुत् *phullati kumut* or *kumud*. See Pāpini VIII. 4, 56. It is usual, however, to write the hard unaspirated form in such cases.

b. Soft letters, which have no corresponding hard, such as the nasals, semi-vowels, and ह *h*, are changed by special rules.

c. If the final be an aspirated ~~soft~~ letter, and belong to a root whose initial is *g* or ड *ḍ*, द *d* or ब *b*, then the aspiration, which is suppressed in the final, is transferred back to the initial letter of the root; as बुध् + सु *budh + su* becomes भुत्सु *bhutsu*, loc. pl. of *budh*, 'one who knows.' Similarly, दध् + तस् *dadh + tas* becomes धत्सु *dhatsu*, 'they two place;' and see 306. a, 299. a. b, 664.

Note—Greek recognises a similar principle in τρέχω, θρέξομαι; τρυφ, θρίπτω: cf. also the nom. θρίξ, i. e. θρικ-ς from the crude form τριχ-.

43. The following consonants are not allowed to remain unchanged at the end of words*, that is to say, they undergo modifications without reference to the following letters in a sentence; and when they are combined with the initial letters of succeeding words, or with the initial *strong consonants* of affixes (see *f.* next page), these modifications must take place before 41 and 42 are applied. 1st, A conjunct quiescent consonant (with few exceptions); 2d, an aspirated quiescent consonant; 3d, the aspirate ह *h*; 4th, the palatal letters च *ch*, छ *chh*, ज *j*, झ *jh* (when radical, and not the result of the changes of final त *t* and द *d* at 47); 5th, the sibilants श *s* and ष *sh*.

a. With regard to 1, as a general rule, a compound quiescent consonant at the end of a word is reduced to a simple one, and when a word ends in a single or conjunct quiescent consonant, and a termination to be affixed consists of a quiescent consonant, then, to avoid the concurrence of such consonants at the end, the first only is allowed to remain, and the termination is dropped: thus चरन् + स् *charan + s* leaves चरन् *charan*, 'going;'
 अवेद् + स *aved + s* becomes *avets* and then *avet*. (So ἐτυπτον for ἐτυπτοντ; and analogously, *mulsi* for *mulg-si*, *sparsi* for *sparg-si*, &c.)

* Of course, however, roots and crude forms are first cited in their unchanged state; and are so found in dictionaries and vocabularies.

Observe, however, that a radical क्, ट्, न्, or प्, preceded by र्, remains; as, ऊर्क् nom. of ऊर्क् 176. h.

But in the case of such a word as *abibhar* at p. 231, the affix *t* in the third person is dropped, as not being radical.

And in such a word as चिकीर्षे (nom. चिकीर्षः 'desirous of doing'), the final quiescent sibilant, though belonging to the base, is dropped after *r*. See 166. a.

b. With regard to 2, the unaspirated form is substituted for the aspirated.

c. With regard to 3, a final ह् is usually changed either to क् *k* or ट् *t*. See 182, 305, 306, 17. a. (So in Arabic *x h* becomes *h t*.)

d. With regard to 4, palatals, as being derived from gutturals (see 20. c), generally revert to their originals; i. e. final च् *ç* and ज्ञ् *gn* are usually changed to क् (see 12), but छ् *çh* may become ट् (176); ज्ञ् *gn* becomes क् *k* or ग् *g*, but sometimes ट् *t* or ड् *d*. (So in cognate languages *çh* is often pronounced as *k*, or passes into *k*. Compare 'archbishop,' 'archangel,' 'church,' 'kirk,' &c. Again, 'nature' is pronounced like 'nachure,' and *g* in English is often pronounced as *j*.)

e. With regard to 5, final श् *ś* and ष् *śh* usually pass into either क् *k* or ट् *t*. See 181, 17. b; and compare 'parish,' 'parochial,' 'nation' for 'nashun,' &c.

f. The above changes must hold good, whatever may be the initial letter of a following word; but rules 41 and 42 must be afterwards applied. They also hold good before all terminations or affixes beginning with strong consonants (i. e. all consonants except nasals and semivowels); but before vowels (except the affix *e* at 80. I) and weak consonants (i. e. nasals and semivowels) the finals remain unchanged. See 41. b, and *vác* at 176, and *vac* at 650.

SPECIAL RULES.

44. The special rules for the changes of consonants are very numerous, but since comparatively few words in Sanskrit end in any other consonants than त् *t* and द् *d*, the nasals न् *n* and म् *m*, the dental sibilant स् *s*, and the semivowel र् *r*, it will be sufficient for all practical purposes to notice these special rules under four heads:

- 1st, Changes of final त् *t* and द् *d*.
- 2d, Changes of the nasals, especially न् *n* and म् *m*.
- 3d, Changes of final स् *s*.
- 4th, Changes of final र् *r*.

CHANGES OF FINAL त् *t* AND द् *d*.

45. By the general rule (41), final त् *t* becomes द् *d* before soft consonants, and before vowels; as मरुत् + वाति *marut + vâti* becomes मरुद् वाति *marud vâti*, 'the wind blows.' But see exception, r. 41. b.

a. Except, also, bases ending in *t* followed by the affixes *vat*, *mat*, *vin*, *vala*; as, *vidyut-vat*, 'possessed of lightning'; *garut-mat*, 'possessed of wings.'

b. There is an exception also in the case of verbal terminations beginning with *m*, *v*, *y*; see 41. c, and compare 554.

46. And, by 42, final *ḍ d* generally becomes *ṅ t* before ~~hard~~ consonants; as, *दुसद् + पतन* becomes *drisat-patana*, 'the fall of a stone.'

47. And, by 41. *a*, final *ṅ t* or *ḍ d* may become *ṅ n* before *n* or *m*.

But there are certain special rules relating to *ṅ t* or *ḍ d*, and incidentally to other consonants, which must be given under this head.

48. If *ṅ t* or *ḍ d* ends a word, when an initial *च ḷ*, *ज j*, or *ल l*, follows, then *ṅ t* or *ḍ d* assimilates with these letters: thus *भयात् + लोभात् + च bhayát + lobhát + ḷa* becomes *bhayál lobhát ḷa*, 'from fear and avarice;' *तद् + जीवनम् tad + jivanam = taj jivanam*, 'that life.'

a. A final *ṅ t* or *ḍ d* also assimilates with a following *छ ḷh* or *ज् jh*, but by 43. *b*. the result will then be *ḷ ḷh, j jh*; thus *तत् + छिनत्ति = तच् छिनत्ति* 'he cuts that,' *तद् + मत्स्यः = तज्मत्स्यः* 'the fish of him.'

b. Final *ṅ t* or *ḍ d* assimilates in the same way with *ट ṭ*, *ड ḍ*, and their aspirates: thus *तद् + टीका = तट्टीका*; *तद् + डीनं = तडुीनं*; *तद् + डकुटः = तडुकुटः*.

Observe—The converse does not take place in the contact of complete words; thus *षट् षे*, not *षट् षे* 'those six:' but *ईड् + षे = ईष्टे* 'he rules,' see 325.

Final *ṅ t* or *ḍ d* may also assimilate with initial *म ṁ* and *य ṁ*.

c. When *छ ḷh* is between two vowels in a simple word, *ṅ t*, changeable by 48. *a*. to *च ḷ*, must be inserted; thus the root *प्रच्छ् praḥh* with vowel *a* following must be written *प्रच्छ praḥḥa* (as in *प्रच्छत्* at 631).

The same holds good when *छ ḷh* is initial and a previous syllable either of an inflected word, or of a crude form preceding in a compound, or of a prefix ends in a short vowel; as, *शैलस्य छाया* or *शैलच्छाया* 'the shadow of a rock:' so also, *चि * + छेद = चिच्छेद* 'he cuts;' *च * + छिनत् = चिच्छिनत्* 'he was cutting.'

The same is obligatory after the preposition *मा* and the particle *मा*; as, *मा + छन्न = माच्छन्न* 'covered;' *मा + छिदत् = माच्छिदत्* 'let him not cut.'

In other cases after long vowels the insertion of *च ḷ* is optional; as, *पर्कटीच्छाया* or *पर्कटीच्छाया* 'the shadow of a fig-tree;' *सा छिनत्ति* or *साच्छिनत्ति* 'she cuts.'

d. After final *ḍ ṭ*, before initial *स् s*, an augment *ṅ t* may be inserted; as, *षट् सप्तः* or *षट् सप्तः* 'being six.'

49. If *ṅ t* or *ḍ d* ends a word and the next begins with *ञ ṣ* immediately followed by a vowel, semivowel, or nasal, then *t* or *d* is changed to *च ḷ*, and the initial *ञ ṣ* is usually changed to *छ ḷh*;

* *चि ṣ* is the syllable of reduplication to form the perfect of *छिद् chid*, *च a* the augment to form the imperfect of all verbs; but in the paradigms, words like *चिच्छिनत्* are, for the convenience of typography, printed *चिच्छिनत्*, &c. See p. 286.

thus तत् + श्रुत्वा *tat + śrutvá* = तच् श्रुत्वा *taś śhrutvá*, 'having heard that,' but तच् श्रुत्वा is allowable.

a. Similarly, the change of initial ञ *ś* to छ *śh* is optional after a final च् ; thus वाक् शत may either remain so or be written वाक् शत. Again, after a final ह् *t* and ए *p* this rule is said to be optional; but examples are not likely to occur: though in Rīg-veda III. 33, 1, we have विपाद्भुतुद्री for विपाद् + भुतुद्री the names of two rivers in the Panjáb.

50. If त् *t* ends a word, when initial ह् *h* follows, the final त् *t* is changed to द् *d* (by 41), and the initial ह् *h* optionally to च् *dh*; thus तत् + हरति *tat + harati* becomes तद् धरति (or तद्धरति) *tad dharati*, 'he seizes that;' but तद् हरति *tad harati* is allowable.

51. By a similar rule, and on the same principle, any consonant (except a nasal, semivowel, or sibilant) followed by ह्, must be softened if hard, and its soft aspirate optionally substituted for the initial ह्; thus वाक् + हरति *vāk + harati* becomes वाग् धरति *vāg dharati*, 'speech captivates.' Similarly, अच् + ह्रस्वः *aś + hrasvaś* = अञ्ज्रस्वः *ajjhrasvaś*, 'a short vowel.'

CHANGES OF THE NASALS.

1. *nasal*
verb

52. If the letter न् *n*, preceded by a *short* vowel, ends a word, when the next begins with any vowel, the *n* is doubled: thus आसन् + अत्र *āsan + atra* becomes असन्न अत्र *āsann atra*, 'they were there;' तस्मिन् + उद्याने *tasmin + udyāne* = तस्मिन्न उद्याने *tasminn udyāne*, 'in that garden.'

a. This applies equally to final ङ् *ṅ* and ञ् *ñ* (as प्रत्यक् + आत्मा = प्रत्यङ्मात्मा 'the soul evidently existent'); but these, especially the last, can rarely occur as finals.

53. If न् *n* ends a word, when an initial च् *ś*, त् *t*, or ट् *ṭ*, (or their aspirates,) follows, a sibilant is inserted between the final and initial letter, according to the class of the initial letter; and the न् *n* then passes into Anusvāra, see 6. b: thus कस्मिन् + चित् *kasmin + śit* becomes कस्मिंश्चित् *kasmimśśit*, 'in a certain person;' अस्मिन् + तडागे *asmin + taḍāge* = अस्मिंस्तडागे *asmimś taḍāge*, 'in this pool;' महान् + टङ्कः *mahān + ṭaṅkaḥ* = महान्शङ्कः *mahānś ṭan-kaḥ*, 'a large axe.'

The same holds good before छ *śh* (as, तांश्चादयति 'he covers them'), and before च् *śh*, ष् *śh*; but the two latter are not likely to occur.

If *s* immediately follows *t* in a conjunct consonant, as in the word त्सरु 'a sword-hilt,' there is no change: thus सन् त्सरुः.

a. A similar euphonic *s* is inserted between the prepositions *sam*, *ava*, *pari*, *prati*, and certain words which begin with *k*, as संस्कार *samskāra*, परिष्कार *pariśhkāra*, प्रतिष्कार *pratiśhkāra*, &c. (see 70); just as in Latin, between the prepositions *ab* and *ob*, and *c*, *q*, and *p*. Also, between पुम् 'a male,' and a word beginning with a hard consonant, as कोकिल 'a cuckoo,' thus पुंकोकिलः; also when क्वन्, 'whom?' is repeated, thus क्वान्क्वान् 'whom?' 'whom?' 'which of them?'

b. न् n at the end of a root, or incomplete word, is not amenable to this rule: thus हन् + ति *han + ti* is हन्ति *hanti*, 'he kills.'

c. Except, also, प्रशान् *praśán* (nom. of *praśám*, see 179. a); as, प्रशान् तनोति 'the peaceful man spreads'; प्रशान् चिनोति 'the peaceful man collects.'

54. Rule 53 describes the only cases in which न् n, when originally the final of a word, can pass into Anusvára: thus in classical Sanskrit combinations like तान् करोति or तान् ददाति must not be written तां करोति, तां ददाति.

55. If न् n ends a word, when the next begins with झ ś, then न् n and झ ś may be combined in either of the two following ways: 1st, the final न् n may be changed to न् ñ; thus महान् + जूरः *mahán + śúrah* may be written महान् जूरः 'a great hero:.' 2dly, the initial झ ś may be changed to झ śh; thus महान् जूरः.

a. Observe, that according to native authorities an augment *t*, changeable to *é*, may be inserted in both cases, thus महाञ् जूरः or महाञ् जूरः, but this is rarely done; and in practice, both न् and झ are often left unchanged against the rule.

b. Final न् n may optionally insert an augment क् k when any sibilant begins the next word. Similarly, final ख् kh may insert र् r. So final न् n may insert न् t before स s. Hence प्राङ् ज्ञत may be either प्राङ् ज्ञत (or प्राङ् ज्ञत by 49. a) or may remain unchanged; the loc. pl. of सुगण्, 'a good reckoner,' is सुगण्सु or सुगण्सु; and सन् सः, 'he being,' may be सन् सः; and some say the inserted letters may optionally be aspirated. The insertion of न् between a final न् and initial स is common in the Veda; but in later Sanskrit these insertions are not usual.

56. If न् n ends a word, when the next begins with ल l, the n assimilates with the l, and the mark ° is placed over the l, derived from n, to denote its nasality: thus पक्षान् + लुनाति *pakshán + lunáti* becomes पक्षालुनाति or पक्षाल् लुनाति 'he clips the wings;.' see 7. Similarly, *év + lámπw = éllámπw*; *con + ligo = colligo*.

a. Final न् n, before ज j or झ jh, and ञ ñ, is properly written in the palatal form ञ्, but in practice is often allowed to remain unchanged against the rule.

b. Final न् n, before ड ḍ, ढ ḍh, and ष ṣ, should be written in the cerebral form ष्.

c. But final न् n, before श sh, remains unchanged; as, तान् षट् 'those six.'

57. न् n as the final of crude bases is rejected before terminations and affixes beginning with consonants: thus धनिन् + भिस् *dhanin + bhis* becomes धनिभिस् *dhanibhis*, 'by rich people;.' धनिन् + त्व *dhanin + tva* = धनित्व *dhanitva*, 'the state of being rich.'

a. As the final of a root it is rejected before those terminations beginning with consonants (excepting nasals and semivowels) which have no indicative P (see 307 and 323): thus हन् + तिP is हन्ति, but हन् + ता is हतस्, see 654.

b. Also, when a word ending in न् n is the first (or any but the last) member of a compound word, even though the next member of the compound begins with a vowel: thus राजन् + पुरुष *rájan + puruṣa* becomes राजपुरुष *rája-puruṣa*, 'the king's servant;.' राजन् + इन्द्र *rájan + indra* = राजेन्द्र *rájeन्द्र*, 'the chief of kings;.' स्वामिन् + अर्थ *svámin + artham* = स्वाम्यर्थ *svám्यartham*, 'on account of the master.' Similarly, *svámin + vat = svámivat*, 'like the master.'

58. If न *n* (*not final*, and having immediately after it a simple vowel, diphthong, or one of the consonants न *n*, म *m*, य *y*, व *v*) follows any one of the three cerebral letters च *ç* (*short or long*), र *r*, ष *sh*, in the same word (*samāna-pade*), then न *n* must be changed to the cerebral ष *n*, even though a simple vowel or diphthong or any of the guttural and labial letters क *k*, ग *g*, प *p*, ब *b*, (or their aspirates,) or Anusvāra, or any of the letters ह *h*, य *y*, व *v*, ङ *n*, म *m*, either singly or combined together, or with any vowel, intervene: thus क्षिप् + क्षानि = क्षिपाशि (635); कर्मन् + आ = कर्मणा (152); मृग + इन् = मृगेण (107); वृह् + जन = वृहज् 'causing to grow fat'; शृङ्गिन् + च = शृङ्गिच्छ 'horned'; क्षिप् + चक्षु = क्षिपक्षु 'diffusive.' Observe—In a word like कुर्वन्ति, 'they do,' *t* immediately after *n*, prevents the change. Similarly, रुन्धस्, p. 288.

न *n* final in a word is not so changed; thus दानृन् p. 83, not दानृष्.

a. And the intervention of any of the five palatal, cerebral, or first four dental consonants at page 1, (viz. च *ç*, छ *ch*, ज *j*, ञ *jh*, ञ *ñ*, ट *t*, ठ *th*, ड *d*, ढ *dh*, श *ś*, ष *sh*, द *d*, ध *dh*), or of ल *l* or of श *ś* or of स *s*, prevents the operation of this rule, as in वार्त्मानि 'roads' (n. pl. of वार्त्मान्); अर्चना 'worship'; सर्जन 'abandoning'; क्रीडन 'playing'; शृगालेन 'by a jackal' (149).

Even the intervention of a guttural or palatal if conjunct with the न *n* may in some cases preclude any change, as in नृप्नोति 'he satisfies'; प्राप्नोति 'he obtains'; क्षुभति 'he shakes' (694); क्षिप्तु 'casting'; वृक्त 'cut' (630); रुन् 'broken'; ब्रह्मन्, वृत्रहन् (157). In the Veda, however, नृप्नोति is found; and क्षिप्नु, वृक्त्य, and रुन्ध are by some considered the more correct forms, see 541, 544. It is certain that the intervention of nasals, semivowels, or *h*, though conjunct with the न्, do not prevent this rule, as in अय्येभ्या (157).

b. If two न *n*'s follow the letters causing the change, then the first alone becomes ष, as in वर्धन्*, unless the two न *n*'s are conjunct, when they both become ष, as in विशख विशख्ना † (540).

c. Even in compound words where च्, च्, च, र are in the first member of the compound, and न occurs in the second member, the change to ष may sometimes take place (especially when the separate ideas inherent in each word are lost sight of in a single object denoted), and sometimes is optional. When, however, the words do not, so to speak, merge their individuality in a single object, no change is generally allowed, but even in these cases it is impossible to lay down a precise rule. The following are a few examples: रामायण 'the Rāmāyaṇa,' वार्त्मानः 'an

* Except a word like प्राणियन् redup. aorist of अन् 'to breathe,' with प्र.

† The whole rule 58 is thus expressed in the first two Sūtras of Pāṇini VIII. 4. रवाभ्यां यो नः समानपदे । अदकुप्पाङ्नुम्यवाये ऽपि । The vowel *ri* is supposed to be included in र. अद् stands for the vowels, diphthongs, *y*, *r*, *v*, and *h*; कु for the guttural class; पु for the labial; आङ् for the preposition आ; नुन् for Anusvāra, singly or combined.

animal' (?), either 'a Rhinoceros' or 'a goat,' खरखसः 'having a sharp nose,' but चर्बेनासिका 'a whip,' and सर्वनामन् 'a pronoun,' स्वर्नदी or स्वर्दी 'the Ganges of heaven,' वृषनाशन 'a plant' (where वृषणाशन might be expected), गिरिनदी or गिरिखदी 'a mountain-stream,' आमवर्षा 'a mango-grove,' ब्रह्महर्षं (acc. of ब्रह्महन्) 'the killer of a Bráhmaṇ,' सर्वाह्णः 'the whole day.' See Pāṇ. VIII. 4, 3, &c.

d. Again, the prepositions अन्, निर्, परा, परि, and प्र generally cerebralize a following न, even when the preposition आ intervenes, but not always; thus परिखड्, पर्याखड्, प्रणाञ्, प्रणमति, प्रवेपथ, अन्तरयथ (but अन्तरयन् 'name of a country,' परिनतैन्, प्रकम्पन्, निष्पान); and when a root ending in a consonant encloses any other vowel than *a* or *á*, the change appears to be optional, as प्रकोपथ or प्रकोपन् 'provocation.' An intervening preposition नि is usually cerebralized, as प्रणिपथ, प्रणिहन्ति, प्रणिहित, परिणिवपन्; but not invariably, as परिनिष्ठित. In this way final न् may be changed to ण् at the end of a word, as in प्राण् formed from rt. *an*.

59. If न् *m* ends a word, when any consonant follows, then न् *m* may pass into Anusvára, but ought more properly, before those consonants which have a corresponding nasal, to be changed to this nasal: thus गृहम् + जगाम *griham + jagáma* is written either गृहं जगाम or गृहम् जगाम 'he went home:;' so also सम् + डीन becomes either संडीन or सङ्डीन 'flight;,' सम् + चय either संचय or सञ्चय 'collection;,' सम् + व्यास either संव्यास or सञ्चयास 'abandonment.' But although न् *m* may in these cases be represented by Anusvára, the latter must always take the sound of the nasal to which it should euphonically be changed.

a. The final न् *m* of a root is changed to न् *n* or ण् *n* before affixes beginning with any consonant except *y*, *r*, *l*, *s*: thus जङ्गम् + नि = जङ्गन्ति (see 709). So also चञ्चन् + वहे = चञ्चन्वहे (see 58).

b. Before श्, ष्, स्, ह्, a final न् is represented by Anusvára; also generally before the semivowels, but see 6. e, 7. b.

60. When the next word begins with a vowel, then न् *m* must always be written: thus गृहमायाति or गृहम् आयाति 'he comes home.'

CHANGES OF FINAL ञ् *s*.

61. Nearly every nominative case, and many other cases of nouns, in Sanskrit, besides many inflections of verbs, end in ञ् *s*, which is changeable to ञ् *ś* and ञ् *sh*, and is liable to be represented by Visarga (:, i.e. the symbol for a final aspirate), or to pass into र् *r*, or to be liquefied into ञ् *ñ*, or to be dropped altogether, according to the nature of the initial letter following and the vowel preceding*. *At*

* In a few Latin words *s* passes into *r* in declension. Thus *flos* becomes in the genitive *floris*; *genus* becomes *generis*: and other words, such as *labor*, *robur*, were originally written either *labor* or *labos*, *robur* or *robos*. Again, the initial aspirate in many Greek words is represented in Latin by *s*: as, *éξ*, *sex*, &c.

१) *f* before vowels of a vowel, *n*, *m*, *y*, or *l*, becomes *ñ* (as in *añjali*).

2) *s* before vowels of a vowel, *n*, *m*, *y*, or *l*, becomes *ś* (as in *śāstra*).

every step these changes will meet the eye : therefore let the student master the following five rules, before he attempts to read a single sentence of the most elementary Sanskrit work.

Observe—The following rules are designated by other grammarians, “rules for the changes of Visarga.” It seems, however, a simpler and preferable course (the result being in the end equivalent) to start from the tangible character स् s, which Visarga, under certain circumstances, represents ; or, in other words, to regard Visarga as no letter at all, but a mere symbol for final स् s, and, as we shall afterwards see at 71, for final र् r, when these letters are pronounced as aspirates (compare rule 8), before क k, प p, स s, श् s, ष sh, and at the end of a sentence.

FIRST RULE.—When does the final sibilant remain unrejected ?

62. Before त t, च é, and ट t, and their aspirates, respectively. Before त t, and its aspirate, स् s remains unchanged. Before च é, and its aspirate, स् s passes into the palatal sibilant श् s. Similarly, before ट t, and its aspirate, स् s passes into the cerebral sibilant ष sh. But this latter change can rarely occur.

a. Final स् s is also allowed to remain unchanged before initial स s, and to assimilate with initial श् s and ष sh*. More commonly, however, it is in these cases represented by Visarga ; see rule 63.

b. So also, the final स् s of a root must always remain unchanged before the terminations si, se: thus शास् + से = शास्से ; वस् + से = वस्से ; see 304. a.

SECOND RULE.—When does final स् s pass into Visarga (:) ?

63. Before क k, प p, and their aspirates, and generally (but see 62. a) before the three sibilants स s, श् s, and ष sh †.

a. Before a pause, i. e. at the end of a sentence.

b. Observe—When a word stands by itself, final s properly passes into Visarga ; and this is why, in native grammars, the terminations of nouns and verbs, which appear first in the tabular scheme, as ending in s, are made to end in Visarga, when they appear again in declension and conjugation. In the following pages, however, s will be preserved as a final, in declension and conjugation, for two reasons : 1st, because it is more tangible, and easy to apprehend, than a symbol which as representing a mere breathing is less perceptible in pronunciation ; 2dly, because it enables the classical student to keep in view the resemblance between Sanskrit and Greek and Latin terminations.

* The assimilation of स् with an initial ष will of course be very rare, but द्वयम्बहि offers an example.

† Examples of the change to Visarga before initial ष (which can only occur rarely) are द्वयःषहि and चतुःषहि.

THIRD RULE.—*When does final ऋ as become o?*

64. Before all *soft* consonants.

a. Similarly, before short ऋ a, which a is then cut off.

This rule is more properly, but less simply, stated thus. When does final ऋ s blend with a preceding a into the vowel o? Before all *soft* consonants final ऋ s is treated as if liquefied into *.

FOURTH RULE.—*When does final ऋ s become र r?*

65. When preceded by any other vowel but ऋ a or ऋ á, and before all *soft* letters, consonants or vowels.

a. Unless र r itself be the *soft* letter following, in which case, to avoid the conjunction of two r's, final ऋ s is dropped, and the vowel preceding it (if short) is lengthened.

FIFTH RULE.—*When is final ऋ s rejected?*

66. When preceded by short ऋ a, before any other vowel except short ऋ a †. NB. The ऋ a, which then becomes final, opens on the initial vowel without coalition ‡.

a. When preceded by long ऋ á, before any *soft* letter, consonant or vowel. NB. If the initial letter be a vowel, the ऋ á, which then becomes final, opens on it without coalition.

b. When preceded by any other vowel but ऋ a or ऋ á, before the letter r, as noticed at 65. a.

c. Observe—Although it simplifies the subject to speak of final s as dropped in these cases, yet, according to native grammarians, it would be more correct to say that final s first passes into Visarga, which is then dropped: otherwise the term

* That is, it is first changed to r, as at 65, and r is then liquefied into a vowel; just as l is often changed to u in French. The plural of *animal* is *animaux*, not *animals*.

† That is, it blends with a into o, as in 64; and o becoming av before any vowel but a, the v is rejected by 36. Indian grammarians hold that final s or Visarga here becomes y, which would also be rejected by 36. This, however, seems rather to apply to 66. a.

‡ This is one of the three cases in which a hiatus of two vowels is admissible in Sanskrit. The three cases are, 1. when final s is rejected from as or ás (66); 2. when a complete word, ending in e, is followed by any other vowel but a (see 36); 3. when the dual terminations ई í, ऊ ú, ए e, are followed by vowels (see 38). In the middle of a word a hiatus is never allowed, except in one or two rare instances, as तिस्रः tisa-u, 'a sieve.'

42 SANDHI OR EUPHONIC COMBINATION OF LETTERS.

Visarga is without meaning. Indian grammarians, however, hold that Visarga undergoes another change before it is dropped, viz. to *y*; and that this *y* is rejected in accordance with 36, 37.

d. The interjections भोस्, भगोस्, and अघोस् drop their final *s* before a vowel or soft consonant.

The above five rules are illustrated in the following table, in which the nominative cases नरस् *naras*, 'a man;' नरास् *narás*, 'men;' हरिस् *haris*, 'the god Vishṇu;' रिपुस् *ripus*, 'an enemy;' and नौस् *nau*, 'a ship'—are joined with the verbs *karoti*, 'he does;' *kurvanti*, 'they do;' *khanati*, 'he digs;' *khananti*, 'they dig;' *pacati*, 'he cooks;' *pacanti*, 'they cook;' *sarati*, 'he goes;' *śocati*, 'he grieves;' *tarati*, 'he crosses;' *carati*, 'he moves;' *gac̥hhati*, 'he goes;' *jayati*, 'he conquers;' *rakshati*, 'he preserves;' *atti*, 'he eats;' *adanti*, 'they eat;' *eti*, 'he goes;' *áyāti*, 'he comes;' *edhate*, 'he prospers.'

FIRST RULE. Final sibilant remains un- rejected.	SECOND RULE. Final स् s passes into Visarga.	THIRD RULE. Final स्स becomes शो o.	FOURTH RULE. Final स् s becomes र् r.	FIFTH RULE. Final स् s is rejected.
<p>नरस् तरति naras tarati नरास् तरति naras taranti हरिस् तरति haris tarati नौस् तरति nauś tarati नराञ् चरति naras carati नराञ् चरति naras caranti हरिञ् चरति haris carati नौञ् चरति nauś carati</p> <p>Final s rarely remains un- changed before स s, and assi- milates with श s : thus,</p> <p>नरस् सरति naras sarati नरास् सरति naras saranti हरिस् सरति haris sarati नराञ् शोचति naras śocati नराञ् शोचति naras śocanti हरिञ् शोचति haris śocati</p>	<p>नरः करोति narah karoti नराः कुर्वति narah kurvanti हरिः करोति harih karoti नरः खनति narah khanati नरः खनति narah khananti हरिः खनति harih khanati नरः पचति narah pacati नराः पचति narah pacanti हरिः पचति harih pacati नरः सरति narah sarati नराः सरति narah saranti हरिः सरति harih sarati नरः शोचति narah śocati नराः शोचति narah śocanti हरिः शोचति harih śocati</p> <p>Before a pause, करोति नरः karoti narah</p>	<p>नरो गच्छति narō gacchati नरो जयति narō jagati नरो याति narō yati नरो रक्षति narō rakshati</p> <p>Similarly, final s preceded by a, before all soft conso- nants : and also before स a, which. श a is then cut off : thus, नरोऽति narō 'iti for narō ati</p>	<p>हरिर् अति harir atih रिप्त् अति ripur atih नौर् आयति naur ayati हरिर् एति harir eti रिप्त् एति ripur eti नौर् एति naur eti हरिर् गच्छति harir gacchati रिप्त् गच्छति ripur gacchati नौर् गच्छति naur gacchati हरिर् याति harir yati रिप्त् याति ripur yati नौर् याति naur yati</p> <p>Similarly, final s preceded by any vowel but a or d, be- fore all soft letters excepting r, when final s also becoming r is rejected, and the preced- ing vowel lengthened : thus, हरो रक्षति harī rakshati रिप्त् रक्षति ripur rakshati</p>	<p>नर आयति nara ayati नरा अदति narā adanti नर ईक्षते nara ikshate नरा ईक्षते narā ikshante नर एधते nara edhate नरा एधते narā edhante नरा गच्छति narā gacchati नरा याति narā yati नरा रक्षति narā rakshati</p> <p>Similarly, final s preceded by स a, before all vowels ex- cepting अ a : and, final s preceded by a, before all soft letters, consonants or vowels.</p>

67. There is one common exception to 62, 63, 64 : सस् *sas*, 'he,' and एषस् *eshas*, 'this,' the nominative case masc. of the pronouns तद् *tad* and एतद् *etad* (220, 223), drop the final *s* before any consonant, hard or soft; as, स करोति *sa karoti*, 'he does;' स गच्छति *sa gacchati*, 'he goes;' एष पचति *esha pacati*, 'this (man) cooks.' But rules 64. a, 66, and 63. a, are observed: thus, सोऽपि *so'pi*, 'he also;' स एषः *sa eshaḥ*, 'he himself.' Sometimes (but only पादपूरणे to fill up a verse or suit the metre) *sa* may blend with a following vowel, as सैवः for स एवः.

A remarkable agreement is observable here in the Greek *ó* for *óς*. Compare also the Latin *qui* for *quis*, and *ille, iste, ipse*, for *illus, istus, ipsus*. Bopp considers that the reason why *sa* dispenses with the termination *s* is, that this termination is itself derived from the pronoun *sa*.

a. With regard to the second rule, there is an option allowed when an initial sibilant is compounded with another hard consonant. In that case, the preceding final *s* may be dropped; as, हरि स्कन्दति *hari skandati*, 'Hari goes.'

b. A rare exception to the first rule occurs, when an initial त *t* is compounded with a sibilant. In that case, the preceding final *s* becomes Visarga; as, हरिः त्वाहं गृह्णाति *hariḥ tsarum grihñāti*, 'Hari grasps the hilt of (his) sword.'

68. The preceding rules are most frequently applicable to स् *s*, as the final of the cases of nouns and inflections of verbs; but they come equally into operation in substantives or adjectives, whose base or crude form ends in अस् *as*, इस् *is*, and उस् *us*: thus, by 65, अक्षुस्+ईक्षते *ákshus+íkshate* becomes अक्षुर् ईक्षते *ákshur íkshate*, 'the eye sees;' and अक्षुस्+भिस् *ákshus+bhis*=अक्षुर्भिस् *ákshurbhis*, 'by eyes.' Similarly, by 64, मनस्+जानाति *manas+jáñdāti*=मनो जानाति *mano jáñdāti*, 'the mind knows;' and मनस्+भिस् *manas+bhis*=मनोभिस् *manobhis*, 'by minds.'

a. Observe—All nouns ending in इस् *is* and उस् *us* may be regarded as ending in इष् *ish* and उष् *ush*, which is the form they necessarily assume in declension before the terminations beginning with vowels (see 70, and compare 41. b): thus अक्षुस्+आ *ákshus+a* becomes अक्षुषा *ákshushá*, 'by the eye;' but before consonants they must be treated as ending in the dental sibilant. See 165.

69. स् *s* at the end of the first member of a compound word, before hard letters of the guttural or labial classes (क *k*, प *p*, or their aspirates), may follow 63, but is more usually retained, passing sometimes into ष *sh*, according to 70: thus तेजस्+कर *tejas+kara* becomes either तेजस्कर or तेजःकर 'causing light;' प्रादुस्+कृत *práduś+kṛita* becomes प्रादुष्कृत *prádushkṛita*, 'made manifest;' दिवस्+पति *divas+pati*=दिवस्पति 'the lord of day.'

a. Again, in opposition to 64 and 65, a final स् *s* is usually retained before affixes beginning with व *v* and म *m*, passing sometimes into ष *sh*, according to 70: thus तेजस्+विन् *tejas+vin* becomes तेजस्विन् *tejasvin*, 'full of light;' भास्+वर *bhás+vara*=भास्वर *bhásvara*, 'radiant;' and अर्चिस्+मत *arcis+mat*=अर्चिष्मत् *arcishmat*, 'possessing flame.'

b. An augment स् *s* is inserted after सन्, in combination with कृ and its derivatives, as in संस्कार, संस्कृत, &c.

70. स *s*, not final, passes into ष *sh* when preceded by any other vowel but अ *a* or आ *á*; also when preceded by the semivowel र *r*, or by क *k*: thus अग्नि + सु *agni + su* becomes अग्निषु *agnishu*, 'in fires;' करो + सि *karo + si* = करोषि *karoshi*, 'thou doest;' बिभर् + सि *bibhar + si* = बिभर्षि *bibharshi*, 'thou bearest;' वाक् + सु *vák + su* = वाक्षु *vákshu*, 'in words.' See 69. and 69. a.

a. An intervening Anusvára or Visarga does not prevent the operation of this rule: thus, हवोषि, चक्षोषि, हविषु (or हविष्णु), चक्षुषु.

b. In accordance with this rule, roots and their derivatives beginning with स will change their initials to ष after the prepositions अभि, अधि, वि, नि, परि, प्रति, अति, अनु, अपि; thus परिषिष् from परि and सिष्, निष्णा from नि and ञा; and the change may even be preserved though the augment अ *a* intervenes, as in व्यविष्णु from सिष् with नि, अथ्यष्टान् from स्या with अधि; and even in the reduplication of the 2d pret., as अधितष्टौ (but not always in either case, as अन्वस्यान्, अनुतस्यौ).

c. The root क्षम् changes its initial to ष after अष, as अषहष्णाति.

d. In a few roots the change is optional, as परिस्कन्दति or परिष्कन्दति, विस्फुरति or विष्फुरति.

e. Even in compounds the initial *s* of the 2d member of the compound may be affected by rule 70, especially if a single object is denoted, as in हरिषेण, a proper name, अग्निह 'a frying-pan.' So also in अग्निहोम, पितृष्वसु, दुःखन, &c.

f. In compounds formed with साह् (rt सह्), the initial become ष where ह is changed to a cerebral (ह, इ, or इ). See 182.f.

g. The स् of the affix सात् is not changed, as अग्निसात् 'to consume by fire.'

CHANGES OF FINAL र *r*.

71. Most of the changes of final र *r* are the same as those of final स् *s*.

a. Thus, by 63, प्रातर् + काल *prátar + kála* becomes प्रातःकाल *prátaḥkála*, 'the time of morning;' and प्रातर् + ज्ञान *prátar + gnána* = प्रातःज्ञान *prátaḥgnána*, 'morning ablution.' But *r* as the final of a root, or as a radical letter, remains unchanged before a sibilant: thus, चर् + सु = चर्षु (70); बिभर् + सि = बिभर्षि; चतुर् + सु = चतुर्षु, see 203.

b. By 62, प्रातर् + तु *prátar + tu* becomes प्रातस्तु *prátastu*; and प्रातर् + च *prátar + cha* = प्रातश्च *prátaśca*.

Note, that the transition of *r* into *s* before *t* is exemplified in Latin by *gestum* from *gero*, *ustum* from *uro*, &c. On the other hand, *r* in the middle of words is preserved before *t* in Sanskrit, as in *kartum*, &c.

c. By 65, निर् + उक्त *nir + ukta* remains निरुक्त *nirukta*, 'described;' निर् + दय

nir+daya remains निर्देय *nirdaya*, 'without pity;' and निर्+रस *nir+rasa* is नीरस *nírasa*, 'without flavour.'

d. After the analogy of 65. a, final *ar* before initial *r* drops its own *r*, and lengthens the preceding *a*; as पुनर्+रक्षति *punar+rakshati* becomes पुना रक्षति *puná rakshati*, 'again he preserves.'

e. But in opposition to 64 and 66, final *ar*, unlike *ás*, remains unchanged before any soft letter (consonant or vowel): thus प्रातर्+आश *prátar+ása* remains प्रातराश *prátarása*, 'morning meal;' पुनर्+याति *punar+yáti* remains पुनर् याति *punar yáti*, 'again he goes.'

72. र *r* at the end of the first member of a compound, before क *k*, प *p*, and their aspirates, may either become Visarga, by 63, or more usually follows 69, and passes into स् *s*, which is liable to become श *sh* by 70: thus निर्+फल *nir+phala* becomes निष्फल *nishphala*, 'without fruit.' In the case of दुर्+क्ष *dur+kha*, दुःक्ष is more common than दुष्क्ष.

73. र *r* may optionally double any consonant, except ह *h*, that immediately follows it: thus निर्+दय *nir+daya* may be written either निर्देय *nirdaya* or निर्द्वेय *nirddaya*, 'merciless;' but it does not double a sibilant followed by a vowel, as in चर्षु 71. a. It is said that *h* may have the same effect as *r* in doubling a consonant immediately following; but this is not observed in practice.

a. The doubling of consonants, when they come in contact with others, is constantly allowable in Sanskrit, though not usual in practice. Thus, in any conjunction of two (or even more) consonants preceded by a short vowel (or even occasionally a long vowel), especially if a semivowel be the last letter in the compound, the first letter, provided it be not र or ह, may be doubled; thus पुत्र may be written for पुत, मञ्जुत for मञ्जत (see 40. a), इत्याकर्ष्य for इत्याकष्य, but the more simple form is preferable.

The following table exhibits the more common combinations of consonants at one view. Observe, that in the top line of initial letters the aspirated consonants have been omitted, because it is an universal rule, that whatever change takes place before any consonant, the same holds good before its aspirate.

INITIAL VOWELS AND CONSONANTS.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
	अ a	आ, इ, ए, ओ, द, इ, इ	क k	ग g	च c	ज j	झ t	ट d	ण n	प p	ब b	म m	य y	र r	ल l	व v	श s	स s	ह h
FINAL CONSONANTS.																			
क or ग	g	g	k	g	k	j	k	g	n. n g n 41. a.	k p	g b	n. m g m 41. a.	g y	g r	g l	g v	k	s k	g gh 50
ट or द	d	d	t	d	č	j	t	d	n. n d n 41. a.	t p	d b	n. m d m 41. a.	d y	d r	d l	d v	č	č t s	d dh 50
न	nn* a 52	nn* d nn i	n k	n g	ns č 53	nt j	ns t	n d	n n	n p	n b	n m	n y	n r	n l	n v	{ nt OR nt dh 55	n s	n h
अस as	o 64. a.	a a i 66	ah k 63	o 64	as č 62	o j	as t 62	o d	o n	ah p 63	o b	o m	o y	o r	o l	o v	ah 63	s ah s 63	o h
आस as	a 66. a.	d d i 66. a	dh k 63	d 66. a.	df č 62	d j	da t 62	d d	d n	dh p 63	d b	d m	d y	d r	d l	d v	dh 63	s dh s 63	d h
इस is, ईस is उस us, ऊस us एस es, ऐस ais ओस os, औस aus	ir a 65	ir d 65	ih k 63	ir g 65	if č 62	ir j	is t 62	ir d	ir n	ih p 63	ir b	ir m	ir y	ir r	ir l	ir v	ih 63	s ih s 63	ir h
र, preceded by any vowel.	r a 17. a.	r d 60.	h k 71	r g 71	ř č 62	r j	ř t 62	r d	r n	h p	r b	r m	r y	r r	r l	r v	h	ř h s 62	r h

CHAPTER III.

ON SANSKRIT ROOTS, AND THE FORMATION OF THE CRUDE BASES OF NOUNS.

BEFORE treating of Sanskrit nouns (संज्ञा or नामन्), it will be advisable to point out in what respect the peculiar system adopted in their formation requires an arrangement of the subject different from that to which we are accustomed in other languages.

74. In Sanskrit nouns (including substantives, adjectives, pronouns, and numerals) there is this great peculiarity, that every one of them has two distinct states prior to the formation of the nominative case; viz. 1st, a root (*dhātu*); 2dly, coming directly from the root, a state which is called *the crude form* or *crude base* (*prátipadika*); that is to say, a state antecedent to inflection, and anterior to any of the cases, even the nominative. This crude form or crude base of the noun is sometimes termed *the inflective base*, because it generally coincides with this inflective base or *an-ga** (Páñ. I. 4, 13), i. e. with that changed form of the root, which serves as the basis for the construction of the case †.

In the first place, then, let us inquire what is the root?

There are in Sanskrit about two thousand elementary sounds (*dhātu*), out of which, as out of so many blocks, are carved and fashioned, not only all the nouns, but all the verbs which exist in the language.

a. Though the root may be compared to a rough block, or to the raw material, out of which nouns and verbs are constructed, yet the student must understand that in the dialect of the Vedas, and even in modern classical Sanskrit, roots are not unfrequently used by themselves as substantives and adjectives, and are very commonly so used at the end of compounds. See 84, 87, and 172.

* The *an-ga* or inflective base though often identical with the crude form or crude base is not always so; thus, in the model of the 1st class of nouns masculine, the crude base is *śiva*, but the inflective base is not only *śiva*, but also *śivá*, *śive*, and *śiván*.

† The crude word, before declension, is called *prátipadika* (or sometimes *śabda*), whereas *pada* is the name for the *inflected* word, or base and case-affix together.

b. Every one of these roots or primary sounds conveys some simple idea, which appears under different modifications in the derivatives from it. Thus—to mention a few of the most common—the root क्श्चिप् *kship* conveys the idea of ‘throwing;’ कृ *kri*, of ‘doing,’ ‘making;’ क्री *krí*, of ‘buying;’ हृ *hri*, of ‘seizing,’ ‘taking;’ युज् *yuj*, ‘joining;’ अस् *as*, वृत् *vrít*, ‘being;’ भू *bhú*, ‘becoming;’ जीव् *jív*, ‘living;’ नी *ní*, ‘leading;’ जि *ji*, ‘conquering;’ गम् *gam*, या *yá*, चर् *car*, क्रम् *kram*, इ *i*, वृ *sri*, स्कन्द् *skand*, ‘going;’ वद् *vad*, वच् *vac*, ब्रू *brú*, ‘speaking;’ बुध् *budh*, ज्ञा *jñá*, ‘knowing;’ दृश् *driś*, ‘seeing;’ इष् *ish*, कम् *kam*, ‘wishing;’ मृ *mri*, ‘dying;’ दा *dá*, ‘giving;’ जन् *jan*, ‘producing;’ धा *dhá*, ‘placing;’ अद् *ad*, भुज् *bhuj*, भक्ष् *bhaksh*, ‘eating;’ पा *pá*, ‘drinking;’ पच् *pac*, ‘cooking;’ हन् *han*, ‘killing;’ पत् *pat*, ‘falling;’ वस् *vas*, ‘dwelling;’ विज् *viś*, ‘entering;’ स्था *sthá*, ‘standing;’ श्रु *śru*, ‘hearing;’ स्पृश् *spríś*, ‘touching;’ सिध् *sidh*, साध् *sádh*, ‘accomplishing;’ कुप् *kup*, क्रुध् *krudh*, ‘being angry;’ चि *ti*, ‘collecting;’ ग्रा *ghrá*, ‘smelling;’ श्या *khyá*, ‘relating;’ नश् *naś*, ‘perishing;’ त्यज् *tyaj*, रह् *rah*, ‘quitting;’ द्विष् *dvish*, ‘hating;’ निन्द् *nind*, ‘blaming;’ द्रु *dru*, ‘running;’ द्युत् *dyut*, दीप् *díp*, भा *bhá*, शुभ् *śubh*, ‘shining;’ पु *pú*, ‘purifying;’ प्रच्छ् *practh*, ‘asking;’ आप् *áp*, लब् *labh*, ‘obtaining;’ स्तु *stu*, शंस् *śams*, ‘praising;’ यत् *yat*, ‘striving;’ यम् *yam*, ‘restraining;’ शक् *śak*, ‘being able;’ तप् *tap*, ‘heating;’ दह् *dah*, ‘burning;’ मुच् *muć*, ‘liberating;’ मुह् *muh*, ‘being foolish;’ युध् *yudh*, ‘fighting;’ रुह् *ruh*, ‘growing;’ हस् *has*, ‘laughing;’ स्वप् *svap*, ‘sleeping;’ हृष् *hrish*, नन्द् *nand*, ह्लाद् *hlád*, ‘being glad;’ स्ना *sná*, ‘bathing;’ रब् *rabh*, ‘beginning;’ स्वर् *svar*, ‘sounding;’ सह् *sah*, वह् *vah*, ‘bearing;’ स्मृ *smri*, ‘remembering;’ अर्च् *art*, ‘honouring.’

c. Observe, that it will be convenient, in the following pages, to express the idea contained in the root by prefixing to it the infinitive sign *to*. But the student must not suppose that the sound *kship* denotes any thing more than the mere *idea* of ‘throwing;’ nor must he imagine that in deriving nouns from it, we are deriving them from the infinitive, or from any part of the verb, but rather from a simple original sound, which is the common source of both nouns and verbs.

75. A cursory glance at the above list of common roots will serve to shew that there are two particulars in which they all agree. Every one of them is monosyllabic, and every one of them contains a single vowel, and no more. In other respects they offer considerable diversity. Some consist of a single vowel only; some begin with one or two consonants, and end in a vowel, but none end in

either **अ** *a* or **औ** *au*; some begin with a vowel, and end in one or two consonants*; and some begin and end with one or two consonants †, inclosing a medial vowel; so that a root may sometimes consist of only one letter, as **इ** *i*, 'to go;' and sometimes of five, as **स्कन्द** *skand*, 'to move;' **प्रच्छ** *pratth*, 'to ask.' It is probable that those roots which consist of simple letters, such as **कृ**, **भू**, **इ**, **नि**, **इत्**, &c., are the most ancient; and that those which have compound consonants, such as **स्कन्द** &c., are less so. Those which have cerebral letters, such as **लुट्** 'to roll,' are probably derived from the aboriginal language of India.

a. There are a few polysyllabic words recognised as roots, but they are generally the result of the accidental conjunction of a preposition with a monosyllabic root; that is to say, the preposition has been so constantly used in conjunction with the root, that it has at length come to be regarded as part of the root: thus in the roots **संग्राम्** *san-grām*, 'to fight,' and **अवधीर्** *avadhīr*, 'to despise,' the prepositions **सं** *san* and **अव** *ava* have combined with the root in this manner. A few other polysyllabic roots are the result of a reduplication of the radical syllable; (as, **दरिद्रा** *daridrā*, 'to be poor;' **जागृ** *jāgri*, 'to be awake;' **चकास्** *cakās*, 'to shine;' **वेवी** *vevī*, 'to go,' 'pervade;') and a few are derived from nouns; as, **कुमार** 'to play,' from **कुमार** *kumāra*, 'a boy.'

b. **न** *n* and **स** *s* at the beginning of a root are liable, according to 58 and 70, to be changed to **ण** *ṇ* and **ष** *ṣ*. Hence most of these roots † are exhibited in Native Grammars as beginning with **ण** and **ष**, because the Indian system requires that in exhibiting any general type of a class of words, that form should be taken which may occur even under the rarest circumstances. But in this Grammar, roots of which the initials are **न** *n* and **स** *s* will be exhibited as beginning with these letters, by reason of their more frequent occurrence.

c. According to Indian grammarians, roots are either *udatta* or *anudatta* (see r. 24). *Udatta* roots take the inserted **इ** *i* in certain tenses (see r. 391), *anudatta* roots reject this inserted vowel (Pāṇini VII. 2, 10). Modern native grammarians attach to roots certain symbolical letters or syllables (called *anubandhas*, 'appendages,' or technically **इत्** *it*) to indicate peculiarities in their conjugation,

* Rule 43, which requires that if a word ends in a conjunct consonant, the last member shall be rejected, is not applicable to roots, unless they are used as complete words in a sentence. Nevertheless, in the case of roots ending in a consonant, preceded by a nasal, the latter is often euphonically dropped, as **बन्ध्** becomes **बध्**.

† One root, **अयुत्** *ścyut*, 'to drop,' begins with three consonants.

‡ But not all, ex. gr. the **स** of roots containing **चु**, **चु**, or **र** generally remains, as in **सृञ्**, **स्फूर्ञ्**; as also the **स** of **सूञ्**, **स्तञ्**, **स्यञ्**, and a few others; and a few may be written with either **स** or **ष**.

which *anubandhas* or *its* may either have the *udatta* accent to shew that the verb takes the *Parasmai-pada* (243) terminations only (such verbs being then called *udattetaḥ*); or the *anuddatta* to shew that it takes the *Ātmane-pada* only (such verbs being *anuddattetaḥ*); or the *svarita* to shew that it takes both (such verbs being *svaritetaḥ*). See Pāṇini I. 3, 12, 72, 78. The following is a list of Pāṇini's *anubandhas* (with one or two added by Vopadeva): ॥ indicates that the past participle affixes (530, 553, called *nishṭhā* in native grammars) do not take the inserted *i*, P. VII. 2, 16.

इ that a nasal is inserted before the last letter of the root in all the tenses; thus *nid i* shews that the present is *nindāmi* &c., P. VII. 1, 58.

इत् that the 3d pret. is formed in two ways, either with form I (418) or form II (435); thus *ghush ir* shews that the 3d pret. is either *aghoshīsham* &c. or *aghusham* &c., and *driś ir* that the 3d pret. is either *adrāksham* or *adarsam*.

इत् that the past participle (530, 553) is formed without *i*, P. VII. 2, 14. उ that the indeclinable participle (555) may optionally reject *i*, while the past part. always rejects it, P. VII. 2, 56, 15.

उ that *i* may optionally be inserted in the non-conjugational tenses, P. VII. 2, 15.

उ that in the caus. 3d pret. the radical long vowel must not be shortened, P. VII. 4, 2.

उ that the vowel may be either lengthened or shortened in the caus. 3d pret.

उ that the 3d pret. takes form II (435) in the *Parasmai*, P. III. 1, 55.

उ that *Ṽiddhi* is not admitted in the 3d pret. *Parasmai*, P. VII. 2, 5.

उ that the past pass. part. is formed with *na* instead of *ta*, P. VIII. 2, 45.

उ that a root is *anuddatta*, i. e. that it rejects the inserted *i*.

उ that a root is inflected in the *Ātmane*, P. I. 3, 12.

उ that a root is inflected in the *Parasmai* and *Ātmane*, P. I. 3, 72.

उत् that the past part. has a present signification, P. III. 2, 187. उ that a noun with the affix *athu* may be formed from the root; thus *tu-kshu* indicates that *kshavathu* may be formed from *kshu*, P. III. 3, 89.

उत् that a noun with the affix *trima* may be formed from the root; thus *du kri* indicates that *kri-trima* may be formed from *kri*, P. III. 3, 88.

उ indicates that the vowel *a* must not be lengthened in forming the causal, that in the 3d sing. 3d pret. pass. (technically called *āṅ*, 475) and indec. part. of repetition (567, technically named *ṣamul*) the vowel can be optionally lengthened or shortened, and that nouns of agency in *a* (580) can be formed from causal bases having short radical vowels, P. V. 4, 92, 93, 94.

उ that a noun may be formed from the root by adding the affix *ā* (80. XXII), P. III. 3, 104.

उ that a noun may be formed from the root by adding the affix *ā* (80. XXII), P. III. 3, 104.

76. The learner is recommended to study attentively the commonest of these roots, or elementary sounds, as given at 74. *b*. He may rest assured, that by pausing for a time at the root, his progress afterwards will be more rapid, when he ascends to the branches which spring from it. For it must never be forgotten, that every word in Sanskrit, whether substantive, adjective, verb, or adverb, stands in close filial relationship to some radical sound. In fact, every root is a common bond of union for a large family of

words, which might otherwise appear unconnected; and words which, when viewed apart from the root, are isolated symbols, demanding a separate effort of memory for each separate idea which they express, fasten themselves readily on the mind when regarded as so many parts of one original idea, so many branches of a common stock.

Thus, to take any one of the foregoing roots—as, for example, *budh*, ‘to know’—we shall find that from it may be drawn out with great regularity, 1st, a set of simple substantives; 2dly, of simple adjectives; 3dly, of simple verbs: thus, *bodha* or *bodhana*, ‘knowledge;’ *buddhi*, ‘intellect;’ *bodhaka*, ‘an informer;’ *bauddha*, ‘a Buddhist;’ *budha*, ‘wise;’ *buddhimat*, ‘intellectual;’ and the following verbs, *bodhati*, ‘he knows;’ *budhyate*, ‘it is known;’ *bodhayati*, ‘he informs;’ *bubhutsate* or *bubodhishati*, ‘he wishes to know;’ *bobudhyate*, ‘he knows well.’ And the simple idea contained in the root may be endlessly extended by the prefixing of prepositions; as, *prabodha*, ‘vigilance;’ *prabudhyate*, ‘he awakes,’ &c.

77. In the next place we are to inquire what is the base or crude form of the noun. The student should understand, at the outset, the meaning and use of this form. It is an intermediate state between the root and nominative case, the naked form of the noun, which serves as the basis on which to construct its eight cases, beginning with the nominative. In a Greek or Latin dictionary we look for the noun under the nominative case; but in Sanskrit we look for it under its crude state. Thus, *bodha*, *bodhana*, *tat*, *pañcan*, *bhavat*, are the crude bases under which the nominative cases *bodhas*, *bodhanam*, *sas*, *pañca*, *bhaván*, are to be sought. And here it may be observed, that the base of a noun is no mere grammatical invention. It is, perhaps, more practically useful than the cases derived from it. It is that form of the noun which is always used in the formation of compound words, and in this respect may be regarded as the most general of cases. And since every Sanskrit sentence contains more compound words than simple, it may with truth be said, that the crude base is the form under which the noun most usually appears.

We may conceive it quite possible that Greek and Latin grammarians might have proceeded on a similar plan, and that they might have supposed a root *λεγ*, from which was drawn out the nouns *λέξις*, *λεξικὸς*, *λεκτὸς*, *καταλογὴ*, *ἔλλογος*, and the verbs *λέγω*, *καταλέγω*, *ἔλλογέω*: so also, a root *scrib*, from which was derived the nouns *scriptio*, *scriptum*, *scriptor*, *scriptura*; and the verbs *scribo*, *perscribo*, *ascribo*: or a root *nau*, from which would come *nauta*, *navis*, *nauticus*.

navalis, navigo, &c. Again, they might have supposed a crude base to each of these nouns, as well as a root; as, for instance, *λεξι* and *λεξικο* of *λέξις* and *λεξικὸς*, and *navi* of *navis*; and they might have required the student to look for *λέξις* under *λεξι*, *λέγω* under *λεγ*, *navis* under *navi*, and *navigo* under *nav*. Further than this, they might have shewn that the base was the form used in the formation of compound words, as in *λεξικογράφος* and *naviger*. But Greek and Latin are too uncertain in their construction to admit of such an analysis being completely carried out.

78. It will be perceived from the foregoing remarks that the consideration of Sanskrit nouns must divide itself into two heads: 1st, the formation of the base; 2dly, the inflection or declension of the base; that is, the adaptation of the crude base or modified root to a common scheme of case-terminations.

a. In fact, it will appear in the sequel, that the same system applies both to nouns and verbs. As in verbs (see 248) the formation of a verbal base from a root precedes the subject of verbal inflection or conjugation, so in nouns it is necessary to the clear elucidation of the subject that the method of forming the nominal base from the root should be explained antecedently to declension.

b. Indeed, it must be remembered that nouns, substantive and adjective, in Sanskrit are classified into separate declensions, according to the finals of their crude bases, not according to the finals of their cases; and it becomes essential to determine the form of the final syllable of the nominal base before the various declensions can be arranged.

79. The crude bases of nouns are formed either by adding certain affixes to the root, the vowel of which is liable, at the same time, to be gunated or vriddhied (which nouns are called *kṛidanta*, primary derivatives); or by adding certain affixes to the bases of nouns already formed (which nouns are then called *taddhita*, secondary derivatives). When, however, the root itself is used as a noun, no affix is required, but the root is then also the base. Hence it follows that the final syllable of nominal bases will end in almost any letter of the alphabet. Those bases, however, that end in vowels may be conveniently separated under four classes, each class containing masc., fem., and neuter nouns; the 1st ending in अ *a*, आ *ā*, and ई *ī*; the 2d in इ *i*; the 3d in उ *u*; and the 4th in ऋ *ṛi*. Those that end in consonants may also be arranged under four classes; the 1st, 2d, and 3d, ending in ण *ṅ* (and ह *ḥ*), न *n*, and स *s*, respectively (compare 44); and the 4th comprising all other final consonants.

a. It will be afterwards shewn, that the first class of nouns, comprising bases in *a*, *á*, and *í*, is by far the most numerous; just as the first group of verbs, comprising bases ending in *a* and *á*, is the most numerous and important. See 109.

Bearing in mind, therefore, that Sanskrit declension consists in building up a system of cases on a base, by attaching the case-terminations to that base—bearing in mind, moreover, that the whole distinction of declensions depends on the distribution of the bases of nouns under eight classes, according to their final syllables—we are now to explain more precisely, under each of these classes, the method of forming the nominal crude base by regular derivation from the root.

Observe—It is not intended that the student should dwell long on the following pages printed in small type. He is recommended to read them over rapidly, and to note carefully the final letters of the base under each of the eight classes.

Observe, moreover, that although all the bases of Sanskrit nouns, without exception, are derived from roots, there are many in which the connection between the noun and its source, either in sense or form, is not very obvious*. The following rules have reference only to those bases whose formation proceeds on clear and intelligible principles.

FORMATION OF THE CRUDE FORM OR BASE OF NOUNS.

80. FIRST CLASS.—*Comprising Masculine and Neuter bases in ऋ a; Feminine in ऋ á and ई í.*

Formed by adding to ROOTS—

[Note—Primary derivatives from roots are called in native grammars *kṛidanta*, while those from nouns already formed, or *secondary derivatives*, are called *taddhita*.]

I. ऋ a, forming, 1st (nom. -as), after Vṛiddhi of medial a of a root, and Guṇa

* This applies especially to nouns formed with the *uṇádi* affixes, so called from the affix *uṇ* (i. e. u with an indicative ṇ), by which the words *káru*, *váya*, &c., are formed in the first *Sūtra*. The import of these derivatives is not generally in accordance with the radical meaning, and even when it is so, usually receives an individual signification; thus *káru*, though it involves the general idea of *doing*, means especially 'an artizan.' It is difficult to acquiesce in the derivation of some of these *uṇádi* words: thus *purusha*, 'a man,' is said to come from *pur*, 'to precede;' *náku*, 'an ant-hill,' from *nam*, 'to bend;' *kapila*, 'tawny,' from *kam*, 'to love,' &c.

of any other vowel, a large class of masculine substantives; as, from the root *div*, 'to shine,' *deva*, 'a deity.' If a root ends in *é* or *j*, these letters are changed to *k* and *g* respectively; as, from *pac*, 'to cook,' *páka*, 'cooking;' from *yuj*, 'to join,' *yoga*, 'joining.' See 43. *d*.

II. **अ** *a*, forming, 2dly (nom. masc. -*as*, fem. -*á*, neut. -*am*), after Guṇa of a final, and sometimes Guṇa of a medial vowel, nouns of agency and adjectives; as, from *plu*, 'to swim,' *plava*, 'what swims;' from *sríp*, 'to creep,' *sarpa*, 'what creeps.' See 580. Adjectives of this form generally occur at the end of compounds; as, *arin-dama*, 'foe-taming;' *bhayan-kara*, 'fear-causing.' Compare corresponding formations in Greek and Latin; as, *ἰππό-δαμος*, *veri-dicus*, *grandiloquus*, *omni-vorus*, &c. When सु *é* and दुस् *duś* are prefixed to these adjectives, they are susceptible of a passive sense, both in Sanskrit and Greek; as, सुकर 'easy to be done;' दुस्कर 'hard to be done,' &c. Similarly, *εὐφορος*, *δύσφορος*, *δύστομος*, &c.

III. **आ** *a*, forming, 3dly (nom. -*as*, -*á*, -*am*), adjectives; as, from *śubh*, 'to shine,' *śubha* 'beautiful.' Sometimes there is great variation from the root; as in *śiva*, 'propitious,' from शी *śi*, 'to sleep;' *sundara*, 'beautiful,' from दृ *drí*, 'to respect:' and sometimes the feminine may be formed in *í*; as, *sundarí*. There are very few adjectives formed with this affix.

IV. **अक** *aka* (nom. -*akas*, -*aká* or -*iká*, -*akam*), after Vṛiddhi of a final vowel or medial *a*, and Guṇa of any other vowel. Still more common than *a* to form adjectives and nouns of agency (see 582. *b*); as, from *tap*, 'to burn,' *tápaka*, 'inflammatory;' from *kṛi*, 'to do,' *káraka*, 'a doer,' 'acting.' Observe, -*aká* is generally taken for the feminine of the adjectives, and -*iká* for the feminine of the agents; as, *tápaká*, *káriká*. Compare Greek forms like *φύλακος*.

V. **अन** *ana* (nom. -*anam*), after Guṇa of the root, forming, 1st, a large class of neuter substantives; as, from *ní*, 'to guide,' *nayana*, 'the eye,' 'guidance;' from *dá*, 'to give,' *dána*, 'a gift;' from *dríp*, 'to make proud,' *darpaṇa*, 'a mirror.' Compare analogous Greek formations in *ανο*; as, *ὄργανον*, *δρέπανον*, &c.

अन *ana*, forming, 2dly (nom. -*anas*, -*aná*, -*anam*), nouns of agency (see 582. *c*) and adjectives; as, from *nṛit*, 'to dance,' *nartana*, 'a dancer;' from *śubh*, 'to shine,' *śobhana*, 'bright.' Compare Greek forms like *ἰκανός*, &c. The feminine of the agents is sometimes in -*aní*.

VI. **न** *na*. A few abstract nouns are formed with *na*; as, *yajna*, 'sacrifice,' from *yaj*; *yatna*, 'effort,' from *yat*; *svapna*, 'sleep,' from *svap*. Compare *ἕπνος*, *somnus*.

VII. **त्र** *tra* (nom. -*tram*), after Guṇa of the root; as, from *pá*, 'to drink,' *pátra*, 'a vessel;' from *śru*, 'to hear,' *śrotra*, 'the organ of hearing.' Sometimes the vowel *i* is inserted; as, from खन् 'to dig,' *khanitra*, 'a spade.' This affix is used to form neuter nouns denoting some instrument or organ, and corresponds to the Latin *trum* in *aratrum*, *plectrum*, &c.; and the Greek *τρον*, *θρον* in *νίπτρον*, *βάκτρον*, *βάθρον*, &c.

VIII. There are other uncommon affixes to roots to form adjectives and a few

substantives in अ a (nom. -as, -d, -am); as, र ra, ल la, अल ala, अर ara, वर vara, मर mara, इल ila, इर ira, उर ura, उल ula, म ma, व va, त्र tra, आक āka, हर era, उक uka, उक ūka, क ka. The following are examples of nouns formed with these affixes: *dīpra*, 'shining' (compare Greek formations like *λάμπ-ρος*, &c.); and Latin *pu-rus*, &c.); *śandra*, 'the moon'; *śukla*, 'white'; *śapala*, 'fickle'; *tarala*, 'tremulous' (compare Greek forms like *τρόχ-αλος*, *τράπ-ελος*; and Latin *trem-ulus*, &c.); *vaṭara*, 'unsteady' (compare Greek forms like *φάνερος*, &c.); *sthāvara*, 'stationary'; *ghasmara*, 'voracious'; *anila*, 'wind'; *pathila*, 'a traveller' (compare Latin forms like *agilis*, &c.); *śhidira*, 'an axe'; *bhidura*, 'brittle'; *harshula*, 'a lover'; *bhīma*, 'terrible'; *gharma*, m., 'heat'; *yugma*, n., 'a pair'; *dhāma*, m., 'smoke' (compare forms like *θύ-μος*, *ἀνεμ-ος*, *fumus*, *animus*, &c.); *āśva*, m., 'a horse' (*equus*, *ἵππος*); *śitra*, 'variegated'; *jalpāka*, 'talkative' (compare forms like *loquax*, i. e. *loquacs*, *loquac-o*; and *φέναιξ*, i. e. *φέναιξ* for *φέναικος*); *patara*, 'moving'; *varshuka*, 'rainy'; *jāgarūka*, 'watchful', *ūka* being added (especially to frequentative or reduplicate forms; as, from *vāvad*, 'to speak often', *vāvādūka*, 'loquacious'); *śushka*, 'dry' (from *śush*, 'to dry.' Compare Latin *siccus*).

Formed by adding to the bases of NOUNS—

IX. त्वा *tva* (nom. -*tvam*), forming neuter abstract substantives from any noun in the language; as, from *puruṣha*, 'a man,' *puruṣhatva*, 'manliness.' In adding this affix to bases ending in nasals, the nasal is rejected; as, from *dhānin*, 'rich,' *dhānitva*, 'the state of being rich.' (See 57.)

X. या *ya*, forming, 1st (nom. -*yam*), neuter abstract substantives and a few collectives, the first syllable of the noun taking Vṛiddhi; as, from *सुहृद्* *suhṛid*, 'a friend,' *सौहृद्य* *sauhṛidya*, 'friendship.' When the base ends in a vowel, this vowel is rejected before *ya*; and when in *an* and *in*, these syllables are rejected; as, from *vidītra*, 'various,' *vaiśītrya*, 'variety'; from *rājan*, 'a king,' *rājya*, 'kingdom'; from *śvāmin*, 'a lord,' *śvāmya*, 'lordship.'

XI. यया *ya*, forming, 2dly (nom. -*yas*, -*yā*, -*yam*), adjectives expressing some relationship to the noun; as, from *dhana*, 'wealth,' *dhanya*, 'wealthy.' Sometimes Vṛiddhi takes place; as, from *soma*, 'the moon,' *saumya*, 'lunar.' In this case the fem. is -*yī*. Compare Greek adjectives in *ιος*, and Latin in *ius*.

XII. आ *a* (nom. -*as*, -*ā*, -*am*), after Vṛiddhi of the first syllable of the noun, forming innumerable adjectives expressing some relationship to the noun. When the base ends in *a*, no further affix is required, and the only change is the Vṛiddhi of the first syllable; as, from *puruṣha*, 'a man,' *पौरुष* *pauruṣha*, 'manly'; from *Vasishṭha*, *Vāsishṭha*, 'a descendant of Vasishṭha.' When in *ā* or *i*, this *ā* or *i* must be rejected; as, from *sikatā*, 'sand,' *saikata*, 'sandy.' When in *u*, this *u* is gunated, and becomes *av* before this and the three following affixes; as, from *Vishṇu*, 'the god Vishṇu,' *Vaiṣṇava*, 'a worshipper of Vishṇu'; from *dāru*, 'wood,' *dārava*, 'wooden'; from *manu*, *mānava*, 'a descendant of Manu.'

When the initial letter of a word is compounded with *v* or *y*, followed by *a* or *ā*, then *v* and *y* are generally resolved into *uv* and *iy*, which are vṛiddhied; as, *वीवर*

śauvara, 'relating to sound,' from *śvara*, 'a note;' *वैयात्र* *vaiyāghra*, 'relating to a tiger,' from *vyāghra*, 'a tiger.' This applies to the next two affixes also; but the rule is not universal unless the *v* and *y* are the result of the euphonic change of an original *s* and *i*, as in *vaiyākaraṇa*, 'grammatical,' from *vyākaraṇa*, 'grammar.'

Sometimes the neuter form of these adjectives is taken as an abstract substantive; thus, nominative case, *pauruṣham*, 'manliness,' from *puruṣa*, 'a man;' *śaiśavam*, 'childhood,' from *śaiśu*, 'a child;' or, as a collective; thus, *kṣaitram*, 'fields,' collectively, from *kṣetra*. Observe—This applies to the next two affixes also.

XIII. इक *ika* (nom. *-ikas*, *-ikī*, *-ikam*), after Vṛiddhi of the first syllable of the noun, forming numerous adjectives. Before this affix is added, the final vowel of the base must be rejected; as, from *dharma*, 'religion,' *dhārmika*, 'religious;' from *venu*, 'a flute,' *vainavika*, 'a flute-player;' from *dāvāra*, 'a door,' *dāvārika*, 'a porter;' from *śvas*, 'to-morrow' (an euphonic *t* being inserted), *śvaśtika*, 'relating to to-morrow.' Compare Latin forms like *bellicus*, *nauticus*, &c.; and Greek *πολεμικός*, &c.

XIV. एय *eya* (nom. *-eyas*, *-eyī*, *-eyam*), after Vṛiddhi of the first syllable of the noun, forming many adjectives. The final vowel of the base must be rejected; as, from *puruṣa*, 'a man,' *pauruṣeya*, 'manly;' from *agni*, 'fire,' *āgneya*, 'fiery.' Compare forms like *λεόντειος*, *λεόντεος*; and Latin *igneus*, &c.

XV. ईय *īya* (nom. *-īyas*, *-īyā*, *-īyam*), without any change of the noun, except the rejection of final *a*; as, from *parvata*, 'a mountain,' *parvatīya*, 'mountainous.' Sometimes there is Vṛiddhi; as, from *sukha*, 'pleasure,' *saukhīya*, 'pleasurable.' When the final of the base remains, *k* is prefixed to this and the last affix; as, from *para*, 'another,' *parakīya*, 'belonging to another.'

XVI. There are other uncommon affixes to nouns forming adjectives in अ *a* (nom. *-as*, *-ā*, *-am*); such as *īna*, *ina*, *vala*, *tana*, *titha*; forming, from *grāma*, 'a village,' *grāmīya*, 'rustic;' from *ratha*, 'a chariot' (Lat. *rota*), *rathina*, 'having a chariot;' from *śikhā*, 'a crest,' *śikhāvala*, 'crested;' from *śvas*, 'to-morrow,' *śvas-tasa*, 'future;' from *bahu*, 'many,' *bahutitha*, 'manieth.' This last answers to the Latin *tinus*, and has reference to *time*. Compare *crastinus*, &c.

XVII. क *ka* (nom. *-kas*, *-kā*, *-kam*), added to words to form adjectives and collective nouns, or to express depreciation: thus, *madhuka*, 'sweet,' from *madhu*, 'honey;' *āsvaka*, 'a hack,' from *āsva*, 'a horse.' Observe—*Ka* is often redundant.

XVIII. मय *mayā* (nom. *-mayas*, *-mayī*, *-mayam*), added to words to denote 'made of,' 'full of;' as, from *loha*, 'iron,' *lohamaya*, 'made of iron;' from *tejas*, 'light,' *tejomaya*, 'full of light' (by r. 64).

XIX. तर *tara* (nom. *-taras*, *-tarā*, *-taram*), तम *tama* (nom. *-tamas*, *-tamā*, *-tamam*), इष्ट *ishṭha* (nom. *-ishṭhas*, *-ishṭhā*, *-ishṭham*), added to adjectives to express the degrees of comparison. See 191, 192.

XX. दग्ध *daghna* (nom. *-daghnas*, *-daghnī*, *-daghnam*; cf. Hindi *दुग्ध* *dvayasa* (*-dvayasas*, *-dvayasī*, *-dvayasam*), and मात्र *mātra* (*-mātras*, *-mātrī*, *-mātram*; cf. *μέτρον*, *metre*), added to words to denote 'measure' or 'height;' as, *jānu-daghnam jalam*, 'water up to the knees.'

XXI. देशीय *deśīya* (nom. *-deśīyas*, *-deśīyá*, *-deśīyam*) and कल्प *kalpa* (nom. *-kalpas*, *-kalpá*, *-kalpam*), added to words to denote 'similitude,' but with some inferiority; as, *kavi-kalpa* or *kavi-deśīya*, 'a sort of poet:' or denoting 'nearly,' 'about;' as, *mṛita-kalpa*, 'nearly dead;' *vinśati-varsha-deśīya*, 'about twenty years of age.'

a. Observe—The affixes त्ता *ta* and इत्ता *ita* and न्ना *na* (nom. *-as*, *-á*, *-am*), forming innumerable passive participles—as, *jīta*, 'conquered,' from *ji*, 'to conquer,' &c.—fall under the first class of bases. See 530.

b. So also many other participles formed with *mána*, *ána*, *tavya*, *anśya*, *ya*, &c. See 526, 527, 568.

c. इत्ता *ita* is said to be added to nouns to form adjectives; as, *phalīta*, 'fruitful,' from *phala*, 'fruit;' but these may be regarded as passive participles from nominal verbs. See 551.

Feminine bases in ञा á and ई í.

By adding to ROOTS—

XXII. ञा *á* (nom. *-á*), with no change of the root, forming feminine substantives; as, from *jítv*, 'to live,' *jívá*, 'life;' from स्पृह् *sprih*, 'to desire,' स्पृहा *sprihá*, 'desire.' Compare Greek formations like *φóρα*, *φύγη*; and Latin *fuga*, &c. Occasionally there is *Guṇa*; as in *lekhá*, 'a line,' from *likh*, 'to write;' *jará*, 'old age,' from *jṛt*, 'to grow old.' This affix is frequently added to the desiderative form of a root; as, from *pipás*, 'to desire to drink,' *pipásá*, 'thirst;' and rarely to the frequentative or intensive; as, from *lolúy*, 'to cut much,' *loláyá*, 'cutting much.'

A few abstract nouns are formed with न्ना *ná*; as, *trishná*, 'thirst,' from *trish*: compare Greek nouns in *νη*, as *ζώνη*, *φερνή*.

By adding to the bases of NOUNS—

XXIII. ता *tá* (nom. *-tá*), forming feminine abstract substantives; as, from *purusha*, 'a man,' *purushatá*, 'manliness.' This affix may be added to any noun in the language, and corresponds to the Latin *tas* in *celeritas*, &c.; and the Greek *της* in *κακότης*, *πλατύτης* (पृथुता).

Also forming collectives; as, *बन्धुता* 'a number of relations,' from *बन्धु* 'a relation.'

XXIV. त्रा *trá* (nom. *-trá*), forming a few substantives, and like neuters in *त्र* (see VII) denoting 'the instrument' or 'means;' as, *दंष्ट्रा* 'a tooth,' 'the instrument of biting,' from *danś*, 'to bite;' *यात्रा* 'provisions,' 'the means of going,' from *yá*, 'to go.'

XXV. ई í (nom. *-í*), forming a large class of feminine substantives, usually derived from masculines in *a*, by changing *a* to *í*; as, from *nada*, 'a river,' fem. *nadí*; from *putra*, 'a son,' fem. *putrí*; from *nartaka*, 'a dancer,' fem. *nartakí*. An affix *ání* is used to denote 'the wife of;' as, from *Indra*, इन्द्राणी (58) 'the wife of Indra.' Compare the Greek *αινα* in *θείαινα*, &c.

XXVI. ई (nom. -ī), forming, 2dly, the feminine of nouns of agency, like दात्री *dātrī* from दातृ *dātṛi*, 'a giver' (129. b), and करिणी *karinī* from करिन्, 'a doer' (160).

XXVII. ई (nom. -ī), forming, 3dly, the feminine of many adjectives; as of तन्व, 'thin' (118. a), of धनवति, 'rich,' and धीमति, 'wise' (140. b); of धानिन्, 'rich' (160), and of comparative degrees like बाल्या (167). Observe—The feminine of some adjectives formed with the affixes *a*, *ya*, *ika*, and *eya* (XI. XII. XIII. XIV), and of some adjectives like *sundara*, 'beautiful,' is also formed with *ī*.

XXVIII. A few roots standing by themselves as substantives, or with prepositions prefixed, or at the end of compounds, may come under this class; as, भ्र, 'fear,' द्धि, 'an order,' from वृ 'to know;' सेना, 'a general,' from से, 'an army,' and ल, 'to lead,' &c. It will be more convenient, however, to consider the declension of monosyllabic nouns in *ī* under the 2d class. See 123, 126.

81. SECOND CLASS.—Masculine, Feminine, and Neuter bases in ई i.

Formed by adding to ROOTS—

I. इ i, forming, 1st (nom. -is), a few masculine substantives; as, अग्नि, 'fire' (derivation doubtful); कवि, 'a poet,' from कु, 'to sound;' अहि, 'a snake' (ἄχις, *anghis*), from अण, 'to move;' ध्वनि, 'sound,' from ध्वन; पेशि, 'a thunderbolt,' from पेश, 'to crush,' &c. When this affix is added to the root ध, 'to place,' 'to hold,' *ā* is dropped, and various prepositions are prefixed; as in सन्धि, विधि, निधि, &c. Observe—A feminine noun of this kind formed from ध is *oshadhi*, 'an annual plant' (also *aushadhi*).

Also a few feminine nouns; as, कृषि, 'ploughing,' from कृष; लिपि, 'writing,' from लिप, &c. Compare Greek forms like *χάρις*, *ἐλπὶς*, *μῆνις* (मनुस्).

II. ई i, forming, 2dly (nom. -ī), one or two neuter substantives; as, from वृ, 'to surround,' वृ, 'water;' from अक्ष, 'to pervade,' अक्षि, 'the eye' (*oculus*, *ὄκος*).

III. ई i, forming, 3dly (nom. -is, -is, -i), a few adjectives; as, from शु, 'to be pure,' शु, 'pure;' from बुध, 'to know,' बोधि, 'wise.'

IV. मि mi (nom. -mis), forming a few nouns; as, भूमि, f., 'the earth,' from भ, 'to be' (*humus*); राशि, m., 'a ray,' &c.

V. ति ti (nom. -tis), forming abstract substantives feminine. This affix bears a great analogy to the passive participle at 531. The same changes of the root are required before it as before this participle; and, in fact, provided the passive participle does not insert *i*, this substantive may always be formed from it, by changing *ta* into *ti*. But if *i* is inserted before *ta*, no such substantive can be formed: thus, from वा, 'to speak,' उक्ता, 'spoken,' उक्ति, 'speech;' from मान, 'to imagine,' मता, 'imagined,' मति, 'the mind;' from दा, 'to give,' दत्ता, 'given,' दत्ति, 'a gift;' from पू, 'to fill,' पूरता, 'filled,' पूरति, 'fulness.' And when *na* is substituted for *ta* of the passive participle, *ni* is generally substituted for *ti*; as, from ग्ल, 'to be weary,' ग्लाना, 'wearied,' ग्लानि, 'weariness;' from ल, 'to cut,' लाना, 'cut,' लानि, 'cutting.' This affix corresponds to the *tio* of the Latin,

added in the same way to passive participles; as, *actus, actio; junctus, junctio (yuktis)*. Greek exhibits analogous forms in *ζεύξις, πίστις, δόσις*.

a. A few masculine nouns are formed with *ti*: as, *yati*, 'a sage,' from *yam*, 'to restrain'; *jñāti*, 'a relation,' from *jñá*; *pati*, 'a husband' (for *pāti*), from *pá*.

Formed by adding to the bases of a few NOUNS ending in *a*—

VI. *इ i* (nom. *-is*), after Vṛiddhi of the first syllable, and after rejection of the final vowel. This affix forms a few patronymics; as, *दौष्यन्ति daushyanti*, 'the son of Dushyanta,' from *दुष्यन् dushyanta*.

82. THIRD CLASS.—*Masculine, Feminine, and Neuter bases in उ u.*

Formed by adding to ROOTS—

I. *उ u*, forming, 1st (nom. *-us*), substantives of the masculine, and one or two of the feminine gender; as, from *bandh*, 'to bind,' *bandhu*, m., 'a kinsman'; from *kṛi*, 'to do,' *káru*, m., 'an artificer'; from *bhid*, 'to cleave,' *bhídu*, m., 'a thunderbolt'; from *tan*, 'to stretch,' *tanu*, f., 'the body.'

II. *उ u*, forming, 2dly (nom. *-u*), one or two neuter substantives; as, *dáru*, 'wood' (also m.), from *dṛi*, 'to cleave' (*दṛु*); *madhu*, 'honey' (*μέθυ*), &c.

III. *उ u*, forming, 3dly (nom. *-us, -us* or *ví, -u*), sometimes with change of the root, a few adjectives; as, from *svad*, 'to taste,' *svádu*, 'sweet' (*ῥῆδῦ*); from *tan*, 'to stretch,' *tanu*, 'thin' (compare *τανυ*); from *langh*, 'to spring,' *laghu*, 'light' (*ἐλαχῦ*); from *prath*, 'to extend,' *prithu*, 'broad' (*πλατύ*). This affix is often added to desiderative roots to form adjectives; as, from *pipás*, 'to desire to drink,' *pipásu*, 'thirsty'; from *निजीविष* 'to desire to live,' *निजीविषु* 'desirous of living.'

Latin has added an *i* to all adjectives formed with *u* in the cognate languages; as, *tenuis* for *tanus*; *gravis* (*garuis*) for *gurus* (comparative *gartyas*), *βαρύς*. It has, however, substantives in *u*; as, *currus, acus*, &c.

IV. *नु nu* (nom. *-nus, -nus, -nu*), forming adjectives and substantives; as, from *tras*, 'to fear,' *trasnu*, 'timid'; from *bhá*, 'to shine,' *bhánu*, m., 'the sun'; from *dhe*, 'to drink,' *dhenu*, f., 'a cow'; from *sú*, 'to bear,' *sínu*, m., 'a son.' (Compare Greek forms like *λυγνύς*.)

V. *इष्णु ishṇu* (nom. *-ishṇus, -ishṇus, -ishṇu*), with *Guṇa* of the root, forming adjectives; as, from *kshi*, 'to perish,' *kshayishṇu*, 'perishing.'

VI. There are many other affixes to roots, forming nouns in *u* (nom. *-us, -us, -u*); as, *र ru, नु nu, आलु álu, सु snu, आरु áru, इत्तु itnu, तु tu, अपु atku, यु yu*. The following nouns afford examples of these affixes: *bhíru*, 'timid'; *áru*, n., 'a tear' (for *dáru*, from *damé*, 'to bite'; compare *δάκρυ, lacryma*); *śayáru*, 'sleepy'; *sthásnu*, 'firm'; *śaráru*, 'noxious'; *gadáyitnu*, 'loquacious'; *jantu*, m., 'an animal'; *gantū*, m., 'a traveller'; *vepathu*, m., 'trembling'; *manyu*, m., 'wrath' (*μέγες*); and *mṛityu*, m., 'death.'

There are a few nouns in long *ú*, which may conveniently be placed under this class. They consist chiefly of roots standing by themselves as substantives, or as

the end of compounds: thus, भू f. 'the earth,' स्वयम्भू m. 'the self-existent,' &c. See 125. a, 126. b.

83. FOURTH CLASS.—*Masculine, Feminine, and Neuter bases in चृ णि.*

Formed by adding to ROOTS—

I. चृ णि, forming, 1st (nom. -*td*, -*trī*, -*ṭri*), nouns of agency of three genders, the same change of the root being required which takes place in the first future, and the same euphonic changes of *t* (see 386 and 581): thus, from *kship*, 'to throw,' *kshēṭṭri*, 'a thrower;' from *dā*, 'to give,' *dātṛi*, 'a giver;' from *budh*, 'to know,' *boddhṛi*, 'a knower;' from *sah*, 'to bear,' *sōḍhṛi*, 'patient.' This corresponds to the Latin affix *tor*, and the Greek τῆρ and τῶρ: compare *dator*, δότηρ.

II. णि णि, forming, 2dly (nom. -*td*), nouns of relationship, masculine and feminine; as, *pitṛi*, 'a father,' *mātṛi*, 'a mother.'

84. FIFTH CLASS.—*Masculine, Feminine, and Neuter bases in ण् t (and ण् d).*

Formed by adding to ROOTS—

I. ण् t (nom. -*t*, in all genders), if the root ends in a *short vowel*: forming nouns of agency, substantives and adjectives, of three genders; as, from *kṛi*, 'to do,' *kṛit*, 'a doer;' from *ji*, 'to conquer,' *jit*, 'a conqueror.' This class of nouns are rarely used, except as the last member of compounds: thus, *karmakṛit*, 'a doer of work.'

Roots already ending in *t* or *d*, taken to form adjectives or nouns of agency, fall under this class; as, from *vid*, 'to know,' *dharmavid*, 'one who knows his duty;' from *khād*, 'to eat,' *khāyād*, 'an eater of flesh.' There are also a few nouns falling under this class, formed by prefixing prepositions to roots ending in *t* or *d* or a short vowel; as, from *vid*, 'to know,' *sāvid* f. 'an agreement;' from *dyut*, 'to shine,' *vidyut*, f., 'lightning;' from *pad*, 'to go,' *sampad*, f., 'success;' *upanishad* f., 'a mystical philosophical work,' from *sad*. So also, *samit*, f., 'conflict,' from *i*, 'to go,' with prep. *sam*.

One or two roots ending in ण् or ण् may stand by themselves as substantives: thus, *mud*, f., 'joy;' *चित*, f., 'the mind.'

The practice of using roots at the end of compounds prevails also in Greek and Latin; as in χέρ-νιψ (-νιβ), βου-πλήξ (-πληγγ), &c., *arti-fex* (-fice), *carni-fex* (-fice), *præ-ses* (-sid), &c. And there is a very remarkable agreement between Sanskrit and Latin in the practice of adding *t* to roots ending in short vowels: thus, *com-it* (*comes*), 'a goer with;' *equ-it* (*eques*), 'a goer on horseback;' *al-it* (*ales*), 'a goer with wings;' *super-stit* (*superstes*), 'a stander by,' &c. Greek adds a similar *t* to roots with a long final vowel; as, ἀ-γνώτ, ἀ-πρώτ, &c. (See Bopp's Comparative Grammar, 2d edition, 907, 910.)

II. इत् *it* (nom. *-it*, in all genders), after Guṇa of the root, forming a few substantives and adjectives; as, from सृ *ṣri*, 'to flow,' सरित् *sarit*, f., 'a stream;' from हृ 'to seize,' हरित् 'green,' 'Vishṇu.'

III. There are a few other nouns in त् *t* and द् *d*, of uncertain derivation; as, मरुत् *m.* 'the wind,' शरद् *f.* 'autumn,' दृषद् or दृशद् *f.* 'a stone,' कुमुद् *n.* 'a lotus.'

By adding to the base of NOUNS—

IV. वत् *vat* (nom. *-vān*, *-vatī*, *-vat*), if the base ends in *a* or *d**, forming innumerable adjectives; as, from धाना, 'wealth,' धानवत्, 'possessed of wealth.' This and the next affix are universally applicable, and are of the utmost utility to form adjectives of possession. Sometimes *vat* is added to bases in *s* and *t*; as in तेजस्वत् *tejasvat* (compare 69. *a*) and विद्युत् *vidyutvat* (see 45. *a*). Compare Greek forms in *εις* (for *Feis*), *εῖν*; as, χαρίεις, χαρίεῖν, δακρυόεις, δακρυόεῖν, &c.

V. मत् *mat* (nom. *-mán*, *-matī*, *-mat*), if the base ends in *i*, *ī*, or *u*, to form adjectives like the preceding; as, from धी, 'wisdom,' धीमत्, 'wise;' from अक्ष, 'a ray,' अक्षमत्, 'radiant.'

85. SIXTH CLASS.—Masculine, Feminine, and Neuter bases in अन् *an* and इन् *in*.

Formed by adding to ROOTS—

I. अन् *an* (nom. *-d*), forming a few masculine nouns; as, राजान्, 'a king,' from राज्, 'to be glorious;' तक्षान्, 'a carpenter,' from तक्ष्, 'to cleave;' अक्षान्, 'a bull' (compare English *oxen*), from अक्ष्, 'to impregnate;' स्नेहान्, 'a friend,' from स्नेह्, 'to love,' &c. Greek and Latin have similar formations in *ων*, *ον*, *ην*, *αν*, *ον* and *ιν*; as, τεκτον = तक्षन् (τέκτων), εἰκον (-κων), *homin* (*homo*), &c.

II. मन् *man* (nom. *-ma*), after Guṇa of the root, forming neuter substantives; as, from कृ, 'to do,' कर्मन्, 'a deed.' This affix corresponds to the Latin *men*, in *regimen*, *agmen*, *stamen*, &c.; and to the Greek *μων*, in *μνημων*, *τλήμων*, &c.: but adjectives in *man*, like शर्मन् 'prosperous,' are rare in Sanskrit. A few nouns in *man* are masculine; as, अत्मान्, 'soul' (nom. *-mā*); उष्णन् 'the hot season;' शुष्मन् 'fire;' पाप्मन् 'sin;' सीमन् 'a border;' अश्मन् 'a stone.'

III. वन् *van* (nom. *-vā*, *-vā*, *-va*), forming a few substantives and adjectives; as, दृष्वन् 'seeing,' 'a looker,' from दृश्, 'to see.'

By adding to roots or to the base of NOUNS—

IV. इमन् *iman* (nom. *-imā*), forming masculine abstract substantives. If the noun ends in *a* or *u*, these vowels are rejected; as, from काला, 'black,' कालिमान्, 'blackness;' from लघु, 'light,' लघिमान्, 'lightness;' from मृदि, 'soft,'

* *Vat* is not often found added to feminine bases. It occurs, however, occasionally; as, कान्तावत् 'having a wife,' शिखावत् 'crested.'

maradiman, &c. If it ends in a consonant, this consonant, with its preceding vowel, is rejected; as, from *mahat*, 'great,' *mahiman*, 'greatness.' A medial *ri* before a simple consonant is changed to *ra*, but not before a double consonant; as, from कृष्ण 'black,' कृष्णमन् 'blackness.' A final *ri* is gunated; as, *sariman*, 'going,' from *sri*, 'to go;' *stariman*, 'a bed,' from *strí*, 'to spread' (compare *stramen*); *kariman*, 'time,' from *kri*, 'to seize,' &c. *Iman* is generally added to adjectives, and the same changes generally take place before it, that take place before the affixes *iyas* and *ishtha* (see 192): thus, *gariman*, 'weight;' *preman*, 'affection;' *drághiman*, 'length;' *bhúman*, 'much;' *prathiman*, 'largeness,' &c.

By adding to ROOTS—

V. इन् *in* (nom. -*í*, -*iní*, -*i*), after Vridhhi of a final vowel and medial *a*, and Guna of any other medial vowel, forming nouns of agency of three genders (see 582. *b*); as, from *kri*, 'to do,' *kárin*, 'a doer.' Compare Greek and Latin formations in *ov* and *on*; as, τεκτων (-κτων), *edon* (*edo*), &c.

By adding to the base of NOUNS—

VI. इन् *in* (nom. -*í*, -*iní*, -*i*), forming innumerable adjectives of possession. The final of a base is rejected before this affix; as, from *dhana*, 'wealth,' *ghanin*, 'wealthy;' from *málá*, 'a garland,' *málin*, 'garlanded;' from *vríhi*, 'rice,' *vríhin*, 'having rice.' Compare Greek and Latin formations in *ov* and *on*; as, γνάθ-ov, 'having cheeks;' *nason* (*naso*), 'having a nose.'

VII. विन् *vin* (nom. -*ví*, -*viní*, -*vi*), if the base ends in *á* or *as*, forming a few adjectives; as, from *medhá*, 'intellect,' *medhávin*, 'intellectual;' from *tejas*, 'splendour,' *tejasvin*, 'splendid.' Compare 69. *a*.

VIII. गिन् *gin* (nom. -*mí*, -*giní*, -*mí*); as, from *vác*, 'speech,' *vágmin*, 'eloquent;' from *go*, 'a cow,' *gomín*, 'rich in herds;' from *sva*, 'own' (with lengthening of the final), *svámin*, 'owner.'

86. SEVENTH CLASS.—*Masculine, Feminine, and Neuter bases in*
अस् *as*, इस् *is*, and उस् *us*.

Formed by adding to ROOTS—

I. अस् *as* (nom. -*as*), after Guna, forming a great many neuter substantives; as, from *man*, 'to think,' *manas*, 'the mind;' from *sri*, 'to go,' *saras*, 'water.' It also forms one or two masculine and feminine nouns; as, *vedhas*, m., 'Brahmá;' *candramas*, m., 'the moon;' *apsaras*, f., 'a nymph;' *ushas*, f., 'the dawn,' from *ush*, 'to glow:' but in these the nominative is long (-*ás*).

II. इस् *is* or उस् *us* (nom. -*is*, -*us*). In place of *as*, the neuter affixes *is* or *us* are occasionally added; as, from *hu*, 'to offer,' *havis*, 'ghee;' from *áksh*, 'to look,' *ákshus*, 'the eye.' See 68. *a*. With *as* compare the Latin *es* in *nubes* (नभस् *nabhas*), *sedes* (सदस् *sadas*), &c.; but especially the *us* and *ur* of words like *genus*, *scelus*, *robur*. Compare also the Greek formations πᾶθ-ος, ἔδ-ος, μέν-ος, ψεύδ-ος, &c.; and such compounds as εὐμενής, neut. εὐμενές, &c.

87. EIGHTH CLASS.—*Masculine, Feminine, and Neuter bases in any Consonant, except त् and ह् d, न् n, स् s.*

Formed by using roots as adjectives, substantives, or nouns of agency—

Any root may be used to form an adjective or a noun of agency, provided it be the last member of a compound word: thus, from शक् 'to be able,' सर्वशक्त, 'omnipotent.' Those roots which end in *t* or *d*, or in a short vowel, having *t* affixed, have been already noticed as falling under the fifth class. This eighth class is intended to comprise all other roots, ending in *any consonant*: as, भुक् *bhuj* (nom. भुक् 'an eater'); राज् *raj*, m. (nom. राज् 'a king'); प्राक् (nom. प्राक् 'an asker'); बुध् (nom. भुत् 'a knower'); पुर् f. (nom. पूस् 'a city'); गिर् f. (nom. गीस् 'a voice'); दिव् f. (nom. द्यौस् 'the sky'); स्पृज् (nom. स्पृक् 'one who touches'); विञ् (nom. विद् 'one who enters'); लिह् (nom. लिद् 'one who licks'); दुह् (nom. धुक् 'one who milks'). Similarly, the desid. base, पिपश् (nom. पिपक् 'one who wishes to cook'). There are also a few other nouns derived from roots falling under this class; as, तृषण् 'thirsty' (nom. तृषण्क्); ऋत्विज् m. 'a priest' (nom. ऋत्विक्); असृज् n. 'blood' (nom. असृक्); and a few substantives formed by prefixing prepositions to roots; as, सनिध् f. 'fuel' (nom. सनिह्), from the root इन्ध् 'to kindle' (see 43 and 75, with note).

A few roots standing by themselves as substantives may fall under this class: thus, युष् f. 'battle' (nom. युत्); क्षुष् f. 'hunger' (nom. क्षुत्); वाक् f. 'speech' (nom. वाक्), from *vac*, 'to speak,' the medial *a* being lengthened. Greek and Latin use a few monosyllabic roots in the same manner; as, ὄψ (*ops*), φλόξ *all* and *is com* (φλογ), &c.; and Latin *vox* (*voc*), *lex* (*leg*), *dux* (*duc*).

CHAPTER IV.

DECLENSION; OR INFLECTION OF THE BASE OF NOUNS, SUBSTANTIVE AND ADJECTIVE.

GENERAL OBSERVATIONS.

88. HAVING explained how the crude base of nouns is generally formed, we have now to shew how it is inflected.

As, in the last chapter, nouns, substantive and adjective, were arranged under eight classes, according to the final of their bases (the first four classes comprising those ending in vowels, the last four those ending in consonants), so it will be the object of the present chapter to exhibit their declension or inflection under the

same eight classes. Moreover, as every class comprises adjectives as well as substantives, so it is intended that the declension of a masculine, feminine, and neuter substantive, exhibited under each, shall serve as the model for the declension of masculine, feminine, and neuter adjectives coming under the same class.

89. The learner will have already gathered that the noun has three genders, and that the gender is, in many cases, determinable from the termination of the base. Thus, nearly all bases in *á*, *í*, and those formed with the affix *ti* (r. 81. V), are feminine: nearly all nouns whose crudes end in *ana*, *tva*, *ya*, *tra* (see under 80), *as*, *is*, *us* (86), and *man* (85. II), are neuter; those in *iman* (85. IV) are generally masculine; but those in *a*, *i*, *u*, and *ri*, are not reducible to rule. The nominative case is, however, in the first of these instances a guide to the gender; as, *devas*, 'a deity,' is masculine; but *dánam*, 'a gift,' neuter. And in other cases the meaning of the word; as, *pitri*, 'a father,' is masculine; and *mátri*, 'a mother,' feminine.

90. In Sanskrit, nearly all the relations between the words in a sentence are expressed by inflections. A great many prepositions exist in the language, but in the later or classical Sanskrit they are not often used alone in government with any case, their chief use being as prefixes to verbs and nouns. This leads to the necessity for eight cases, which are regularly built upon the base. These are called, 1. nominative (*prathamá* or *kartri*); 2. accusative (*dvitíyá* or *karma*); 3. instrumental (*trítíyá* or *karana*); 4. dative (*caturthí* or *sampradána*); 5. ablative (*pañcamí* or *apádána*); 6. genitive (*shashthí* or *sambandha*); 7. locative (*saptamí* or *adhikarana*); 8. vocative (*sambuddhi*)*. Of these, the third and seventh are new to the classical student. The *instrumental* denotes the instrument or agent by which or by whom a thing is done; as, *tena kṛitam*, 'done by him.' The *locative* generally refers to the place or time in which any thing is done; as, *Ayodhyáyám*, 'in *Ayodhyá*;' *púrvakále*, 'in former time;' *bhúmau*, 'on the ground †.' Hence it follows that the *ablative* is generally

* These cases will sometimes be denoted by their initial letters. Thus N. will denote nominative; I., instrumental.

† Both these cases are used to denote various other relations. See the Chapter on Syntax, r. 805, 817.

restricted to the sense *from*, and can rarely be used, as in Latin and Greek, to express other relations, such as *by*, *with*, *in*, &c. See 812.

91. According to the Indian system of teaching, each of these eight cases has three numbers, singular (*ekavāṭana*), dual (*dvivāṭana*), and plural (*bahuvāṭana*); and to each belongs a termination which is considered to be peculiarly its own, serving alike for masculine (*puruṣin-ga*), feminine (*strī-lin-ga*), and neuter gender (*klīva* or *napuṃsaka-lin-ga*). Again, according to the native system, some of the terminations may be combined with memorial letters to aid pronunciation or assist the memory. Thus the proper termination of the nominative singular is *स* *s* (expressible by Visarga : before *k*, *kh*, *p*, *ph*, and the sibilants, or at the end of a sentence, see 63); but the memorial termination is *su*, the letter *u* being only memorial. Similarly, the termination of the nominative plural is *जस*, the *j* being memorial. The two schemes of termination (*vibhakti*, Pān. I. 4, 104), with and without the memorial letters, are here exhibited. The first is given in small type, as being of no importance excepting as subservient to the second.

Terminations with memorial letters.

(Observe—The memorial or servile letters are printed in capitals.)

	SING.	DUAL.	PLURAL.
Nom.	सु <i>sU</i> *	औ <i>au</i>	जस् <i>Jas</i>
Acc.	अम् <i>am</i>	औद् <i>auT</i> *	जस् <i>Sas</i>
Inst.	टा <i>Tá</i>	भ्याम् <i>bhyám</i>	भिस् <i>bhis</i>
Dat.	के <i>N'e</i>	भ्याम् <i>bhyám</i>	भ्यस् <i>bhyas</i>
Abl.	ऊसि <i>N'asI</i>	भ्याम् <i>bhyám</i>	भ्यस् <i>bhyas</i>
Gen.	ऊस् <i>N'as</i>	ओस् <i>os</i>	आम् <i>ám</i>
Loc.	ऊि <i>N:i</i>	ओस् <i>os</i>	सुप् <i>suP</i>

* The vowel *u*, which is of course merely memorial or servile, to enable the *s*, which is the real termination, to be pronounced, may possibly be used, in preference to any other vowel, to indicate that final *s*, in certain positions, is liable to be liquefied into *u*. The object of the ढ् of औद् in the acc. du. is to enable a *pratyāhara* सुद् (or before soft letters सुर्) to be formed, denoting the first five inflections or strong cases.

The same terminations without memorial letters.

	SING.	DUAL.	PLURAL.
Nom.	स् s	औ au	अस् as
Acc.	अम् am	— au	— as
Inst.	आ á	भ्याम् bhyám	भिस् bhis
Dat.	ए e	— bhyám	भ्यस् bhyas
Abl.	अस् as	— bhyám	— bhyas
Gen.	— as	ओस् os	आम् ám
Loc.	इ i	— os	सु su

92. Observe—The vocative is not given in the above general scheme, as it is held to be a peculiar aspect of the nominative, and coincides with the nom. in the dual and plural. In the singular it is sometimes identical with the base, sometimes with the nominative, and sometimes differs from both*.

a. Observe also—The terminations beginning with vowels will sometimes be called *vowel-terminations*; and those beginning with consonants, including the nom. sing., *consonantal-terminations*.

Similarly, those cases which take the vowel-terminations will sometimes be called *vowel-cases*; and those which take the consonantal, *consonantal-cases*.

See also the division into strong, middle, and weak cases at 135. b.

93. Having propounded the above scheme, which for convenience will be called *the memorial scheme of terminations*, as the general type of the several case-affixes in the three numbers, Indian grammarians proceed to adapt them to every noun, substantive and adjective, in the language, as well as to pronouns, numerals, and participles, whether masculine, feminine, or neuter. In fact, their theory is, that there is but one declension in Sanskrit, and that the base of a noun being given, and the regular case-terminations being given, the base is to be joined to those terminations according to the usual rules for the combination of final and initial letters, as in the following examples of the two bases, नौ nau, f., 'a ship' (navi, nav), and हरिम् harit, m. f., 'green.'

* In the first or commonest class of nouns the crude base stands alone in the vocative, just as the termination is dropped from the 2d sing. imperative in the first group of conjugations, see 247.

94.

	SINGULAR.	DUAL.	PLURAL.
Nom. voc.	नौस् <i>nauś</i> <i>nau + s</i>	नौवौ <i>nāvau</i> <i>nau + au. See 37.</i>	नौवस् <i>nāvas</i> <i>nau + as. 37.</i>
Acc.	नौवम् <i>nāvam</i> <i>nau + am. 37.</i>	— <i>nāvau</i>	— <i>nāvas</i>
Inst.	नौवा <i>nāvā</i> <i>nau + ā. 37.</i>	नौभ्याम् <i>naubhyām</i> <i>nau + bhyām</i>	नौभिस् <i>naubhis</i> <i>nau + bhis</i>
Dat.	नौवे <i>nāve</i> <i>nau + e. 37.</i>	— <i>naubhyām</i>	नौभ्यस् <i>naubhyas</i> <i>nau + bhyas</i>
Abl.	नौवस् <i>nāvas</i> <i>nau + as. 37.</i>	— <i>naubhyām</i>	— <i>naubhyas</i>
Gen.	नौवस् <i>nāvas</i> <i>nau + as. 37.</i>	नौवोस् <i>nāvos</i> <i>nau + os. 37.</i>	नौवाम् <i>nāvām</i> <i>nau + am. 37.</i>
Loc.	नौवि <i>nāvi</i> <i>nau + i. 37.</i>	— <i>nāvos</i>	नौषु <i>naushu</i> <i>nau + su. 70.</i>

95.

	SINGULAR.	DUAL.	PLURAL.
Nom. voc.	हरित् <i>harit</i> <i>harit + s. See 43. a.</i>	हरितौ <i>haritau</i> <i>harit + au. 4I. b.</i>	हरितस् <i>haritas</i> <i>harit + as. 4I. b.</i>
Acc.	हरितम् <i>haritam</i> <i>harit + am. 4I. b.</i>	— <i>haritau</i>	— <i>haritas</i>
Inst.	हरिता <i>haritā</i> <i>harit + ā. 4I. b.</i>	हरिद्वाम् <i>haridbhyām</i> <i>harit + bhyām. 4I.</i>	हरिभिस् <i>haridbhis</i> <i>harit + bhis. 4I.</i>
Dat.	हरिते <i>harite</i> <i>harit + e. 4I. b.</i>	— <i>haridbhyām</i>	हरिद्वस् <i>haridbhyas</i> <i>harit + bhyas. 4I.</i>
Abl.	हरितस् <i>haritas</i> <i>harit + as. 4I. b.</i>	— <i>haridbhyām</i>	— <i>haridbhyas</i>
Gen.	— <i>haritas</i>	हरितोस् <i>haritos</i> <i>harit + os. 4I. b.</i>	हरिताम् <i>haritām</i> <i>harit + am. 4I. b.</i>
Loc.	हरिति <i>hariti</i> <i>harit + i. 4I. b.</i>	— <i>haritos</i>	हरित्सु <i>haritsu</i> <i>harit + su. 40.</i>

96. Unfortunately, however, it happens, that of nouns whose bases end in vowels, नौ *nau*, 'a ship,' is nearly the only one that admits of this regular junction of the base with the case-endings ; and, although nouns whose bases end in consonants are numerous, and are generally declined as regularly as *harit*, yet they are numerically insignificant, compared with nouns in *a*, *á*, *i*, *í*, *u*, and *ri*, whose declension requires frequent changes in the final of the base, and various modifications, or even substitutions, in the terminations.

97. Thus in the first class of nouns ending in *a* (which will be found to comprise almost as many nouns as the other seven classes together ; compare 80 with 81—87), not only is the final *a* of the base liable to be lengthened and changed to *e*, but also the termination *ina* is substituted for *á*, the proper termination of the instrumental sing. masc. ; *ya* for *e* of the dative ; *t* for *as* of the ablative ; *syá* for *as* of the genitive ; *n* for *as* of the accus. plural ; *ais* for *bhis* of the instrum. plural. And in many other nouns particular changes and substitutions are required, some of which are determined by the gender. (Compare the first group of verbal bases at 257. *a*.)

The annexed table exhibits synoptically the terminations, with the most usual substitutions, throughout all the classes of nouns.

	SINGULAR.	DUAL.	PLURAL.
N.	स् (m.f.), न्* (n.)	जौ (m.f.), ई (n.)	जस् (m.f.), इ (n.)
Ac.	जन् (m.f.), न्* (m.f.n.)	जौ (m.f.), ई (n.)	जस्, न् (m.f.), न्* (m.), इ (n.)
I.	जा (m.f.n.), इन* (m.n.)	भ्यान् (m.f.n.)	भिस् (m.f.n.), ऐस्* (m.n.)
D.	ए (m.f.n.), य* (m.n.)	भ्यान् (m.f.n.)	भ्यस् (m.f.n.)
Ab.	जन् (m.f.n.), स्, र् (m.f.), न्* (m.n.)	भ्यान् (m.f.n.)	भ्यस् (m.f.n.)
G.	जस् (m.f.n.), स्, र् (m.f.), स्त्* (m.n.)	जौस् (m.f.n.)	जान् (m.f.n.)
L.	इ (m.f.n.), जान् (f.), जौ (m.f.)	जौस् (m.f.n.)	जु (m.f.n.)

Observe—Those substitutions marked * are mostly restricted to nouns ending in *a*, and are therefore especially noticeable.

a. Comparing the above terminations with those of Latin and Greek, we may remark that *s* enters into the nom. sing. masc., and *m* or *n* into the neuter, in all three languages. In regard to the Sanskrit dual *am*, the original termination was *á*, as found in the Vedas ; and *á* equals the Greek α , ω , and ϵ . In nom. pl. masc. the *s* appears in many Latin and Greek words. In acc. sing., Sanskrit agrees

with Latin, and frequently with Greek, as the Sanskrit *m* may be euphonicly changed to *n* (*v*), if influenced by a dental following (see observation, p. 22). In the acc. pl. *s* appears in all three languages; and when the Sanskrit ends in *n*, as in the first class of nouns, this *n* is probably for *ns*, since a preceding *a* is lengthened to compensate for the rejection of *s*. Compare some Vedic acc. plurals; cf. also Bopp's Comp. Gr. § 236, ἰππωνος acc. pl. in the Cretic dialect; and Gothic forms, such as *balgins*, *sununs*. In inst. pl. *bhis* is preserved in the Latin *nobis*, *vobis*, and the Greek φῖ(ν) for φῖς (ναῦ-φιν = *naubhis*). The *ais* which belongs to Sanskrit nouns in *a* is probably a contraction of *ābhis*, since in the Vedas *ebhis* for *ābhis* is found for *ais*, as *vrikēbhis* for *vrikais*, &c. &c. The termination *ais* probably answers to the Latin dat. and abl. plural in *is*, just as *bhis* and *bhyas* answer to the Latin *bus*. In the gen. sing. all three languages have preserved the *s* (*nāvas*, *navis*, *νηός* for *ναφος*); and in the gen. pl. *ām* is equivalent to the Greek *ων*, and the Latin *am* (पदं = ποδῶν, *pedum*). In loc. sing. the Sanskrit *i* is preserved in the dative of Greek and Latin words (निशि = νυκτί—Compare the expression τῇ αὐτῇ νυκτί—नावि = *navi*). In loc. pl. *su* answers to the Greek *σι* (ναῖσι = *navisi*). Sanskrit bases in *a* prefix *i* to *su*; so that *vrikaishu* (29. b) = *λυκοῖσι*. The voc. sing. in Greek is generally identical with the base, and the voc. dual and pl. with the nom., as in Sanskrit: thus *λόγε* is the voc. sing. of *λόγος*, *τριήρες* of *τριήρης*, *χαρίεν* of *χαρίεις*, *βασιλεῦ* of *βασιλεύς*, &c.

98. In the following pages no attempt will be made to bring back all nouns to the general scheme of terminations by a detailed explanation of changes and substitutions in every case. But under every one of the eight classes a model noun for the masculine, feminine, and neuter, serving for adjectives as well as substantives, will be declined at full; and under every case of every noun the method of joining the final letter of the base with the proper terminations will be indicated in English letters.

99. The student must, however, understand, that the division into eight classes, which here follows, is not meant to imply the existence of eight separate declensions in the sense understood by the classical scholar, but is rather intended to shew, that the final letters of the crude bases of nouns may be arranged under four general heads for vowels, and four for consonants; and that all Sanskrit nouns, whatever may be the final of their bases, are capable of adaptation to one common scheme of nearly similar case-terminations.

a. In the same manner it will appear in the sequel, that the ten classes into which verbs are divided do not imply ten different conjugations, but rather ten different ways of adapting the bases of verbs to one common scheme of tense-

terminations; and just as in nouns the commonest declension is formed by bases in *a* and *á*, so in verbs the commonest conjugation or group of conjugations (see 257) is formed by bases in *a* and *á*. There is no reason why the same system of generalisation should not have been carried out by Latin and Greek grammarians, had the formation of nouns and verbs from roots and crude bases been traceable with equal clearness in these languages.

100. The classical scholar may, if he please, satisfy his own ideas of declension, by regarding masculine and neuter nouns in *a*, like *śiva* of the first class, as his 1st declension; feminine nouns in *á* and *í*, like *śivá* and *nadí* of the first class, as his 2d declension; masculine and feminine nouns in *i* and *u*, like *kavi*, *mati*, *bhánu*, and *dhenu*, of the second and third classes, as his 3d declension; and all the remaining nouns, including the neuters of those in *i* and *u*, and all those contained in the last five classes, as his 4th declension. These four declensions may be traced in regular order in the following pages, and will be denoted by the capital letters A at 103; B at 105; C at 110; D at 114.

101. Observe, that in declining the model nouns, under every inflection, the base with the sign +, and after it the termination, will be exhibited in English letters. Moreover, the number of the rule of Sandhi which must come into operation in joining the final of the base with the initial of the termination will generally be indicated. For it is most important to remember, that the formation of every case in a Sanskrit noun supposes the application of a rule of Sandhi or 'junction;' and that *declension* in Sanskrit is strictly 'junction,' i. e. not a divergence from an upright line (*rectus*), but a *joining together* of a base with its terminations.

102. Not unfrequently, however, before this *joining together* takes place, the original final of the base is changed to its Guṇa or Vṛiddhi equivalent (see 27), or to some other letter (see 43. b. c. d. e), so that the *inflective* base often varies from the original crude; and not unfrequently the original termination of the scheme is changed for some other termination, as indicated at 197.

In order, therefore, that the student, without forgetting the original final of the crude base, or the original termination of the memorial scheme, may at the same time observe, 1st, whether in any particular instances the final of the base undergoes any or what modification—2dly, whether the original termination suffers any change—it will be desirable that, whenever in exceptional cases the final vowel of the base is to be gunated or vriddhied, or otherwise changed (whenever, in fact, the *inflective* base differs from the *crude* base), this changed form of the crude base be exhibited in place of the original form: thus, at 103, under the genitive dual *śivayos*, *śive+os* denotes, that before the base *śiva* is joined to the termination *os*, the final letter *a* is to be changed to *e*; and the number indicates the rule of Sandhi which must come into operation in joining *śive* and *os* together. Similarly,

whenever the original termination has to be modified, it will be desirable that the termination be exhibited in its altered form : thus, at 103, under the *accus. sing.*, *śiva + m* denotes, that the base is to be joined with *m*, substituted for the original termination *am*. See the table, page 69.

SECTION I.

INFLECTION OF NOUNS, SUBSTANTIVE AND ADJECTIVE, WHOSE BASES END IN VOWELS, OR OF THE FIRST FOUR CLASSES OF NOUNS.

FIRST CLASS OF NOMINAL BASES INFLECTED.

Masculine and neuter bases in ञ a ; feminine bases in ञा á and ई í.

Note, that this class comprises by far the greater number of nouns, substantive and adjective, in the language. It answers to a common class of Latin and Greek words in *us* and *ος*, *um* and *ον*, *a* and *α* ; such as *lupus*, *λύκος* (= Sans. *vrikas*, nom. of *vrika*) ; *donum*, *δῶρον* ; *terra*, *χώρα* (= धरत) ; and to adjectives like *bonus*, *ἀγαθός*, &c.

103. (A ; see r. 100.) Masculine bases in *a*, declined like शिव *śiva*, m., 'the god Śiva,' or as an adjective, 'prosperous.'

The final of the base is lengthened in D. Ab. sing., I. D. Ab. du., G. pl. ; and changed to *e* in G. L. du., D. Ab. L. pl. : *n* is euphonicly affixed to the final in G. pl. Hence the four inflective bases *śiva*, *śivá*, *śive*, *śiván*.

N.	{ शिवस् <i>śivas</i> <i>śiva + s</i>	शिवौ <i>śivau</i> <i>śiva + au</i> . See 33.	शिवान् <i>śivás</i> <i>śiva + as</i> . See 31.
Ac.	{ शिवम् <i>śivam</i> <i>śiva + m</i>	— <i>śivau</i>	शिवान् <i>śiván</i> <i>śivá + n</i> . 31.
I.	{ शिवेन <i>śivena</i> <i>śiva + ina</i> . 32.	शिवान् <i>śivábhyám</i> <i>śivá + bhyám</i>	शिवैस् <i>śivais</i> <i>śiva + ais</i> . 33.
D.	{ शिवाय <i>śiváya</i> <i>śivá + ya</i>	— <i>śivábhyám</i>	शिवेभ्यस् <i>śivebhyas</i> <i>śive + bhyas</i>
Ab.	{ शिवात् <i>śivát</i> <i>śivá + t</i> . 31.	— <i>śivábhyám</i>	— <i>śivebhyas</i>
G.	{ शिवस्य <i>śivasya</i> <i>śiva + sya</i>	शिवयोस् <i>śivayos</i> <i>śive + os</i> . 36.	शिवानाम् <i>śivánám</i> <i>śiván + ám</i>
L.	{ शिवे <i>śive</i> <i>śiva + i</i> . 32.	— <i>śivayos</i>	शिवेषु <i>śiveshu</i> <i>śive + su</i> . 70.
V.	{ शिव <i>śiva</i> <i>śira</i> (<i>s</i> dropped). 92.	शिवौ <i>śivau</i> <i>śira + au</i> . 33.	शिवान् <i>śivás</i> <i>śiva + as</i> . 31.

104. Neuter bases in *a*, declined like शिव *śiva*, n., 'prosperous.'

The final of the base is lengthened and assumes *ṣ* in N. Ac. V. pl.

N. Ac.	{ शिवम् <i>śivam</i> <i>śiva</i> + <i>m</i> . 97.	शिवे <i>śive</i> <i>śiva</i> + <i>ṣ</i> . 32.	शिवानि <i>śivāni</i> <i>śiv</i> + <i>ṣ</i> + <i>i</i>
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The vocative is शिव *śiva*, शिवे *śive*, शिवानि *śivāni*; all the other cases are like the masculine.

105. (B; see r. 100.) Feminine bases in *ā*, declined like शिवा *śivā*, f., 'the wife of Śiva,' or as an adjective, 'prosperous.'

The final of the base is changed to *e* in I. sing., G. L. du.; *yā* is inserted in D. Ab. G. L. sing.; and *ṣ* in G. pl. Hence the inflective bases *śivā*, *śive*.

N.	{ शिवा <i>śivā</i> <i>śivā</i> (<i>s</i> rejected)	शिवे <i>śive</i> <i>śivā</i> + <i>ṣ</i> . 32.	शिवास् <i>śivās</i> <i>śivā</i> + <i>as</i> . 31.
Ac.	{ शिवाम् <i>śivām</i> <i>śivā</i> + <i>am</i> . 31.	— <i>śive</i>	— <i>śivās</i>
I.	{ शिवया <i>śivayā</i> <i>śive</i> + <i>ā</i> . 36.	शिवाभ्याम् <i>śivābhyām</i> <i>śivā</i> + <i>bhyām</i>	शिवाभिस् <i>śivābhis</i> <i>śivā</i> + <i>bhis</i>
D.	{ शिवयै <i>śivayai</i> <i>śivā</i> + <i>yā</i> + <i>e</i> . 33.	— <i>śivābhyām</i>	शिवाभ्यस् <i>śivābhyas</i> <i>śivā</i> + <i>bhyas</i>
Ab.	{ शिवायास् <i>śivāyās</i> <i>śivā</i> + <i>yā</i> + <i>as</i> . 31.	— <i>śivābhyām</i>	— <i>śivābhyas</i>
G.	{ — <i>śivāyās</i>	शिवयोस् <i>śivayos</i> <i>śive</i> + <i>as</i> . 36.	शिवानाम् <i>śivānām</i> <i>śivā</i> + <i>n</i> + <i>ām</i>
L.	{ शिवायाम् <i>śivāyām</i> <i>śivā</i> + <i>yā</i> + <i>ām</i> . 31.	— <i>śivayos</i>	शिवानु <i>śivānu</i> <i>śivā</i> + <i>nu</i>
V.	{ शिवे <i>śive</i> <i>śivā</i> + <i>i</i> . 32.	शिवे <i>śive</i> <i>śivā</i> + <i>ṣ</i> . 32.	शिवास् <i>śivās</i> <i>śivā</i> + <i>as</i> . 31.

106. Feminine bases in *ī*, declined like नदी *nadī*, f., 'a river.'

The final of the base becomes *y* before the vowel-terminations, by 34; *ā* is inserted in D. Ab. G. sing.; the final of the base is shortened in V. sing.; and *ṣ* is inserted in G. pl.

N.	{ नदी <i>nadī</i> <i>nadī</i> (<i>s</i> rejected)	नद्यौ <i>nadyau</i> <i>nadī</i> + <i>au</i> . 34.	नद्यास् <i>nadyas</i> <i>nadī</i> + <i>as</i> . 34.
Ac.	{ नदीम् <i>nadīm</i> <i>nadī</i> + <i>m</i>	— <i>nadyau</i>	नदीस् <i>nadīs</i> <i>nadī</i> + <i>s</i>
I.	{ नद्या <i>nadyā</i> <i>nadī</i> + <i>ā</i> . 34.	नदीभ्याम् <i>nadībhyām</i> <i>nadī</i> + <i>bhyām</i>	नदीभिस् <i>nadībhis</i> <i>nadī</i> + <i>bhis</i>

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D.	{ नद्यै <i>nadyai</i> <i>nadí+á+e.</i> 33.	नदीभ्याम् <i>nadíbhyaám</i>	नदीभ्यस् <i>nadíbhyaś</i> <i>nadí+bhyaś</i>
Ab.	{ नद्यास् <i>nadyás</i> <i>nadí+á+as.</i> 31.	— <i>nadíbhyaám</i>	— <i>nadíbhyaś</i>
G.	{ — <i>nadyás</i>	नद्योस् <i>nadyoś</i> <i>nadí+os.</i> 34.	नदीनाम् <i>nadínám</i> <i>nadí+n+ám</i>
L.	{ नद्याम् <i>nadyám</i> <i>nadí+á+ám.</i> 34.	— <i>nadyoś</i>	नदीषु <i>nadíṣhu</i> <i>nadí+su.</i> 70.
V.	{ नदि <i>nadí</i> <i>nadí</i> (final shortened)	नद्यौ <i>nadyau</i> <i>nadí+au.</i> 34.	नद्यस् <i>nadyaś</i> <i>nadí+as.</i> 34.

The classical student will recognise in the terminations of *śiva*, *śivá*, and *nadí* many resemblances to Latin and Greek terminations, remembering that Sanskrit *a* corresponds to Latin *u* and Greek *o*; Sanskrit *m* to Latin *m* and Greek *v*; Sanskrit *á* to Latin *a* and Greek *η* or *α*, or in gen. plur. to *ω*; Sanskrit *í* to Greek and Latin *i*; Sanskrit *bh* or *bhy* to Latin *b*. See 11. *f*, and 97. *a*.

107. In accordance with 58, such words as मृग *mṛiga*, m., 'a deer'; पुरुष *puruṣa*, m., 'a man'; भार्या *bharyá*, f., 'a wife'; कुमारी *kumári*, f., 'a girl'—must be written, in the inst. sing. m. and the gen. pl. m. f., with the cerebral य ः: thus, मृगेषु *mṛigeṣu*, पुरुषेषु, मृगाणां, पुरुषाणां, भार्याणां, कुमारीणां. When ः is final, as in the acc. pl. m., it remains unchanged, in accordance with 58.

a. Observe, monosyllabic nouns in ई *í*, like श्री *śrī* f. 'fortune,' भी *bhī* f. 'fear,' &c., vary from *nadí* in the manner explained at 123.

b. Observe also, that feminine nouns in ऊ *ú*, like वधू *vadhū* f. 'a wife,' are declined analogously to *nadí*, excepting in the nom. sing., where *s* is not rejected. See 125.

108. When a feminine noun ending in *á* is taken to form the last member of a compound adjective, it is declined like *śiva* for the masculine and neuter. Thus, from *vidyá*, 'learning,' *alpa-vidyas*, *alpa-vidyá*, *alpa-vidyam*, 'possessed of little learning.' Similarly, a masculine noun takes the fem. and neut. terminations; and a neuter noun, the masc. and fem.

a. When roots ending in *á*, such as *pá*, 'to drink' or 'to preserve,' are taken for the last member of compound words, they form their neuter like the neuter of *śiva*. For their masculine and feminine they assume the memorial terminations regularly, rejecting, however, the final of the base in the Ac. pl. and remaining weak or vowel-cases: thus, सोमपा *soma-pá*, m. f., 'a drinker of Soma juice'; N. V. -पास्, -पौ, -पास्; Ac. -पां, -पौ, -पास्; I. -पा, -पाभ्यां, &c.; D. -पे, &c. Similarly, विश्वपा 'protector of the universe' and शहूष्मा 'a shell-blower.'

b. हाहा *háhá*, m., 'a Gandharba' or 'celestial minstrel,' assumes the terminations with the regular euphonic changes, but the Ac. pl. ends in न्: thus, N. V. हाहास्, हाही, हाहास्; A. हाहां, हाही, हाहान्; I. हाहा, &c.; D. हाहे, &c.; Ab. हाहास्, &c.; G. हाहास्, हाहीस्, हाहां; L. हाहे, &c.

c. The voc. cases of अम्बा *ambā*, अम्मा *akkā*, and अम्मा *allā*, all signifying 'mother,' are अम्ब, अम्मा, अम्मा, 'O mother!'

d. जरा *jarā*, f. 'decay,' forms some of its cases optionally from *jaras*, see 171.

e. दन्त m. 'a tooth,' मास m. 'a month,' पाद m. 'a foot,' यूस m. n. 'soup,' चास्य n. 'the face,' हृदय n. 'the heart,' उदक n. 'water,' शीर्ष n. 'the head,' मांस n. 'flesh,' निशा f. 'night,' नासिका f. 'the nose,' पुतना f. 'an army,' may substitute दन्, मास, पद्, यूसन्, चासन्, हृद्, उदन्, शीर्षन्, मांस, निश, नस्, पृत, in the acc. pl. and remaining cases. In the neut. nouns, the nom. pl. does not admit the same substitute as the acc. pl. according to most grammarians. Thus, उदक will be Ac. pl. उदकानि or उदानि; I. sing. उदकेन or उद्गा. Again, नासिका in I. du. will be नासिकाभ्यां or नोभ्यां; and मांस, मांसाभ्यां or मान्भ्यां.

109. To convince the student of the absolute necessity of studying the declension of this first class of nouns, he is recommended to turn back to rule 80. He will there find given, under twenty-eight heads, the most usual forms of nouns, substantive and adjective, which follow this declension. All the masculine and neuter substantives in this list are declined like *śiva*, and all the feminine either like *śivā* or *nadī*. Again, all the adjectives in this list follow the same three examples for their three genders. Again, according to *śiva* masc. and neut., and *śivā* fem., are declined all present participles, *Ātmane-pada* (see 526, 527, 528); all passive past participles, which are the most common of verbal derivatives (see 530); all future passive participles (see 568); all participles of the second future, *Ātmane* (see 578); many ordinals, like *prathama* (208). Lastly, according to *nadī* feminine, are also declined the *feminines* of innumerable adjectives, see 80. XIII. XIV; the *feminines* of participles, like *kṛitavat* (553, and 140. a) and *vividvas* (see 554 and 168); the *feminines* of many ordinals, like *taturtha* (209).

SECOND AND THIRD CLASSES OF NOMINAL BASES INFLECTED.

The declension of the 2d and 3d classes of nouns (see 81 and 82) is exhibited together, that their analogy may be more readily perceived.

2d class—Masculine, feminine, and neuter bases in इ i.

3d class—Masculine, feminine, and neuter bases in उ u.

Note, that the 2d class answers to Latin and Greek words like *ignis, turris, πόλις, πῆστις, mare, μέλι*; and the 3d, to words like *gradus, βότρυς, ἡδὺς, μέθυ*.

110. (C.) Masculine bases in इ i, declined like अग्नि *agni*, m. (*ignis*), 'fire.'

The final of the base is gunated in D. Ab. G. V. sing., N. pl.; lengthened in

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N. Ac. V. du., Ac. G. pl.; dropped in L. sing., or, according to Pápinī, changed to *a*; *n* is inserted in I. sing., G. pl. Hence the inflective bases *agnī*, *agní*, *agne*, *agn*.

N.	{ अग्निस् <i>agnis</i> <i>agni+s</i>	अग्नी <i>agní</i> <i>agní</i> (<i>au</i> rejected)	अग्नयस् <i>agnayas</i> <i>agne+as</i> . 36.
Ac.	{ अग्निम् <i>agnim</i> <i>agni+m</i>	— <i>agní</i>	अग्नीन् <i>agnín</i> <i>agni+n</i>
I.	{ अग्निना <i>agniná</i> <i>agni+n+d</i>	अग्निभ्याम् <i>agnibhyám</i> <i>agni+bhyám</i>	अग्निभिस् <i>agnibhis</i> <i>agni+bhis</i>
D.	{ अग्नये <i>agnaye</i> <i>agne+e</i> . 36.	— <i>agnibhyám</i>	अग्निभ्यस् <i>agnibhyas</i> <i>agni+bhyas</i>
Ab.	{ अग्नेस् <i>agnes</i> <i>agne+s</i>	— <i>agnibhyám</i>	— <i>agnibhyas</i>
G.	{ — <i>agnes</i>	अग्न्योस् <i>agnyos</i> <i>agni+os</i> . 34.	अग्नीनाम् <i>agnínám</i> <i>agní+n+dám</i>
L.	{ अग्नौ <i>agnau</i> <i>agn</i> (<i>i</i> dropped) + <i>au</i>	— <i>agnyos</i>	अग्निषु <i>agnishu</i> <i>agni+su</i> . 70.
V.	{ अग्ने <i>agne</i> <i>agne</i> (<i>s</i> rejected)	अग्नी <i>agní</i> <i>agní</i> (<i>au</i> rejected)	अग्नयस् <i>agnayas</i> <i>agne+as</i> . 36.

III. Masculine bases in उ *u*, declined like भानु *bhánu*, m., 'the sun.'

The inflective base varies as in the last. Pápinī makes it in L. sing. *bhánu*. Perhaps the locative was originally *bhánavi* (such a form actually occurring in the Veda); and *i* being dropped, *bhánav* would become *bhánáv* (*bhánas*).

N.	{ भानुस् <i>bhánus</i> <i>bhánu+s</i>	भानू <i>bhánú</i> <i>bhánú</i> (<i>au</i> rejected)	भानवस् <i>bhánavas</i> <i>bhánu+as</i> . 36.
Ac.	{ भानुम् <i>bhánum</i> <i>bhánu+m</i>	— <i>bhánú</i>	भानून् <i>bhánúñ</i> <i>bhánu+n</i>
I.	{ भानुना <i>bhánuná</i> <i>bhánu+n+d</i>	भानुभ्याम् <i>bhánubhyám</i> <i>bhánu+bhyám</i>	भानुभिस् <i>bhánubhis</i> <i>bhánu+bhis</i>
D.	{ भानवे <i>bhánave</i> <i>bhánu+e</i> . 36.	— <i>bhánubhyám</i>	भानुभ्यस् <i>bhánubhyas</i> <i>bhánu+bhyas</i>
Ab.	{ भानोस् <i>bhános</i> <i>bhánu+s</i>	— <i>bhánubhyám</i>	— <i>bhánubhyas</i>
G.	{ — <i>bhános</i>	भान्वोस् <i>bhánvos</i> <i>bhánu+os</i> . 34.	भानूनाम् <i>bhánúnám</i> <i>bhánu+n+dám</i>
L.	{ भानौ <i>bhánau</i> <i>bhán</i> (<i>u</i> dropped) + <i>au</i>	— <i>bhánvos</i>	भानुषु <i>bhánushu</i> <i>bhánu+su</i> . 70.
V.	{ भानो <i>bháno</i> <i>bháno</i> (<i>s</i> rejected)	भानू <i>bhánú</i> <i>bhánú</i> (<i>au</i> rejected)	भानवस् <i>bhánavas</i> <i>bhánu+as</i> . 36.

112. Feminine bases in इ i, declined like मति *mati*, f., 'the mind.'

The final of the base is gunated in D. Ab. G. V. sing., N. pl.; lengthened in N. Ac. V. du., Ac. G. pl.; dropped in L. sing. (unless the termination be ञाँ); * is inserted in G. pl. Hence the inflective bases *mati*, *matí*, *mate*, *mat*.

N.	{ मतिस् <i>matís</i> <i>mati+s</i>	मती <i>matí</i> <i>matí</i> (au rejected)	मतयस् <i>matayas</i> <i>mate+as</i> . 36.
Ac.	{ मतिम् <i>matim</i> <i>mati+m</i>	— <i>matí</i>	मतीस् <i>matís</i> <i>matí+s</i>
I.	{ मत्या <i>matyá</i> <i>mati+d</i> . 34.	मतिभ्याम् <i>matibhyám</i> <i>mati+bhyám</i>	मतिभिस् <i>matibhis</i> <i>mati+bhis</i>
D.	{ मतये <i>mataye</i> or मते* <i>mate+e</i> . 36. <i>matyai</i>	— <i>matibhyám</i>	मतिभ्यस् <i>matibhyas</i> <i>mati+bhyas</i>
Ab.	{ मतेस् <i>mates</i> or मत्यास्* <i>mate+s</i>	— <i>matibhyám</i>	— <i>matibhyas</i>
G.	{ — <i>mates</i> or मत्यास्* <i>mati+os</i> . 34.	मतयोस् <i>matyos</i> <i>mati+os</i> . 34.	मतीनाम् <i>matínám</i> <i>matí+n+ám</i>
L.	{ मती <i>matáu</i> or मत्याम्* <i>mat</i> (i dropped)+ <i>au</i>	— <i>matyos</i>	मतिषु <i>matishu</i> <i>mati+su</i> . 70.
V.	{ मते <i>mate</i> <i>mate</i> (s dropped)	मती <i>matí</i> <i>matí</i> (au rejected)	मतयस् <i>matayas</i> <i>mate+as</i> . 36.

113. Feminine bases in उ u, declined like धेनु *dhenu*, f., 'a milch cow.'

The inflective base varies as in the last.

N.	{ धेनुस् <i>dhenus</i> <i>dhenu+s</i>	धेनू <i>dhenú</i> <i>dhenú</i> (au rejected)	धेनवस् <i>dhenavas</i> <i>dheno+as</i> . 36.
Ac.	{ धेनुम् <i>dhenum</i> <i>dhenu+m</i>	— <i>dhenú</i>	धेनुस् <i>dhenús</i> <i>dhenú+s</i>
I.	{ धेन्वा <i>dhenvá</i> <i>dhenu+d</i> . 34.	धेनुभ्याम् <i>dhenubhyám</i> <i>dhenu+bhyám</i>	धेनुभिस् <i>dhenubhis</i> <i>dhenu+bhis</i>
D.	{ धेनवे <i>dhenave</i> or धेन्वी † <i>dheno+e</i> . 36.	— <i>dhenubhyám</i>	धेनुभ्यस् <i>dhenubhyas</i> <i>dhenu+bhyas</i>
Ab.	{ धेनोस् <i>dhenos</i> or धेन्वास् † <i>dheno+s</i>	— <i>dhenubhyám</i>	— <i>dhenubhyas</i>
G.	{ — <i>dhenos</i> — †	धेनोस् <i>dhenvos</i> <i>u+os</i> . 34.	धेनूनाम् <i>dhenúnám</i> <i>dhenú+n+ám</i>
L.	{ धेनौ <i>dhenau</i> or धेन्वाम् † <i>dhen</i> (u dropped)+ <i>au</i>	— <i>dhenvos</i>	धेनुषु <i>dhenushu</i> <i>dhenu+su</i> . 70.
V.	{ धेनो <i>dheno</i> <i>dheno</i> (s dropped)	धेनू <i>dhenú</i> <i>dhenú</i> (au rejected)	धेनवस् <i>dhenavas</i> <i>dheno+as</i> . 36.

* The D. may also be *matyai*; the Ab. and G. *matyás*; the L. *matyám*.

† The D. may also be *dhenvai*; the Ab. and G. *dhenvás*; and the L. *dhenvám*.

114. (D.) Neuter bases in इ i, declined like वारि *vári*, n., 'water' (Lat. *mare*).

The base inserts ऋ before the vowel-terminations, and the final is lengthened in N. Ac. pl. Hence the inflective bases *vári*, *váři*.

N.	{ वारि <i>vári</i> <i>vári</i>	वारिणी <i>vářiṇi</i> <i>vári+n+i</i> . See 58.	वारीणि <i>váriṇi</i> <i>vári+n+i</i> . See 58.
Ac.	{ — <i>vári</i>	— <i>vářiṇi</i>	— <i>váriṇi</i>
I.	{ वारिणा <i>váriṇá</i> <i>vári+n+a</i> . 58.	वारिभ्याम् <i>váribhyám</i> <i>vári+bhyám</i>	वारिभिस् <i>váribhis</i> <i>vári+bhis</i>
D.	{ वारिणे <i>váriṇe</i> <i>vári+n+e</i> . 58.	— <i>váribhyám</i>	वारिभ्यस् <i>váribhyas</i> <i>vári+bhyas</i>
Ab.	{ वारिणस् <i>váriṇas</i> <i>vári+n+as</i> . 58.	— <i>váribhyám</i>	— <i>váribhyas</i>
G.	{ — <i>váriṇas</i>	वारिणोस् <i>váriṇos</i> <i>vári+n+os</i> . 58.	वारीणाम् <i>váriṇám</i> <i>vári+n+ám</i> . 58.
L.	{ वारिणि <i>váriṇi</i> <i>vári+n+i</i> . 58.	— <i>váriṇos</i>	वारिषु <i>váriṣu</i> <i>vári+su</i> . 70.
V.	{ वारि <i>vári</i> or वारे <i>váre</i> <i>vári</i> or <i>váre</i> . 92.	वारिणी <i>váriṇi</i> <i>vári+n+i</i> . 58.	वारीणि <i>váriṇi</i> <i>vári+n+i</i>

115. Neuter bases in उ u, declined like मधु *madhu*, n., 'honey' (μέθυ).

The inflective base varies as in the last.

N.	{ मधु <i>madhu</i> <i>madhu</i>	मधुनी <i>madhuní</i> <i>madhu+n+i</i>	मधूनि <i>madhúni</i> <i>madhú+n+i</i>
Ac.	{ — <i>madhu</i>	— <i>madhuní</i>	— <i>madhúni</i>
I.	{ मधुना <i>madhuná</i> <i>madhu+n+a</i>	मधुभ्याम् <i>madhubhyám</i> <i>madhu+bhyám</i>	मधुभिस् <i>madhubhis</i> <i>madhu+bhis</i>
D.	{ मधुने <i>madhune</i> <i>madhu+n+e</i>	— <i>madhubhyám</i>	मधुभ्यस् <i>madhubhyas</i> <i>madhu+bhyas</i>
Ab.	{ मधुनस् <i>madhunas</i> <i>madhu+n+as</i>	— <i>madhubhyám</i>	— <i>madhubhyas</i>
G.	{ — <i>madhunas</i>	मधुनोस् <i>madhunos</i> <i>madhu+n+os</i>	मधूनाम् <i>madhúnám</i> <i>madhú+n+ám</i>
L.	{ मधुनि <i>madhuni</i> <i>madhu+n+i</i>	— <i>madhunos</i>	मधुषु <i>madhushu</i> <i>madhu+su</i> . 70.
V.	{ मधु <i>madhu</i> or मधो <i>madho</i> <i>madhu</i> or <i>madho</i> . 92.	मधुनी <i>madhuni</i> <i>madhu+n+i</i>	मधूनि <i>madhúni</i> <i>madhú+n+i</i>

116. Neuter nouns in *i* and *u* follow the analogy of nouns in *in* at 159, except in G. plur. and V. sing. सानु n., 'summit,' substitutes सु, according to r. 108. e.

117. Although there are not many substantives declined like *agni* and *vāri* (81), yet nouns like *mati* are numerous (81. V). Moreover, adjectives like *śuci*, and compound adjectives ending in *i*, are declined like *agni* in the masc.; like *mati* in the fem.; and like *vāri* in the neuter.

118. Again, although there are but few substantives declined like *dhenu* and *madhu*, yet it is important to study their declension, as well as that of the masc. noun *bhānu*: for all simple adjectives like *tanu*, and all like *pipāsu* (82), and all other simple adjectives in *u*, and all compound adjectives ending in *u*, are declined like *bhānu* in the masc.; *dhenu* in the fem.; and *madhu* in the neut.

a. Many adjectives in *u*, however, either optionally or necessarily follow the declension of *nadī* in the fem.; as, *tanu*, 'thin,' makes its nom. fem. either *tanus* or *tanvī*; मृदु, 'tender,' makes nom. f. मृद्वी *mṛidvī*; and गुरु, 'heavy,' makes गुर्वा *gurvā*: and some optionally lengthen the *u* in the feminine; as, *bhīru*, 'timid,' makes fem. भीरु or भीरु, declinable like nouns in *ū*, 125.

119. When feminine nouns ending in *i* and *u* are taken to form the last member of a compound adjective, they must be declined like *agni* in the masc., and *vāri* in the neut. Thus the compound adjective *alpa-mati*, 'narrow-minded,' in the acc. plur. masc. would be *alpa-matīn*; fem. *alpa-matīs*; neut. *alpa-matīni*. Similarly, a masc. or neut. noun, as the last member of a compound, may take the feminine form.

a. Although adjectives in *i* and *u* are declined like *vāri* and *madhu* for the neuter, yet in the D. Ab. G. L. sing., and in the G. L. du., they may optionally follow the masculine form; thus the adjectives *śuci* and *tanu* will be, in the D. sing. neut., शुचिने or शुचये, तनुने or तनये; and so with the other cases. from Veda

120. There are some useful irregular nouns in इ *i*, declined as follows: सखि m. 'a friend:' N. सखा, सखायौ, सखायस्; Ac. सखायं, सखायौ, सखीन्; I. सख्या, सखिभ्यां, &c.; D. सख्ये, &c.; Ab. सख्युस्, &c.; G. सख्युस्, सख्योस्, &c.; L. सख्यौ, &c.; V. सखे, सखायौ, &c. Hence it appears that *sakhi* in some cases assumes the memorial terminations at 91 more regularly than *agni*. In the rest it follows *agni*.

121. पति m. 'a master,' 'lord' (πάσις), when not used in a compound word, follows *sakhi* at 120 in I. D. Ab. G. L. sing. (thus, I. पत्या, D. पत्ये, Ab. G. पत्युस्, L. पत्यौ); in the other cases, *agni*. But this word is generally found at the end of a compound, and then follows *agni* throughout (thus, भूपतिना 'by the lord of the earth').

122. A few neuter nouns, अस्थि n. 'a bone' (ὀστέον), अक्षि n. 'an eye' (*oculus*, ὀκός), अक्षि n. 'a thigh,' दधि n. 'curd,' drop their final *i* in I. sing. and remaining weak or vowel-cases, and are declined in those cases as if derived from obsolete forms in *as*; such as अस्थन्, &c. (compare 149): thus, N. V. Ac. अस्थि, अस्थिनी, अस्थीनि; I. अस्थना, अस्थिभ्यां, &c.; D. अस्थने, अस्थिभ्यां, &c.; Ab. अस्थनस्, &c.; G. अस्थनस्, अस्थनोस्, अस्थनां; L. अस्थनि or अस्थनि, अस्थनोस्, अस्थिनु.

Hence, according to 58, अक्षि *akshi* will make in I. sing. अक्ष्या; in D. अक्ष्ये, &c.

Nouns ending in ई í and ऊ ú.

We have already shewn that feminine bases of more than one syllable ending in *í*, generally derived from masculines or forming the feminines of numerous adjectives and participles, are declined like *nadí* at 106: thus, नदी 'an actress,' पुत्री 'a daughter,' देवी 'a goddess,' सखी 'a female friend,' नारी 'a woman,' ज्वाली 'a tigress,' धनिनी or धनवती 'a rich woman,' and numerous others all follow *nadí*.

123. There are a few common monosyllabic words in long ई *í* primitively feminine, (i. e. not derived from masculine substantives, see *nadí* and *putrí* at 80. XXV, and not the feminine forms of adjectives or participles, 80. XII. &c.,) whose declension must be noticed separately. They vary from the declension of नदी (106) by forming the nom. with *स्*, and using the same form for the voc., and by changing the final *í* to *iy* before the vowel-terminations: thus, श्री *f.* 'prosperity:' N.V. श्रीस्, श्रियो, श्रियस्; Ac. श्रियं, श्रियो, श्रियस्; I. श्रिया, श्रीभ्यां, श्रीभिस्; D. श्रिये or श्रियै, श्रीभ्यां, श्रीभिस्; Ab. श्रियस् or श्रियास्, श्रीभ्यां, श्रीभिस्; G. श्रियस् or श्रियास्, श्रियोस्, श्रियां or श्रीयां; L. श्रियि or श्रियां, श्रियोस्, श्रीयु.

a. Similarly are declined भी *f.* 'fear,' ह्री *f.* 'shame,' and धी *f.* 'understanding:' thus, N. V. भीस्, भियो, भियस्; Ac. भियं, &c.; I. भिया, &c.; D. भिये or भियै, &c.

b. स्त्री *f.*, 'a woman,' follows नदी in N. V. sing., and varies also in other respects from श्री; thus, N. स्त्री, स्त्रियो, स्त्रियस्; V. स्त्रि, स्त्रिवो, स्त्रिवस्; Ac. स्त्रीं or स्त्रियं, स्त्रियो, स्त्रीस् or स्त्रियस्; I. स्त्रिया, स्त्रीभ्यां, स्त्रीभिस्; D. स्त्रिये, स्त्रीभ्यां, स्त्रीभिस्; Ab. स्त्रियास्, स्त्रीभ्यां, स्त्रीभिस्; G. स्त्रियास्, स्त्रियोस्, स्त्रीयां; L. स्त्रियां, स्त्रियोस्, स्त्रीयु. As the last member of a compound adjective, it shortens its final, and in some of its cases follows *agni* and *mati*: e. g. अतिस्त्रि *m. f. n.* 'surpassing a woman:' N. masc. -स्त्रिस्, -स्त्रियो, -स्त्रियस्; Ac. -स्त्रिं or -स्त्रियं, -स्त्रियो, -स्त्रीस् or -स्त्रिवस्; I. -स्त्रिया, -स्त्रीभ्यां, &c.; D. -स्त्रिये, &c.; Ab. -स्त्रेस्, &c.; G. -स्त्रेस्, -स्त्रियोस्, -स्त्रीयां; L. -स्त्रौ, &c.; V. -स्त्रे, &c. The fem. form is like the masc., but Ac. pl. -स्त्रीस् or -स्त्रियस्; I. -स्त्रिया; D. -स्त्रियै or -स्त्रिये; Ab. -स्त्रियास् or -स्त्रेस्, &c. For neut., see 126.

124. There are a few primitively feminine words *not* monosyllabic, such as लक्ष्मी 'the goddess of prosperity,' तन्वी 'a lute-string,' तरो 'a boat,' which, like श्री, take *s* in the nom. sing., but in other respects follow नदी; thus, N. लक्ष्मीस्, लक्ष्म्यो, लक्ष्म्यस्; Ac. लक्ष्मीं, &c.; V. लक्ष्मि. But गौरी *f.* 'the brilliant (goddess),' as a derivative fem. noun, is N. sing. गौरी.

125. Feminine nouns, not monosyllabic, ending in long ऊ *ú*, like वधू 'a wife,' are declined analogously to primitively feminine nouns of more than one syllable, ending in ई *í*, i. e. like लक्ष्मी, they follow the analogy of *nadí* except in N. sing., where *s* is retained. In the other cases ऊ *ú* becomes *o*, wherever ई *í* is changed to *y* (see 34): thus, N. वधूस्, वध्वो, वध्वस्; Ac. वधूं, वध्वो, वधूस्; I. वध्वा, वध्व्यां,

वभूमिस्; D. वञ्चै, वधूभ्यां, वधूभ्यस्; Ab. वञ्चास्, वधूभ्यां, वधूभ्यस्; G. वञ्चास्, वञ्चोस्, वधूनां; L. वञ्चां, वञ्चोस्, वधूसु; V. वधु, वञ्चो, वञ्चस्. Similarly, चम् f. 'a host;' चम् f. 'a mother-in-law.'

a. Again, monosyllabic words in *ú* primitively feminine are declined analogously to स्त्री f. at 123; *ú* being changed to *uv*, wherever *í* is changed to *iy*: thus, भू f. 'the earth:' N. V. भूस्, भुवौ, भुवस्; Ac. भुवं, भुवौ, भुवस्; I. भुवा, भूभ्यां, भूमिस्; D. भुवे or भुवै, भूभ्यां, भूभ्यस्; Ab. भुवस् or भुवास्, भूभ्यां, भूभ्यस्; G. भुवस् or भुवास्, भुवोस्, भुवां or भूनां; L. भुवि or भुवां, भुवोस्, भूसु. Similarly, भ्रू f. 'the eye-brow' (ὄφρῦς); N. V. भ्रूस्, भ्रुवौ, भ्रुवस्, &c. Observe—The voc. is like the nom.

126. Roots of one syllable ending in *í* and *ú*, used as masc. or fem. nouns, follow the declension of monosyllabic words in *í* and *ú*, such as स्त्री at 123 and भू at 125. a; but in the D. Ab. G. L. sing., G. pl., they take only the first inflection: thus, क्री m. f., 'one who buys,' makes D. क्रिये only for m. and f., and लू m. f., 'a reaper,' makes D. लुषे only for m. and f.

a. The same generally holds good if they have adjectives prefixed to them: thus, परमक्री m. f. 'the best buyer' (N. V. -क्रीस्, -क्रीयौ, -क्रियस्; Ac. -क्रियं, &c.).

b. And when they are compounded with another noun as a dependent or subordinate term they generally change their final *í* and *ú* to *y* and *v*, before vowel-terminations, and not to *iy* and *uv* (unless *í* and *ú* are preceded by a double consonant, as in यवक्री 'a buyer of barley'), thus conforming more to the declension of polysyllables; e. g. जलपी (for जलपा) m. f., 'a water-drinker,' makes N. V. जलपीस्, -प्यौ, -प्यस्; Ac. जलप्यं, -प्यौ, -प्यस्; I. जलप्या, -पीभ्यां, &c.; D. जलप्ये, &c.; Ab. जलप्यस्, &c.; G. जलप्यस्, -प्योस्, &c.; L. जलप्यि (in opposition to r. 31. a), &c. So also, खलपू m. f. 'a sweeper:' N. V. खलपूस्, -प्यौ, -प्यस्; Ac. खलप्यं, &c.; I. खलप्या, &c.; L. खलप्यि, &c.: and सुलू 'one who cuts well;' N. V. सुलूस्, -ल्वौ, -ल्वस्.

c. Similarly, वर्षाभू m. f. 'a frog,' दृन्भू m. 'a thunderbolt,' करभू m. 'a fingernail,' पुनर्भू m. f. 'born again' (N. V. पुनर्भूस्; Ac. -र्भ्वं, &c.; I. -र्भ्वौ; D. -र्भ्वे; Ab. G. -र्भ्वस्, -र्भ्वि. But if the sense is limited to a distinct female object, as 'a virgin widow remarried,' the D. will be -र्भ्वे; Ab. G. -र्भ्वीस्; L. -र्भ्वी, like वधू).

d. Similarly also, सेनानी m. 'a general,' ग्रामणी m. f. 'the chief of a village;' but these, like नदी, take *ám* for the termination of the L. sing. even in the masc.: thus, N. V. सेनानीस्, -न्यौ, -न्यस्; Ac. -न्यं, &c.; I. -न्या; L. सेनान्यां, सेनान्योस्, सेनानीषु, &c. This applies also to the simple noun नी m. f. 'a leader,' but the final becomes *iy* before vowel-terminations.

e. But स्वयम्भू and स्वभू m. 'self-existent,' as a name of Brahmá, follow भू at 125. a, taking only the first inflections: thus, D. -भुवे; Ab. -भुवस्, &c.

f. Masculine non-compounds in *í* and *ú* of more than one syllable, like पपी m. 'who drinks' or 'cherishes,' the sun, हूहू m. 'a Gandharba,' follow जलपी and खलपू at 126. b, except in Ac. sing. and plur.: thus, N. V. पपीस्, पप्यौ, पप्यस्; Ac. पपीं, पप्यौ, पपीन्; and in L. sing. the final *í* combines with the *i* of the termination into *í* (31. a), not into *yi*: thus, L. sing. पपी (but हूहि from हूहू). Again, वातप्रणी m., 'an antelope' (surpassing the wind), as a compound, may follow जलपी; but

Vopadeva makes Ac. sing. and pl. follow षपी. When such nouns have a feminine, the Ac. plur. ends in *s*: thus चारु m. f., 'tawny,' makes चारुस् for the Ac. pl. f.

g. A word like प्रधी f. 'superior understanding' (formed from the compound verb प्रधि), when used as a fem. noun, is treated as a polysyllable, and follows जलपी, except in D. Ab., &c., where it takes the second inflections (D. sing. प्रधे, &c.). But when used adjectively, in the sense 'having superior understanding,' it follows जलपी throughout, both for masc. and fem., but may optionally for the fem. be declined like the fem. substantive. The voc. fem. may be प्रधीस् or प्रधि. Two rare nouns, सुखी 'one who loves pleasure' and सुती 'one who wishes for a son,' also follow जलपी, but in Ab. G. sing. make सुख्युस्, सुत्युस्.

h. Monosyllabic nouns primitively feminine (like भी f., धी f., ञी f., at 123, ध्रु f. 'the eye-brow'), forming the last member of a compound adjective, still follow the declension of monosyllables, but use the first inflections only in the D. Ab. G. L. cases and G. plur., for the masc., and may optionally use them for the fem.: thus, N. गतभीस् m. f., 'fearless,' is गतभिये only in D. sing. m., -भिये or -भिवे in D. sing. f. So also, सुधी m. f. 'intelligent,' शुद्धधी m. f. 'having pure thoughts,' दुषी m. f. 'stupid,' सुखी m. f. 'having good fortune,' सुधु m. f. 'having beautiful brows:': thus, N. V. सुधुस्, -धुवौ, -धुवस्; Ac. सुधुवं, &c. According to Vopadeva, the voc. f. may be सुधु, but this alternative is generally restricted to those compounds which have one consonant before the final vowel: thus, सुधी; V. fem. सुधीस् or सुधि.

i. When primitively feminine nouns, not monosyllabic, occur at the end of compounds they preserve their fem. terminations (except in acc. pl.) though used as masc. adjectives (i. e. according to Pāṇ. I. 4, 3, they retain their *nād* character); thus बहुश्रेयसी, m. 'a man of many excellences,' is thus declined: N. बहुश्रेयसी, -स्यौ, -स्यस्; V. -सि, &c.; Ac. -सौ, -स्यौ, -सीन्; I. -स्या, -सीभ्यां, &c.; D. -स्ये, &c.; Ab. G. -स्यास्, &c.; L. -स्यां, &c. Similarly (but N. sing. will end in ङ), अतिलक्ष्मी m. f. 'one who has surpassed Lakshmi,' आसलक्ष्मी m. f. 'deprived of fortune,' अतिचमू m. f. 'victorious over hosts' (N. अतिचमूस्, -श्वौ, -श्वस्; V. -मु; Ac. -मूं, -श्वौ, -मून्, Ac. pl. f. -मूस्; I. -श्वा, -मूभ्यां, &c.; D. -श्वे, &c.; Ab. -श्वास, &c.); but the last three may follow Vopadeva's declension of वातप्रणी at 126. f.

j. All adjectives ending in *ī* and *ū* shorten the final vowel for the neuter gender, and follow the declension of *vāri*; but in the I. D. Ab. G. and L. cases they may optionally take the masc. terminations: thus, N. V. sing. neut. गतभि; I. गतभिना or गतभिया; D. गतभिने or गतभिये, &c. N. V. Ac. sing. जलपि; I. जलपिना or -प्या, &c. N. V. Ac. खलपु; I. -पुना or -प्या. N. V. Ac. बहुश्रेयसि; I. -श्रेयसिना or -श्रेयस्या; D. -श्रेयसिने or -श्रेयस्यै, &c. N. V. Ac. ग्रामणि; I. -णिना or -श्वा.

FOURTH CLASS OF NOMINAL BASES INFLECTED.

Masculine, feminine, and neuter bases in ऋ णि.

127. Masculine bases in *ṛi*, declined like दातृ *dātṛi*, m., 'a giver,' and पितृ *pitṛi*, m., 'a father.' The former is the model of nouns of agency (83); the latter, of nouns of relationship.

In nouns of agency like *dátri* the final *ri* is vriddhied (28), and in nouns of relationship like *pitri* (except *naptri*, 'a grandson,' and *svasri*, 'a sister') gunated, in the strong cases (see p. 86); but the *r* of *ár* and *ar* is dropped in N. sing., and to compensate in the last case *a* is lengthened. In both, the final *ri* is gunated in L. V. sing., and *vr* is substituted for final *ri* and the initial *a* of *as* in Ab. G. sing. In Ac. G. pl. final *ri* is lengthened, and assumes *n* in G. pl. Hence the inflective bases *dátri*, *dátár*, *dátar*, *dátri*, *dátur*; and *pitri*, *pitar*, *pitri*, *pitur*.

This class answers to *δοτήρ*, *πατήρ*, *pater*, &c.; *ri* being equivalent to *ar*: and it is remarkable, that *dátáram*, *dátáras*, &c., bear the same relation to *pítáram*, *pítáras*, &c., that *δοτήρα*, *δοτήρες*, *δοτήρι*, &c., bear to *πατέρα*, *πατέρες*, *πατέρι*, &c. Compare also the Latin *datoris* from *dator* with *patris* from *pater*.

a. Note—There is elision of *s* at the end of a conjunct consonant after *r*; hence in Ab. G. *datur*s and *pitur*s become *dátur* and *pitur*. Compare 43. a.

N.	{ दाता <i>dátá</i>	दातारौ <i>dátárau</i>	दातारस् <i>dátáras</i> (<i>δοτήρες</i>)
	{ <i>dátá</i> (<i>rs</i> rejected)	<i>dátár + au</i>	<i>dátár + as</i>
Ac.	{ दातारम् <i>dátáram</i>	— <i>dátárau</i>	दातृन् <i>dátriñ</i>
	{ <i>dátár + am</i>		<i>dátri + n</i>
I.	{ दाता <i>dátrá</i>	दातृभ्याम् <i>dátriḥyám</i>	दातृभिस् <i>dátribhis</i>
	{ <i>dátri + á.</i> 34.	<i>dátri + bhyám</i>	<i>dátri + bhis</i>
D.	{ दात्रे <i>dátre</i>	— <i>dátriḥyám</i>	दातृभ्यस् <i>dátribhyas</i>
	{ <i>dátri + e.</i> 34.		<i>dátri + bhyas</i>
Ab.	{ दातृर् <i>dátur</i>	— <i>dátriḥyám</i>	— <i>dátribhyas</i>
	{ <i>dátur + s</i> (<i>s</i> rejected)		
G.	{ — <i>dátur</i>	दातृोस् <i>dátros</i>	दातृणाम् <i>dátriñám</i>
		<i>dátri + os.</i> 34.	<i>dátri + n + am</i>
L.	{ दातारि <i>dátari</i>	— <i>dátros</i>	दातृषु <i>dátrishu</i>
	{ <i>dátar + i</i>		<i>dátri + su.</i> 70.
V.	{ दातार <i>dátar</i>	दातारौ <i>dátárau</i>	दातारस् <i>dátáras</i>
	{ <i>dátar</i>	<i>dátár + au</i>	<i>dátár + as</i>
128. N.	{ पिता <i>pitá</i>	पितरौ <i>pitarau</i>	पितरस् <i>pitaras</i> (<i>πατέρες</i>)
	{ <i>pitá</i> (<i>rs</i> rejected)	<i>pitar + au</i>	<i>pitar + as</i>
Ac.	{ पितारम् <i>pítáram</i>	— <i>pitarau</i>	पितृन् <i>pitriñ</i>
	{ <i>pítar + am</i>		<i>pitri + n</i>
I.	{ पिता <i>pitrá</i>	पितृभ्याम् <i>pitriḥyám</i>	पितृभिस् <i>pitribhis</i>
	{ <i>pitri + á.</i> 34.	<i>pitri + bhyám</i>	<i>pitri + bhis</i>
D.	{ पित्रे <i>pitre</i>	— <i>pitriḥyám</i>	पितृभ्यस् <i>pitribhyas</i>
	{ <i>pitri + e.</i> 34.		<i>pitri + bhyas</i>
Ab.	{ पितृर् <i>pitur</i>	— <i>pitriḥyám</i>	— <i>pitribhyas</i>
	{ <i>pitur + s</i> (<i>s</i> rejected)		

G.	{ पितृर् <i>pitur</i> <i>pitur+s</i> (<i>s</i> rejected)	पित्रोस् <i>pitros</i> <i>pitri+os.</i> 34.	पितृशाम् <i>pitriśām</i> <i>pitri+n+ām</i>
L.	{ पितरि <i>pitari</i> <i>pitar+i</i>	— <i>pitros</i>	पितृषु <i>pitriṣhu</i> <i>pitri+su.</i> 70.
V.	{ पितर् <i>pitār</i> <i>pitār</i>	पितरौ <i>pitarau</i> <i>pitar+au</i>	पितरस् <i>pitaras</i> <i>pitar+as</i>

Observe—*Pitri* seems to be corrupted from *pātri*, 'a protector' (*pā*, 'to protect'). The cognate languages have preserved the root in *πατήρ*, *pater*, 'father,' &c. The Latin *Jupiter*, however, is literally *Dyu-pitar*, or rather *Dyaush-pitar*, 'father of heaven.' It is clear that bases like *dātri*, *pitri*, &c., originally ended in *ar*.

a. Observe—*नप्तृ* *naptri*, 'a grandson' (though said to be derived from *na* and *pitri*, 'not the father'), is declined like *दातृ* *dātri*.

b. There are a few nouns, which neither express relationship nor agency, falling under this class. *नृ* *nri*, m., 'a man,' is said to be declined like *pitri*: thus, N. *ना* *nā*, Ac. *नरं*, I. *चा*, D. *चे*, Ab. G. *नूर्*, &c. It is doubtful, however, whether the forms *चा*, *चे*, *नूर्* are ever used, at least, by good writers. The following forms certainly occur: N. sing. *ना*, Ac. *नरं*; N. Ac. du. *नरौ*, I. D. Ab. *नृभ्यां*, G. L. *नरोस्*; N. pl. *नरस्*, Ac. *नृन्*, D. Ab. *नृम्यस्*, G. *नृणां* or *नृणां*, L. *नृषु*; but in the inst. dat. gen. loc. sing., the corresponding cases of *नर* are generally substituted.

c. *क्रोडु* m., 'a jackal,' *must* form its strong cases (except V. sing.) and *may* form its weak cases (p. 86) from *क्रोष्टृ*. N. *क्रोडा*, -*हारौ*, -*हारस्*; Ac. -*हारं*, -*हारौ*, -*हून्* or -*हून्*; I. -*ह्रा* or -*हुना*, -*दुभ्यां*, &c.; D. -*ह्रे* or -*हवे*, &c.; Ab. -*हूर्* or -*होस्*, &c.; G. -*हूर्* or -*होस्*, -*होस्* or -*होस्*, -*हृणां* or -*हृणां*; L. -*हरि* or -*हौ*, &c.; V. -*हो*. As the last member of a compound adjective, in the neuter, *क्रोडु* alone is used.

d. Nouns like *सप्तृ* m. 'a charioteer,' *त्वष्टृ* m. 'a carpenter,' *नेष्टृ* m., *होतृ* m., *पोतृ* m., 'different kinds of priests,' *योद्धृ* m. 'a warrior,' of course, follow *dātri*. But *सञ्चेष्टृ* m., 'a charioteer,' follows *pitri*.

129. Feminine bases in *चृ* *ri* belong to nouns of relationship, like *mātri*, 'a mother' (from *mā*, 'to create,' 'the producer'); and only differ from *pitri* in acc. plur., which ends in *s* instead of *n*: thus, *मातृस्*. Compare *μήτηρ*, *μητέρα*, voc. *μητερ*.

a. *स्वसृ* *svasri*, 'a sister,' however, follows *दातृ* *dātri*; but the Ac. pl. is still *स्वसृस्*. The lengthening of the penultimate is probably caused by the loss of the *t* from *tri*, preserved in the English *sister*. So *soror* for *sostor*.

b. The feminine base of nouns of agency is formed by adding *ई* *i* to the final *चृ* *ri*: thus, *दातृ* + *ई*, *दात्री* *dātri*, f., 'a giver'; and *कतृ* + *ई*, *कत्री* f. 'a doer.' See 80. XXVI. Their declension follows *nādī* at 106.

130. The neuter base is thus declined: N. Ac. *दातृ*, *दातृणी*, *दातृषि*; V. *दातृ* or *दातृ*. The rest may conform to *vāri* at 114, or resemble the masc.: thus, I. *दात्री* or *दातृणा*, &c. But neuter bases in *चृ* *ri* belong generally to nouns of agency or

of relationship, when used at the end of compound adjectives, such as बहुदानु *bahu-dātri*, 'giving much,' or दिव्यमातृ *divya-mātri*, agreeing with कुलं, i. e. 'a family having a divine mother,' or द्विमातृ 'having two mothers' (compare *διμήτρως*). Their declension may resemble that of *vātri* at 114, or conform to the masc. in all cases but the N. V. Ac.: thus, N. Ac. दानृ, दानृणी, दानृणि; V. दानृ or दानृत्, &c.; I. दानृया or दानृदा, &c.; D. दानृये or दानृदे, &c.; Ab. G. दानृणस् or दानृत्, &c.; L. दानृणि or दानृदि, &c. N. Ac. -मातृ, -मातृणी, -मातृणि; V. -मातृ or -मातृत्, &c.; I. -मातृया or -मातृदा, &c.

Nouns ending in रे ai, ओ o, औ au.

131. We may notice here a few monosyllabic nouns, whose bases end in रे, ओ, and औ, not sufficiently numerous to form separate classes.

132. रे *rai*, m. f., 'substance,' 'wealth' (Lat. *res*): N. voc. रास्, रायौ, रायस्; Ac. रायं, &c.; I. राया, राभ्यां, राभिस् (*rebus*); D. राये, राभ्यां, राभ्यस्; Ab. रायस्, &c.; G. रायस्, रायोस्, रायां; L. रायि, &c.

133. गो *go*, m. f., 'a cow' or 'ox' (*bos, βοῦς*), 'the earth': N. voc. गोस्, गावौ, गावस्; Ac. गां, गावौ, गास्; I. गवा, गोभ्यां, गोभिस्; D. गवे, &c.; Ab. गोस्, &c.; G. गोस्, गवोस्, गवां; L. गवि (*bovi*), गवोस्, गोषु. Compare गां with गण्.

134. नौ *nav*, f., 'a ship' (cf. *navis, ναῦς*), is declined at 94, being the most regular of all nouns. With the N. pl. *nāvas*, compare *naves, ναῖες (νῆες)*. The gen. *νηός* for *ναός* or *ναφος* = *nāvas*. Similarly may be declined ग्नी m. 'the moon'; N. *glaus, glāvau, glāvās*, &c.

a. These nouns may occur at the end of compounds; as, बहुरे 'rich,' उपगो 'near a cow,' बहुनौ 'having many ships.' In that case the neuter is बहुदि, उपगु, and बहुनु; of which the inst. cases will be बहुदिणा or बहुराया, उपगुना or उपगवा, बहुनुना or बहुनावा; and so with the other vowel-cases: but बहुदि becomes बहुरा before all consonantal terminations, except the nom. sing.

SECTION II.

INFLECTION OF NOUNS WHOSE BASES END IN CONSONANTS,
OR OF THE LAST FOUR CLASSES OF NOUNS.

135. Observe—The last four classes of nouns, though comprehending many substantives, consist chiefly of adjectives, participles, or roots used as adjectives at the end of compound words. All the nouns under these remaining classes take the memorial terminations at 91 with perfect regularity.

a. These terminations are here repeated with Bopp's division into strong, weaker, and weakest, as applicable especially to nouns ending in consonants (though not to all of these even). The strong will be denoted by the letter S, the weaker may be called middle and denoted by the letter M, and the weakest by the letter w.

But in those nouns which distinguish between strong and weak cases only, the weak will be indicated by both M and w.

SINGULAR. M.F.	N.	DUAL. M.F.	N.	PLURAL. M.F.	N.
Nom. Voc. स s (S)	(Neut. M)	औ au (S)	(Neut. w)	अस as (S)	(Neut. S)
Acc. अम् am (S)	(Neut. M.)	— au (S)	(Neut. w)	— as (w)	(Neut. S)
Inst. आ á (w)		भ्याम् bhyám (M)		भिस bhis (M)	
Dat. ए e (w)		— bhyám (M)		भ्यस् bhyas (M)	
Abl. अस् as (w)		— bhyám (M)		— bhyas (M)	
Gen. — as (w)		ओस् os (w)		आम् ám (w)	
Loc. इ i (w)		— os (w)		सु su (M)	

That is, the strong cases in both masc. and fem. are the Nom. Voc. sing. du. and pl. and the Acc. sing. du. The weaker or middle cases are those of the remainder whose terminations begin with consonants, and the weakest are those whose terminations begin with vowels. In neuter nouns the N. V. Ac. sing. are middle, the N. V. Ac. du. weak, but both N. and Ac. plur. are strong. Hence it follows that the acc. pl., and in neuter nouns the inst. sing., is generally the guide to the form assumed before the remaining vowel-terminations. This division of cases has not been noticed before, because it is of no real importance for bases ending in vowels. That it applies to bases ending in *ri* is accounted for by the fact that these originally ended in *ar*.

b. In Pāṇini the strong terminations are called *sarva-nāma-sthāna* (P. I. 1, 42, 43), and the name *ḍha* is given to the base before the weak.

FIFTH CLASS OF NOMINAL BASES INFLECTED.

Masculine, feminine, and neuter bases in ऋ t and इ d.

This class answers to Latin words like *comes* (from a base *comit*), *equus* (from a base *equit*), *ferens* (from *ferent*); and to Greek words like *χάρις* (from a base *χαριτ*), *κέρας* (from *κερατ*), *χαρίεις* (from *χαριεντ*).

136. Masculine and feminine bases in ऋ *t*, declined like हरित् *harit*, m. f., 'green' (declined at p. 68), and सरित् *sarit*, f. 'a river.'

The inflective base does not differ from the crude base.

Observe—The nom. case sing. is properly *harits*, but *s* is rejected by 43. *a*. The same applies to all nouns ending in consonants. So *αἰδήμων* for *αἰδημους*; but it is remarkable, that Latin and Greek, when the final of the base refuses to combine with the *s* of the nom., often prefer rejecting the base-final: thus, *χάρις* for *χαριτς*, *comes* for *comits*. In these languages the final consonant may frequently combine with the *s* of the nom.; as in *lex* (for *leks*), *φλόξ* (for *φλοक्स*).

N.V.	{ हरित् <i>sarit</i> <i>sarit+s</i> (s rejected. 43.a.)	हरितौ <i>saritau</i> <i>sarit+au</i> . 41. b.	हरितस् <i>saritas</i> <i>sarit+as</i> . 41. b.
Ac.	{ हरितम् <i>saritam</i> <i>sarit+am</i> . 41. b.	— <i>saritau</i>	— <i>saritas</i>
I.	{ हरिता <i>saritá</i> <i>sarit+á</i>	हरिद्भ्याम् <i>saridbhyám</i> <i>sarit+bhyám</i> . 41.	हरिद्भिस् <i>saridbhis</i> <i>sarit+bhis</i> . 41.
D.	{ हरिते <i>sarite</i> <i>sarit+e</i>	— <i>saridbhyám</i>	हरिद्भ्यस् <i>saridbhyas</i> <i>sarit+bhyas</i>
Ab.	{ हरितस् <i>saritas</i> <i>sarit+as</i>	— <i>saridbhyám</i>	— <i>saridbhyas</i>
G.	{ — <i>saritas</i>	हरितोस् <i>saritos</i> <i>sarit+os</i>	हरिताम् <i>saritám</i> <i>sarit+ám</i>
L.	{ हरिति <i>sariti</i> <i>sarit+i</i>	— <i>saritos</i>	हरित्सु <i>saritsu</i> <i>sarit+su</i> . 40.

137. Neuter bases in *ṛ t* are declined like हरित् *harit*, n., 'green.'

These only differ from the masculine and feminine in the N. du. pl., Ac. sing. du. and pl., the usual neuter terminations ई ङ, इ ङ (see 97), being required, and ञ being inserted before the final of the base in N. Ac. pl.: thus,

N. Ac. V. हरित् *harit*, हरित्नी *harití*, हरिन्ति *harinti*; I. हरिता *haritá*, हरिद्भ्याम् *haridbhyám*, &c.

138. Masculine and feminine bases in *ḍ d*, like धर्मविद् *dharma-vid*, m. f., 'knowing one's duty'—a compound composed of the substantive *dharma*, 'duty,' and the root *vid*, 'knowing.' See 84. I.

N.V.	{ -विद् - <i>vit</i> <i>-vid+s</i> . 42, 43. a.	-विदौ - <i>vidau</i> <i>-vid+au</i>	-विदस् - <i>vidas</i> <i>-vid+as</i>
Ac.	{ -विदम् - <i>vidam</i> <i>-vid+am</i>	— - <i>vidau</i>	— - <i>vidas</i>
I.	{ -विदा - <i>vidá</i> <i>-vid+á</i>	-विद्भ्याम् - <i>vidbhyám</i> <i>-vid+bhyám</i>	-विद्भिस् - <i>vidbhis</i> <i>-vid+bhis</i>
D.	{ -विदे - <i>vide</i> <i>-vid+e</i>	— - <i>vidbhyám</i>	-विद्भ्यस् - <i>vidbhyas</i> <i>-vid+bhyas</i>
Ab.	{ -विदस् - <i>vidas</i> <i>-vid+as</i>	— - <i>vidbhyám</i>	— - <i>vidbhyas</i>
G.	{ — - <i>vidas</i>	-विदोस् - <i>vidos</i> <i>-rid+os</i>	-विदाम् - <i>vidám</i> <i>-vid+ám</i>
L.	{ -विदि - <i>vidi</i> <i>-rid+i</i>	— - <i>vidos</i>	-विदित्सु - <i>viditsu</i> <i>-rid+su</i> . 42.

139. Neuter bases in ह् *d* are declined like धर्मविद् *dharma-vid*, n., 'knowing one's duty,' and हृद् *hrid*, n., 'the heart.'

These differ from the masculine and feminine forms in the same cases, and in the same manner, as neuter bases in त् *t*; see 137: thus,

N. Ac. V. धर्मविद्, धर्मविदी, धर्मविन्दि. N. Ac. V. हृद्, हृदी, हृन्दि.

a. So also, कुमुद् n. 'a lotus:' N. Ac. V. कुमुत्, कुमुदी, कुमुन्दि; I. कुमुदा, &c.

Observe—All the nouns whose formation is explained at 84. I. II. III. follow the declension of हरित् and धर्मविद्.

140. Possessive adjectives formed with the affixes वत् *vat* and मत् *mat*, like धनवत् *dhanavat*, m. f. n., 'rich,' and धीमत् *dhīmat*, 'wise,' are declined like *harit* for the masculine; but in the strong cases (see p. 86) *n* is inserted before the final of the base, and the preceding *a* is lengthened in N. sing.

N.	{ धनवान् <i>dhanaván</i> <i>dhanavánt</i> + s. 43. a.	धनवन्तौ <i>dhanavantau</i> <i>dhanavant</i> + au	धनवन्तस् <i>dhanavantas</i> <i>dhanavant</i> + as
Ac.	{ धनवन्तम् <i>dhanavantam</i> <i>dhanavant</i> + am	— <i>dhanavantau</i>	धनवतस् <i>dhanavatas</i> <i>dhanavat</i> + as

I. धनवता *dhanavatá*, &c.; V. धनवन् *dhanavan*.

The remaining cases follow हरित्; thus, I. धनवता, &c.; but the vocative singular is धनवन् *dhanavan*. Similarly, धीमत् 'wise:' N. धीमान्, धीमन्तौ, धीमन्तस्; Ac. धीमन्तं, धीमन्तौ, धीमन्तस्, &c.; V. धीमन्, &c.

a. In the same manner are declined active past participles of the form कृतवन्; thus, N. कृतवान्; कृतवन्तौ, कृतवन्तस्, &c.

b. The feminine bases of adjectives like धनवत् and धीमत्, and participles like कृतवत्, are formed by adding ईँ to the weak form of the masc. base; thus, धनवती, धीमती, कृतवती: declined after नदी at 106; thus, N. धनवती, धनवत्यौ, धनवत्यस्, &c.

c. The neuter is declined like the neuter of *harit*: thus, N. Ac. V. धनवत्, धनवती, धनवन्ति.

141. Present participles like पचत् *pacat*, 'cooking' (524), and future participles like करिष्यत् *karishyat*, 'about to do,' are declined after *dhanavat* (140), excepting in the N. sing., where *a* is not lengthened before *n*: thus, N. V. sing. पचन् *pacan* (for *pacants* or *pacans*), and not पचान् *pacan*: N. du. pl. पचन्तौ, पचन्तस्; Ac. पचन्तं, पचन्तौ, पचन्तस्; I. पचता, &c. Compare the declension of Latin participles like *ferens*, *ferentis*, *ferentem*, &c.

a. Observe, however, that all reduplicated verbs, such as verbs of the 3d conjugation—a few verbs from polysyllabic roots (75. a)—and some few other verbs, such as जश् 'to eat,' शास् 'to rule'—which reject the nasal in the 3d pl. of the

Parasmai-pada, reject it also in the declension of the pres. participle. Hence the pres. participle of such verbs is declined like *harit*, the N. case being identical with the base: thus, from *dá*, 'to give,' 3d conj., N. V. sing. du. pl. *dadat, dadatau, dadatas*; Ac. *dadatam*, &c.: from *bhri*, 'to bear,' 3d conj., N. V. sing. du. pl. *bibhrat, bibhratau, bibhratas*. So also, *jágrat*, 'watching' (from *jágrī*), *śásat*, 'ruling' (from *śás*), *jakshat*, 'eating' (from *jaksh*). The rejection of the nasal is doubtless owing to the encumbrance of the syllable of reduplication.

Observe—These verbs optionally reject the nasal from the N. V. Ac. pl. neut.: thus, *dadati* or *dadanti*, *jakshati* or *jakshanti*.

b. In present participles derived from verbs of the 1st, 4th, and 10th conjugations, a nasal is inserted for the feminine base: thus, *पचनी* from *पच्*, 1st conj. (declined like *śadī* at 106); and this nasal is carried through all the inflections, not merely, as in the masculine, through the first five. So *दीप्यनी* from *div*, 4th conj.; and *चोरयनी* from *čur*, 10th conj. The same conjugations also insert a nasal in the N. V. Ac. dual neuter as well as the plur.: thus, *पचत्, पचनी, पचन्ति*.

In all verbs of the 6th conj., in verbs ending in *á* of the 2d, and in all participles of the 2d future, Parasmai, the insertion of the nasal in the feminine is optional: thus, *tudatī* or *tudantī* from *tud*, 6th conj.; *yatī* or *yantī* from *yá*, 2d conj.; *karishyatī* or *karishyantī* from *kri*. It is also optional in the N. V. Ac. du. neut., which will resemble the nom. sing. fem.: thus, *tudantī* or *tudatī*, *yantī* or *yatī*, *karishyantī* or *karishyatī*.

c. The other conjugations, viz. the 2d, 3d, 5th, 7th, 8th, and 9th, follow 140. b. c, and insert no nasal for the feminine nor for the N. Ac. V. du. neuter; although all but the 3d assume a nasal in the first five inflections of the masculine: thus, *adat* (from *ad*, 2d conj.); N. V. masc. *adan, adantau, adantas*; fem. *adatī: juhvat* (from *ku*, 3d conj.); N. V. masc. *juhvat, juhvatau, juhvatas*; fem. *juhvatī: rundhat* (from *rudh*, 7th conj.); N. V. masc. *rundhan, rundhantau, rundhantas*; fem. *rundhatī*. The neut. will be N. Ac. V. *adat, adatī, adanti; juhvat, du. juhvatī*, but pl. *juhvanti* or *juhvati* (see observation 141. a, line 8 above).

142. The adjective *महत्*, 'great,' is properly a pres. part. from the root *मह mah*, 'to increase;' but, unlike present participles, it lengthens the *a* of *at* before *n* in the N. Ac. sing., N. V. Ac. du., N. V. pl., and in N. V. Ac. pl. neut.: thus, N. masc. *महान्, महानी, महानस्*; Ac. *महान्, महानी, महतस्*; I. *महता*, &c.; V. *महन्, महानी*, &c.: N. fem. *महती*, &c., see 140. a. b: N. V. Ac. neut. *महत्, महती, महानि*.

a. *वृहत्* m. f. n. 'great,' *जगत्* m. f. n. 'moving,' and *पृथत्* m. f. 'a deer,' follow pres. participles: thus, N. V. masc. *वृहन्, वृहनी, वृहन्स्*. Feminine *वृहती*. Neut. *वृहत्*, &c.

143. The honorific pronoun *भवत्* (said to be a contraction of *भगवत्* or else of *भावत् bhá-vat*) follows *धनयत्* (at 140), making the *a* of *at* long in the N. sing.: thus, *भवान्* 'your honour,' and not *भवन्*. The vocative is *भवन्*. The feminine is *भवती*, see 233. As to *भवत्*, present participle of *भू* 'to be,' it follows of course *पचत्* at 141.

144. *यकृत्* n. 'the liver' (*Yakap, jetur*), and *शकृत्* n. 'ordure,' both neuter nouns,

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may optionally be declined in Ac. pl. and remaining cases as if their bases were यकृन् and शकृन्: thus, N. V. यकृन्, यकृती, यकृन्नि; Ac. यकृन्, यकृती, यकृन्नि or यकृन्नि; I. यकृता or यकृत्, यकृत्वा or यकृत्वा, यकृत्विस् or यकृत्विस्; D. यकृते or यकृते, &c.

145. पाद्, 'a foot,' at the end of compounds becomes पद् in Ac. pl. and remaining weakest cases: thus, सुपाद्, 'having beautiful feet,' makes N. V. सुपाद्, सुपादी, सुपादस्; Ac. सुपाद्, -पादी, सुपदस्; I. सुपदा, सुपाद्वा, सुपाद्विस्, &c.

SIXTH CLASS OF NOUNS INFLECTED.

Masculine, feminine, and neuter bases in अन् an and इन् in.

Note, that this class answers to Latin and Greek words like *sermo* (from *sermon*), *homo* (from *homin*), *δαίμων* (from *δαίμων*).

146. Masculine and feminine (151) bases in अन् *an*, preceded by *m* or *v* at the end of a conjunct consonant, declined like आत्मन् *átman*, *m.*, 'soul,' 'self.'

{ All masc. and fem. nouns, without exception, ending in *an*, lengthen the *a* in the strong cases (V. sing. excepted): and drop the *n* before all the consonantal terminations (see 57). Hence the inflective bases *átman*, *átmán*, *átma*.

Observe—Latin agrees with Sanskrit in suppressing the *n* in the N. masc. and fem., but not in neut.: thus *homo* is the N. of the base *homin*, the stronger vowel *o* being substituted for *i*, just as *í* is substituted for *i* in Sanskrit; but *nomes* is the N. of the neuter base *nomin*.

N.	{ आत्मा <i>átmá</i> § { <i>átmá</i> (<i>n</i> and <i>s</i> rejected. 43.a, 57.)	आत्मानौ <i>átmánau</i> § <i>átmán</i> + <i>au</i>	आत्मानस् <i>átmánas</i> § <i>átmán</i> + <i>as</i>
Ac.	{ आत्मानम् <i>átmánam</i> § { <i>átmán</i> + <i>am</i>	— <i>átmánau</i> §	आत्मन्स् <i>átmanas</i> <i>átman</i> + <i>as</i>
I.	{ आत्मना <i>átmaná</i> { <i>átman</i> + <i>á</i>	आत्मभ्याम् <i>átmabhyám</i> <i>átma</i> (<i>n</i> dropped. 57) + <i>bhyám</i>	आत्मभिस् <i>átmabhis</i> <i>átma</i> (<i>n</i> dropped. 57) + <i>h</i>
D.	{ आत्मने <i>átmane</i> { <i>átman</i> + <i>e</i>	— <i>átmabhyám</i>	आत्मभ्यस् <i>átmabhyas</i> <i>átma</i> (<i>n</i> dropped. 57) + <i>h</i>
Ab.	{ आत्मन्स् <i>átmanas</i> { <i>átman</i> + <i>as</i>	— <i>átmabhyám</i>	— <i>átmabhyas</i>
G.	{ — <i>átmanas</i>	आत्मनोस् <i>átmanos</i> <i>átman</i> + <i>os</i>	आत्मनाम् <i>átmanám</i> <i>átman</i> + <i>ám</i>
L.	{ आत्मनि <i>átmani</i> { <i>átman</i> + <i>i</i>	— <i>átmanos</i>	आत्मसु <i>átmasu</i> <i>átma</i> (<i>n</i> dropped. 57) + <i>h</i>
V.	{ आत्मन् <i>átman</i> { <i>átman</i> (<i>s</i> rejected)	आत्मानौ <i>átmánau</i> <i>átmán</i> + <i>au</i>	आत्मानस् <i>átmánas</i> <i>átmán</i> + <i>as</i>

147. Similarly यजन् *yajvan*, *m.*, 'a sacrificer;' पाप्मन् *pápmān*, *m.*, 'sin;' अश्मन् *ásman*, *m.*, 'a stone;' उष्मन् *uśman*, *m.*, 'the hot

season;’ सुषन् *sushman*, m., ‘fire;’ अध्वन् *adhvan*, m., ‘a road;’ दृषन् *drisvan*, m. f., ‘a looker.’ N. यञ्जा, यञ्जानी, यञ्जानस्; Ac. यञ्जानं, यञ्जानी, यञ्जनस्; I. यञ्जना, &c.

148. But if *an* be preceded by any other consonant, whether conjunct or not, than *m* or *v* (as in the following example *rájan*), or even by *m* or *v* if not conjunct (as in *pívan* at 150), the *a* of *an* is dropped in the Ac. plur. and before all the other *vowel*-terminations, and the remaining *n* is compounded with the preceding consonant: thus,

Masculine and feminine bases in *ञन् an*, preceded by any other consonant, whether conjunct or not, than *m* or *v*, declined like राजन् *rájan*, m., ‘a king;’ मूर्द्धन् *múrdhan*, m., or मूर्धन् *múrdhan*, ‘the head.’

N.	{ राजा <i>rájá</i> <i>rájá</i> (n and s rejected. 43.a, 57.)	{ राजानौ <i>rájánau</i> <i>ráján + au</i>	{ राजानस् <i>rájánas</i> (<i>reges</i>) <i>ráján + as</i>
Ac.	{ राजानम् <i>rájánam</i> <i>ráján + am</i>	— <i>rájánau</i>	{ राजस् <i>rájnas</i> <i>rájñ + as</i>
I.	{ राज्ञा <i>rájñá</i> <i>rájñ + á</i>	{ राजभ्याम् <i>rájabhyám</i> <i>rája</i> (n dropped. 57) + <i>bhyám</i>	{ राजभिस् <i>rájabhis</i> <i>rája</i> (n dropped. 57) + <i>bhis</i>
D.	{ राज्ञे <i>rájñe</i> <i>rájñ + e</i>	— <i>rájabhyám</i>	{ राजभ्यस् <i>rájabhyas</i> <i>rája</i> (n dropped. 57) + <i>bhyas</i>
Ab.	{ राज्ञस् <i>rájñas</i> <i>rájñ + as</i>	— <i>rájabhyám</i>	— <i>rájabhyas</i>
3.	{ — <i>rájñas</i>	{ राज्ञोस् <i>rájños</i> <i>rájñ + os</i>	{ राज्ञाम् <i>rájñám</i> <i>rájñ + ám</i>
L.	{ राज्ञि <i>rájñi</i> or राजनि <i>rájñ + i</i> or <i>rájan + i</i>	— <i>rájños</i>	{ राजसु <i>rájasu</i> <i>rája</i> (n dropped. 57) + <i>su</i>
V.	{ राजन् <i>rájan</i> <i>rájan</i> . 92.	{ राजानौ <i>rájánau</i> <i>ráján + au</i>	{ राजानस् <i>rájánas</i> <i>ráján + as</i>

So मूर्द्धन् m., ‘head;’ I. मूर्द्धो, &c.; L. मूर्द्धि or मूर्द्धनि, &c.: तक्षन् m. ‘a carpenter,’ तक्ष्या, &c.: लक्षिन् m., ‘lightness,’ लक्षिन्ना, &c.

149. Observe—If *न्* becomes in this manner conjunct with a previous palatal it must take the palatal form; and if with a cerebral, the cerebral form; as in तक्ष्या from तक्षन्.

150. If preceded by *m* or *v*, not conjunct, they are still like *rájan*: thus, पीबन् *pívan*, m. f., ‘fat:’ N. पीबा, पीबानी, पीबानस्; Ac. पीबानं, पीबानी, पीबुस्; I. पीबा, &c.; L. पीबि or पीबनि, &c. So सीमन् m. ‘a border;’ वेमन् m. ‘a loom’ (85. I).

a. When a feminine base in ई *i* is formed from words like राजन्, it follows the same rule for the rejection of the *a* of *an*: thus, राज्ञी *rájñá*, ‘a queen.’

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151. There are no simple feminine substantives in *as*; but when masculine nouns are taken to form the last member of a compound adjective, they take a feminine and neuter form; as in *mahātman*, m. f. n., 'magnanimous.' The feminine form is declined precisely like the masculine, and the neuter follows the declension of neuter nouns, 152.

a. But when *rājan* occurs at the end of a compound, it is declined like *śiva* (103); as, N. sing. m. *mahārājas*; Ac. *mahārājam*, &c.

152. Neuter bases in *अन् an*, declined like *कर्मन्* 'an action,' and *नामन्* 'a name' (*nomen*, *ὄνομα* *).

Observe—The retention or rejection of *a* in *an* before the inst. c. sing. and remaining vowel-terminations, as well as optionally before the nom. acc. du., is determined by the same rule as in masculines (148). They only differ from masculine nouns in nom. voc. and acc., sing., du., pl.

N. Ac. *कर्म*, *कर्मणी*, *कर्मणि*; I. *कर्मणा*, *कर्म्यां*, &c.; D. *कर्मणे*, &c., like *आत्मन्*; but V. sing. *कर्म* or *कर्मन्*.

N. Ac. *नाम*, *नाम्नी* or *नामनी*, *नामानि*; I. *नाम्ना*, &c.; D. *नाम्ने*, &c.; Ab. G. *नाम्नस्*; L. *नाम्नि* or *नामनि*, &c., like *राजन्*; but V. sing. *नाम* or *नामन्*.

With gen. plur. *nāmnām* compare Latin *nominum*.

153. So also the neuter nouns *जन्मन्* 'birth,' *वेश्मन्* 'house,' *वर्मन्* 'armour,' *वर्त्मन्* 'road,' *चर्मन्* 'leather,' *हस्तन्* 'pretext,' follow the declension of *karmen*; but *दामन्* 'string,' *सामन्* 'conciliation,' *धामन्* 'mansion,' *धोमन्* 'sky,' *रोमन्* (for *रोहन् rohman*, from *ruh*), 'hair,' *प्रेमन्* 'love,' that of *nāman*.

154. Neuters in *an* composing the last member of compound adjectives, must be declined like masculines or feminines when agreeing with masculine or feminine substantives: thus, *विष्णुशर्मनामा पण्डितः* 'a Paṇḍit named Viṣṇuśarma.'

155. There are a few anomalous nouns in *an*: *अन्* m. 'a dog' (*canis*, *κύων*); *युवन्* m. 'a youth'; *मघवन्* m. 'a name of Indra:' thus declined:

a. N. *अन्*, *अनी*, *अनस्*; Ac. *अनं*, *अनी*, *अनस्*; I. *अना*, *अ्यां*, *अभिस्*; D. *अने*, &c.; Ab. *अनस्*, &c.; G. *अनस्* (*κύων*), *अनोस्*, *अनां*; L. *अनि*, *अनोस्*, *असु*; V. *अन्*, *अनी*, &c. See 135. a. Fem. *अनी*, &c. (like *nadī* at 106).

b. N. *युवा*, *-यानी*, *-वानस्*; Ac. *युवानं*, *-यानी*, *यूनस्*; I. *यूना*, *युव्यां*, *युवभिस्*; D. *यूने*, &c.; Ab. *यूनस्*, &c.; G. *यूनस्*, *यूनोस्*, *यूनां*; L. *यूनि*, *यूनोस्*, *युवसु*; V. *युवन्*, *-यानी*, &c. See 135. a. Fem. *यूनी* (like *nadī*) or *युवति* (like *matī*). Neut. *युव*, *यूनी*, *युवानि*, &c.

c. N. *मघवा*, *-यानी*, *-वानस्*; Ac. *मघवानं*, *-यानी*, *मघोनस्*; I. *मघोना*, *मघव्यां*, *-वभिस्*; D. *मघोने*, *मघव्यां*, &c.; Ab. *मघोनस्*, &c.; G. *मघोनस्*, *मघोनोस्*, *मघोनां*; L. *मघोनि*, *मघोनोस्*, *मघवसु*; V. *मघवन्*, &c. Fem. *मघोनी* or *मघवती*.

* Greek has a tendency to prefix vowels to words beginning with consonants in the cognate languages. Compare also *nakha*, 'nail,' *ὄνυξ*; *laghu*, 'light,' *ἐλαγυς*; *धू* 'brow,' *ὄφρυς*.

The last may also be declined like a noun in *vat*: N. मद्यवान्, -वनी, &c. See 140.

156. अहन् n., 'a day,' takes its form, in the N. Ac. V. sing. and the middle cases, from an obsolete base, अहस् *ahas*: in the other cases it is like *adaman*: thus, N. Ac. V. अहस् (43. a), अह्नी or अहनी, अहानि; I. अह्ना, अहोभ्यां, अहोभिस्; D. अह्ने, अहोभ्यां, अहोभ्यस्; Ab. अहूस्, &c.; G. अहूस्, अहोस्, अह्नां; L. अहि or अहनि, अहोस्, अहस्तु or अहःसु. At the end of compounds it may be declined as a masc.: thus, N. दीर्घाहास्, -हायो, -हायस्; Ac. -हायं, &c.; V. -हस्, &c., or sometimes becomes अह or अह्.

a. दिवन् m., 'a day,' in those cases where the *a* of *as* is rejected, lengthens the *i*: thus, Ac. pl. दीवस्; I. दीवा, &c.

157. अर्यमन् m. 'the sun,' पूषन् m. 'the sun,' and compounds having -हन् as the last member, such as ब्रह्महन् m. 'the murderer of a Brahman,' agree in not lengthening the *a* of *as* in the N. du. pl., Ac. sing. du.: thus, N. अर्यमा, अर्यमयो, अर्यमयस्; Ac. अर्यमयं, अर्यमयो, अर्यमयस्; I. अर्यम्या, &c. Similarly, N. पूषा, पूषयो, &c.; Ac. पूषयं, &c.; but the acc. pl., and remaining weakest cases, may be optionally formed from a base पूष्; thus, Ac. pl. पूषयस् or पूषस्.

Similarly, N. ब्रह्महा, ब्रह्महयो, &c.; but in Ac. pl. ब्रह्मयस्; I. ब्रह्महा, ब्रह्मह्यां, &c. (*h* becoming *gh* where the *a* of *has* is dropped).

158. अर्वन् m. 'a horse,' or m. f. n. 'low,' 'vile,' is declined like nouns in *vat* at 140, excepting in N. sing.: thus, N. अर्वा, अर्वनी, अर्वनास्; Ac. अर्वनं, &c.; I. अर्वना, अर्वनां, अर्वनिस्; V. अर्वन्, &c. If the negative अन् precedes, अर्वन् is regular: thus, N. अनर्वा, -र्वायो, &c.; Ac. अनर्वायं, &c.; I. pl. अनर्वभिस्.

159. Masculine bases in इन् in, declined like धनिन् *dhanin*, m., 'rich.'

i.	{ धनी <i>dhanī</i>	धनिनी <i>dhanināu</i>	धनिन्स् <i>dhaninas</i>
	{ <i>dhanī</i> (nands rejected. 43.a, 57.) <i>dhanin + au</i>		<i>dhanin + as</i>
c.	{ धनिन्स् <i>dhaninam</i>	— <i>dhanināu</i>	— <i>dhaninas</i>
	{ <i>dhanin + am</i>		
d.	{ धनिना <i>dhaninā</i>	धनिभ्याम् <i>dhanibhyām</i>	धनिभिस् <i>dhanibhis</i>
	{ <i>dhanin + ā</i>	<i>dhanī</i> (n dropped. 57) + <i>bhyām</i>	<i>dhanī</i> (n dropped. 57) + <i>bhis</i>
e.	{ धनिने <i>dhanine</i>	— <i>dhanibhyām</i>	धनिभ्यस् <i>dhanibhyas</i>
	{ <i>dhanin + e</i>		<i>dhanī</i> (n dropped. 57) + <i>bhyas</i>
b.	{ धनिन्स् <i>dhaninas</i>	— <i>dhanibhyām</i>	— <i>dhanibhyas</i>
	{ <i>dhanin + as</i>		
i.	{ — <i>dhaninas</i>	धनिनोस् <i>dhaninos</i>	धनिनाम् <i>dhaninām</i>
		<i>dhanin + os</i>	<i>dhanin + ām</i>
f.	{ धनिनि <i>dhanini</i>	— <i>dhaninos</i>	धनिषु <i>dhanishu</i>
	{ <i>dhanin + i</i>		<i>dhanī</i> (n dropped. 57) + <i>su</i> . 70.
g.	{ धनिन् <i>dhanin</i>	धनिनी <i>dhanināu</i>	धनिन्स् <i>dhaninas</i>
	{ <i>dhanin</i> . 92.	<i>dhanin + au</i>	<i>dhanin + as</i>

94 INFLECTION OF BASES OF NOUNS ENDING IN CONSONANTS.

Observe—A great many adjectives of the forms explained at 85. VI. VII. VIII. are declined like धनिन् for the masculine: thus, मेधाविन् *medhāvin*, 'intellectual;' N. मेधावी, -विनी, -विनस्, &c. Also a vast number of nouns of agency, like कारिन् 'a doer,' at 85. V: thus, N. कारी, कारि १ (58), कारिणस्, &c.

160. Note—The feminine base of such adjectives and nouns of agency is formed by adding ई f to the masc. base; as, from धनिन्, धनिनी f.; from कारिन्, कारिणी f.; declined like *nadī* at 106: thus, N. धनिनी, -न्यौ, -न्यस्, &c.

161. The neuter is regular, and is like the declension of *vāri* as far as the gen. plur.: thus, N. Ac. धनि, धनिनी, धनीनि. But the gen. plur. धनिनां, not धनीनां; V. sing. धनि or धनिन्.

162. पथिन् m. 'a road,' मथिन् m. 'a churning-stick,' and ऋभुषिन् m. 'a name of Indra,' are remarkable as exhibiting both affixes, *an* and *in*, in the same word. They form their N. V. sing. from the bases पन्थस्, मन्थस्, ऋभुषस्; their other strong cases, from the bases पन्थन्, मन्थन्, ऋभुषन्; their Ac. pl., and remaining weak cases, from the bases पथ्, मथ्, ऋभुष्; in their middle cases they follow 159 regularly: thus, N. V. पन्थास् (163), पन्थानी, पन्थानस्; Ac. पन्थानं, पन्थानी, पथस्; I. पथा, पथिभ्यां, पथिभिस्; D. पथे, &c. Similarly, N. V. मन्थास्, &c.; ऋभुषास्, &c.: I. मथा, &c.; ऋभुषा, &c. Observe—The V. is the same as the N.

a. The compound सुपथिन्, 'having a good road,' is similarly declined for the masc.; the nom. fem. is सुपथी, -न्यौ, -न्यस्, like *nadī* at 106; the neut. is N. Ac. सुपथि, -पथी, -पन्थानि, &c.; V. सुपथिन् or सुपथि; the rest as the masc.

SEVENTH CLASS OF NOUNS INFLECTED.

Masculine, feminine, and neuter bases in ञस् as, इस् is, and उस् us.

Note, that this class answers to Greek and Latin words like *γένος, μένος, genus, scelus, &c.*

163. Masculine and feminine bases in ञस् *as*, declined like चन्द्रमन् *chandramas*, m., 'the moon.'

The *a* of *as* is lengthened in N. sing. to compensate for the rejection of the termination.

N.	{ चन्द्रमास् <i>chandramás</i> चन्द्रमसो <i>chandramasau</i> <i>chandramás</i> (s rejected. 43.a.) <i>chandramas + au</i>	{ चन्द्रमसस् <i>chandramasas</i> <i>chandramas + as</i>	
Ac.	{ चन्द्रमसम् <i>chandramasam</i> <i>chandramas + am</i>	{ — <i>chandramasau</i> — <i>chandramasas</i>	
I.	{ चन्द्रमसा <i>chandramasá</i> <i>chandramas + á</i>	{ चन्द्रमोभ्याम् <i>chandramobhyám</i> <i>chandramas + bhyám</i> . 64.	{ चन्द्रमोभिस् <i>chandramobhis</i> <i>chandramas + bhis</i> . 64.

1.	{ चन्द्रमसे <i>čandramase</i> <i>čandramas + e</i>	चन्द्रमोभ्याम् <i>čandramobhyám</i>	चन्द्रमोभ्यस् <i>čandramobhyas</i> <i>čandramas + bhyas.</i> 64.
1b.	{ चन्द्रमसस् <i>čandramasas</i> <i>čandramas + as</i>	— <i>čandramobhyám</i>	— <i>čandramobhyas</i>
2.	{ — <i>čandramasas</i>	चन्द्रमसोस् <i>čandramasos</i> <i>čandramas + os</i>	चन्द्रमसाम् <i>čandramasám</i> <i>čandramas + ám</i>
3.	{ चन्द्रमसि <i>čandramasi</i> <i>čandramas + i</i>	— <i>čandramasos</i>	चन्द्रमःसु <i>čandramahsu</i> or -स्तु <i>čandramas + su.</i> 62. a, 63.
4.	{ चन्द्रमस् <i>čandramas</i> <i>čandramas.</i> 92.	चन्द्रमसौ <i>čandramasau</i> <i>čandramas + au</i>	चन्द्रमसस् <i>čandramasas</i> <i>čandramas + as</i>

a. After the same manner is declined अप्सरस् *apsaras*, f., 'a nymph.'

164. Neuter bases in अस् *as*, declined like मनस् *manas*, n., 'the mind' (*μένος, mens*).

These differ from the masc. and fem. in the N. Ac. V. The *a* of *as* remains short in N. sing., but is lengthened in N. Ac. V. plur. before inserted Anusvára.

N. Ac. V.	{ मनस् <i>manás</i>	मनसौ <i>manasí</i>	मनांसि <i>manámsi</i>	<i>ana + í</i> <i>adapted.</i>
	{ <i>manas</i> (<i>s</i> rejected. 43. a.)	<i>manas + í</i>	<i>manáms + i</i>	

I. मनसा *manasá*, &c., like the masc. and fem.

a. Observe—Nearly all simple substantives in *as* are neuter like *manas*; but when these neuters are taken to form a compound adjective, they are declinable also in the masculine and feminine like *čandramas*. Thus, when *manas* is taken to form the compound adjective *mahá-manas*, 'magnanimous,' it makes in the nom. (masc. and fem.) *mahá-manás*, *mahá-manasau*, *mahá-manasas*. In the same way *sumanas*, 'well-intentioned,' *durmanas*, 'evil-minded' (nom. *sumanás*, *durmanás*, &c.); compare *εὐμενής*, *δυσμενής*, m. f., neut. *εὐμενές*, *δυσμενές*, derived from *μένος*.

b. Where final *as* is part of a root and not an affix, the declension will follow पिबद्ग्रस् 'one who devours a mouthful:' thus, N. V. sing. m. f. पिबद्ग्रस्; Ac. -ग्रसं. N. V. Ac. du. -ग्रसौ, pl. -ग्रसस्; I. -ग्रसा, -ग्रोभ्यां, &c. N. V. Ac. neut. -ग्रस्, -ग्रसी, -ग्रंसि. When a root ends in *ás*, *s* will be rejected before *bh* by 66. a: thus, चकास्, 'brilliant,' makes in I. du. चकाभ्यां.

165. Neuter bases in इस् *is* and उस् *us* (see 68. a) are declined analogously to मनस् *manas* at 164, *i* and *u* being substituted for *a* throughout, *sh* for *s* (70), *ir* or *ur* for *o* (65): thus, हविस् *havis*, n., 'ghee:' N. Ac. V. हविस्, हविषी, हवींषि; I. हविषा, हविष्यौ, हविषिंसि; D. हविषे, हविष्यौ, हविष्येसु; Ab. हविषस्, हविष्यौ, हविष्येसु; G. हविषस्, हविषोस्, हविषां; L. हविषि, हविषोस्, हविःषु or -षु.

a. Similarly, चक्षुस् *čakshus*, n., 'the eye:' N. Ac. V. चक्षुस्, चक्षुषी, चक्षुंषि; I. चक्षुषा, चक्षुष्यौ, चक्षुषिंसि; D. चक्षुषे, चक्षुष्यौ, चक्षुष्येसु; Ab. चक्षुषस्, चक्षुष्यौ, चक्षुष्येसु; G. चक्षुषस्, चक्षुषोस्, चक्षुषां; L. चक्षुषि, चक्षुषोस्, चक्षुःषु or -षु.

166. Nouns formed with the affixes *is* and *us* are neuter, though one or two may be also masc. and fem. There are some, however, in which the final sibilant is part of the root itself, and not of an affix; such as *आशिस्* *ásis*, f., 'a blessing' (from the root *शास्*), and *सजुस्* m. f. 'an associate' (from *जुष्*). These follow the analogy of masc. and fem. nouns in *as* (163) in the N. Ac. cases; and, moreover, before the consonantal terminations, where the final sibilant is changed to *r*, unlike nouns formed with *is* and *us*, they lengthen the *i* and *u* (compare nouns ending in *r* at 180): thus, N. *आशीस्*, -*शीषी*, -*शीषस्*; Ac. -*शीषं*, -*शीषी*, -*शीषस्*; I. -*शीषा*, -*शीषी*, -*शीषिस्*, &c. N. *सजूस्*, -*जूषी*, -*जूषस्*; Ac. -*जूषं*, &c.; I. -*जूषा*, -*जूषी*, &c.

a. Nouns formed from desiderative bases in *ish* (497), such as *जिगदिस्* (for *jigadish*) 'desirous of speaking,' are similarly declined: thus, N. V. m. f. *जिगदीस्*, -*दिषी*, &c.; I. du. -*दीषी*. The N. V. Ac. neut. plur. is *जिगदिषि*, the nasal being omitted. So *चिक्कीष्* 'desirous of doing,' makes N. V. m. f. *चिक्कीः*, -*क्कीषी*, &c.

b. *सुतुस्* 'well-sounding,' where *us* is radical, makes N. V. sing. m. f. *सुतुस्*; Ac. *सुतुसं*; N. V. Ac. du. *सुतुसो*, pl. *सुतुसस्*; I. *सुतुसा*, *सुतुसो*, *सुतुभिस्*, &c. N. V. Ac. neut. *सुतुस्*, *सुतुसी*, *सुतुंसि*. *Ásis* at 166 is peculiar in changing its final *s*.

c. Observe—When neuter nouns in *is* or *us* are taken for the last member of compound adjectives, analogy would require them to be declined in the masc. and fem. according to *śandramas* at 163: thus, *उत्पलचक्षुस्* m. f. n., 'having lotus eyes,' N. masc. and fem. *उत्पलचक्षुस्*, -*चक्षुषी*, &c.; and *शुचिरोचिस्* m. f. n., 'having brilliant rays,' N. masc. and fem. *शुचिरोचिस्*, *शुचिरोचिषी*, &c.*; but, according to most authorities, the N. sing. does not lengthen the vowel of the last syllable.

d. *दोस्* *dos*, m., 'an arm,' follows the declension of nouns in *is* and *us*; but in Ac. pl., and remaining cases, optionally substitutes *doshan* for its base: thus, N. V. *दोस्*, -*षी*, -*षस्*; Ac. -*षं*, -*षी*, -*षस्* or -*ष्यस्*; I. *दोषा* or *दोष्या*, *दोषी* or *दोषी*, &c. As a neuter noun it makes in N. Ac. V. *दोस्*, *दोषी*, *दोषि*.

167. Comparatives formed with the affix *ईयस्* (*ayas* (192), lengthen the *a* of *as*, and insert *n*, changeable to *Anusvāra* before *s*, in N. sing. du. pl., V. du. pl., Ac. sing. du. masc.: thus, *बलीयस्* m. f. n., 'more powerful,' makes N. masc. *बलीयान्* (for *बलीयास्*, *s* rejected by 43.a), -*यासी*, -*यांसस्*; Ac. -*यांसं*, -*यासी*, -*यांसस्*; I. -*यासा*, -*यासी*, &c., like *śandramas* at 163. The V. sing. is *बलीयन्*; du. and pl. like the nom. The fem. *बलीयसी* follows *nadī* at 106. The neut. *बलीयस्* is like *manas* throughout.

168. Participles of the 2d preterite, formed with *vas* (see 554), are similarly declined in the strong cases (135. b). But in Ac. pl., and remaining weak cases, *vas* becomes *ush*, and in the middle cases *vat*; so that there are three forms of the base, viz. in *ráms*, *ush*, and *vat* †: thus, *विचिह्वस्* (part. of 2d pret., from *चिद्* 'to know'):

* These words are so declined in Wilson's dictionary (2d edit.). In a copy of *Manu*, which I received direct from Calcutta, the word *śāra-śakshus*, agreeing with *mahīpatiḥ* (IX. 256), has been altered by the native editor to *śāra-śakshīs*.

† *Vat* is evidently connected with the Greek *στ*. Compare *tutupvat* (from *tup*) with *τετυφ-*(*F*)*στ*, and *tutupcatsu* with *τετυφ-σ*(*τ*)*σι*.

N. विविद्धान्, विविद्धान्सौ, विविद्धान्सस्; Ac. विविद्धान्सं, विविद्धान्सौ, विविद्दुषस्; I. विविद्दुषा, विविद्दुषां, विविद्दुषिस्; D. विविद्दुषे, &c.; V. विविद्दन्, विविद्धान्सौ, &c. When this participle is formed with *ivas* instead of *vas* (see 554), the vowel *i* is rejected in the cases where *vas* becomes *ush*; thus, जग्मिषस् (from *gam*, 'to go'): N. masc. जग्मिषान्, &c.; Ac. जग्मिषांसं, जग्मिषांसौ, जग्मुषस्, &c.; I. जग्मुषा, &c.; V. जग्मिषन्, जग्मिषांसौ, &c. Similarly, तेनिषस् (from *tan*, 'to stretch'): N. तेनिषान्, तेनिषांसौ, &c.; Ac. तेनिषांसं, तेनिषांसौ, तेनुषस्, &c.; V. तेनिषन्, -वांसौ, &c. But not when the *i* is part of the root: thus, विचिषस् (from चि), निनीषस् (from नी), make in the Ac. pl. विचिष्युषस्, निन्युषस्. चकृषस् (from कृ) makes, of course, चक्रुषस्. The N. feminine of these participles is formed from *ush*; and the N. Ac. neuter, sing., du., and plur., from *vat*, *ush*, and *vas*, respectively: thus, N. fem. विविद्दुषी, &c., declined like *madí* at 106. Similarly, from the root तुप् comes त्तुपुषी (compare *τετυφυῖα*). The neuter is N. विविद्दन्, -दुषी, -द्धान्सि. Those formed with *ivas* do not retain *i* in the feminine: thus, *tenivas* makes N. sing. masc. fem. neut. *teniván*, *tenushí**, *tenivat*.

a. The root विद्, 'to know,' has an irregular pres. part. विद्मस् *vidvas*, used commonly as an adjective ('learned'), and declined exactly like विविद्मस् above, leaving out the reduplicated *vi*: thus, N. masc. विद्धान्, विद्धान्सौ, विद्धान्सस्; V. विद्दन्, &c. With reference to 308. a, it may be observed, that as a contracted perfect (2d pret.) of *vid* is used as a present tense, so a contracted participle of the perfect is used as a present participle.

169. पुंस् m., 'a male,' forms its V. sing. from पुमंस्, and its other strong cases (135. b) from पुमांस्; but Ac. pl., and remaining weakest cases, from पुंस्; and I. du., and remaining middle cases, from पुमः; thus, N. पुमान्, पुमांसौ, पुमांसस्; Ac. पुमांसं, पुमांसौ, पुंसस्; I. पुंसा, पुम्भ्यां, पुम्भिस्; D. पुंसे, &c.; Ab. पुंसस्, &c.; G. पुंसस्, पुंसोस्, पुंसां; L. पुंसि, पुंसोस्, पुंसु; V. पुमन्, पुमांसौ, &c. } पुमं
} पुम
} पुंसि

170. उज्ञनस् m., 'a name of the regent of the planet *Sukra*,' forms N. sing. उज्ञना from a base उज्ञनन् (147). Similarly, पुरुदंशस् m. 'a name of *Indra*,' and जनेहस् m. 'time.' The other cases are regular: thus, N. du. उज्ञनसौ. But उज्ञनस् may be optionally in the vocative sing. उज्ञनस् or उज्ञन or उज्ञनन्.

171. जरस्, 'decay' (*γηρας*), though properly a neuter noun, supplies its consonantal cases (viz. N. V. sing. I. D. Ab. du. pl. L. pl.) from the feminine जरा (at 108. d). Its other cases may be either from जरस् or जरा: thus, N. sing. जरा; V. जरे; Ac. जरसं † or जरां; I. जरसा and जरया, जराभ्यां, जराभिस्, &c.

* There seems, however, difference of opinion as to the rejection of *i*; and some grammarians make the feminine *tenyushí*.

† Since जरसं certainly occurs, it may be inferred that the N. Ac. V. du. are जरसौ or जरे; N. Ac. V. pl. जरसस् or जरास्. These forms are given in the grammar of *I'svara-candra Vidyá-ságara*, p. 51.

EIGHTH CLASS OF NOUNS INFLECTED.

Masculine, feminine, and neuter bases in any consonant, except त् t (or द् d), न् n, स् s.

172. This class consists principally of roots used as nouns, either alone or at the end of compounds, or preceded by prepositions and adverbial prefixes. Roots ending in त् t (or द् d), employed in this manner, are of common occurrence; but their declension falls under the fifth class at 136. Roots ending in other consonants are not very frequently found, and the only difficulty in their declension arises from their combination with the consonantal terminations.

173. Whatever change of the final consonant, however, takes place in the nominative sing. is preserved before all the consonantal terminations; remembering only, that before such terminations the rules of Sandhi come into operation.

174. Before the vowel-terminations the final consonant of the root, whatever it may be, is always preserved. If in one or two nouns there may be any peculiarity in the formation of the accus. pl., the same peculiarity runs through the remaining weakest or vowel cases. The terminations themselves undergo no change, but the s of the nom. sing. is of course rejected by 43. a. There is generally but one form of declension for both masc. and fem.; the neuter follows the analogy of other nouns ending in consonants.

175. Masculine and feminine bases in क् k, ख् kh, ग् g, घ् gh, declined like सर्वेशक् *sarva-śak*, m. f., 'omnipotent' (from *sarva*, 'all,' and शक् 'to be able'), and चित्रलिख् m. 'a painter' (from चित्र 'a painting,' and लिख् 'to write'). N. V. -शक् (43. a), -शकी (41. b), -शकस्; Ac. -शकं, -शकी, -शकस्; I. -शक्य, -शक्या (41), -शग्भिस्, &c.; L. pl. -शक्षु* (70). N. V. -लिक् (43. b, 43. a), -लिखी (174), -लिखस्; Ac. -लिखं, &c.; I. -लिखा, -लिख्या (41), -लिग्भिस्, &c.; L. pl. -लिक्षु*.

a. The neuter is N. Ac. V. -शक्, -शकी, -शहि, &c.; -लिक्, -लिखी, -लिहि, &c.: the rest like the masc. and fem.

b. In the same way final ग्, घ् are changed to क्, and ष् to ग्; and here it may be noted that when final ष्, द्, ध्, भ्, ह् lose their aspirate form, the aspirate must be transferred to the initial, if that initial be ग्, इ, द्, or ष्.

* Wilkins and Wilson give also -शकसु, -लिक्सु for the loc. plur., but -शक्षु, -लिक्षु are the more correct forms. At 41. b. -लिक्सु is given as the first combination before r. 70 is applied.

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c. सुवल् m. f., 'jumping well,' makes N. V. सुवल्, सुवल्गौ, &c.; Ac. सुवल्, &c.; I. सुवल्ता, सुवल्तां, &c.; D. सुवल्तो, &c.; Ab. G. सुवल्तास्, &c.; L. सुवल्ता, सुवल्तोस्, सुवल्तु. Neut. N. Ac. V. -वल्, -वल्ती, सुवल्त्या or (see 176. h) सुवल्त्या.

d. Observe—The semivowel ल्, like र् and क् (see r. 70), changes a स् immediately following to क्, but this change can rarely occur.

176. Masculine and feminine bases in च् c, छ् ch, ज् j, झ् jh, declined like वाच् vác, f., 'speech' (from पच् 'to speak'); मांसभुज् mánsa-bhuj, m. f., 'flesh-eater' (from मांस mánsa, 'flesh,' and भुज् 'to eat'); प्राक् práčk, m. f., 'an asker' (from प्रच् 'to ask'). Final च् is changed to क् or ग्; final छ् to ट् or इ; final ज् to क् (ग) or ट् (इ); and final झ्, which is rare, to क् or ग्, before the consonantal terminations (43. d, 92. a).

N. V. वाक् (for vács, 43. a; vox, óψ), वाचो (óवृ), वाचस् (voces, óवृ); Ac. वाचं (vocem), वाचो, वाचस् (óवृ); I. वाचा, वाग्भ्यां, वाग्भिस्; D. वाचे, वाग्भ्यां, वाग्भ्यस्; Ab. वाचस्, वाग्भ्यां, वाग्भ्यस्; G. वाचस्, वाचोस्, वाचां; L. वाचि (óवी), वाचोस्, वाचु. Compare Latin vox, and Greek óψ or óवृ for Fov throughout.

N. V. -भुक्, -भुजी, -भुजस्; Ac. -भुजं, &c.; I. -भुजा, -भुग्भ्यां, -भुग्भिस्, &c.

N. V. प्राट्, प्राहो, प्राहस्; Ac. प्राहं, &c.; I. प्राहा, प्राह्भ्यां, &c.; L. pl. प्राह्त्सु.

The last optionally substitutes अ् s for its final छ् ch before the vowel-terminations: thus, N. du. प्राहो or प्राहो, &c. पयोमुक्, 'a cloud,' is declined like वाच्.

a. The neuter is N. Ac. V. -वाक्, -वाची, -वाचि, &c. (as in सुवाच् 'speaking well'); भुक्, भुजी, भुजि, &c.; प्राट्, प्राहो, प्राहि, &c.

b. The root अच् ač, 'to go,' preceded by certain prepositions and adverbial prefixes, forms a few irregular nouns; such as, प्राच् 'eastern,' 'going before;' अवाच् 'southern;' प्रत्यच् 'western;' उदच् 'northern;' सम्यच् 'going with,' 'fit,' 'proper;' तिर्यच् 'going crookedly, as an animal;' and a few others less common. It may also form a few compounds with words ending in a: such as, अधराच् 'tending downwards,' &c. These all reject the nasal in the acc. pl. and remaining ^Wcases masculine. In nom. sing. the final च् c being changed to क् k, causes the preceding nasal to take the guttural form, and the क् is rejected by 43. a. In the acc. plur., and remaining weakest cases, there is a further modification of the base in all, excepting प्राच् and अवाच्.

N. V. masc. प्राक्, प्राहो, प्राहस्; Ac. प्राहं, प्राहो, प्राहस्; I. प्राहा, प्राह्भ्यां, प्राग्भिस्; D. प्राहे, &c.; L. pl. प्राह्त्सु. Similarly, अवाच्.

N. V. masc. प्रत्यक्, प्रत्यहो, प्रत्यहस्; Ac. प्रत्यहं, प्रत्यहो, प्रतीचस्; I. प्रतीचा, प्रत्य्भ्यां, प्रत्यग्भिस्; D. प्रतीचे, &c. Similarly, सम्यच् and even उदच्, which make in acc. pl., and remaining weakest cases, समीचस्, उदीचस्. So also, विष्वच्, 'going every where,' makes in acc. pl., and remaining weakest cases, विष्वचस्. But तिर्यच् makes in acc. pl., and remaining weakest cases, तिर्यचस्.

The feminine, and the neut. dual of these nouns follow the analogy of the acc. pl.: thus, N. fem. प्राची &c., अवाची &c., प्रतीची &c., उदीची &c., समीची &c., तिर्यची

&c., declined like नदी. The neuter is N. Ac. V. प्राक्, प्राची, प्राधि, &c.; प्रत्वक्, प्रतीची, प्रत्याधि, &c.

c. प्राञ्, when it signifies 'worshipping,' retains the nasal throughout; but *l* is rejected before the consonantal terminations, and the nasal then becomes guttural: thus, N. V. प्राङ्, प्राची, &c.; Ac. प्राचं, &c.; I. प्राचा, प्राङ्भ्यां, &c. Similarly, कुञ् 'a curlew:' N. V. कुङ्, कुचौ, &c.; Ac. कुचं, &c.; I. कुचा, कुङ्भ्यां, &c.; L. pl. कुङ्गु or कुङ्गु.

d. असृञ् n., 'blood,' is regular: thus, N. Ac. V. असृक्, असृजी, असृजि, &c.; but it may optionally take its Ac. pl. and other inflexions from an obsolete base, असन् *asan*: thus, N. V. pl. असृञ्जि; Ac. pl. असृञ्जि or असृजिनि; I. असृजा or अजा, असृङ्भ्यां or असृभ्यां, &c.; L. असृजि or असृजिनि, &c.

e. Nouns formed with the roots यञ् 'to worship,' राज् 'to shine,' मृञ् 'to rub,' क्षञ् 'to shine,' भञ्ज् 'to fry,' व्रञ् 'to wander,' सृञ् 'to create,' generally change the final ज् to ट् or ड् before the consonantal terminations: thus, देवेज् m. 'a worshipper of the gods' (यञ् becoming इञ्); N. V. sing. देवेट् or देवेड्; राज् m. 'a ruler'; N. sing. राट्, I. dual राड्भ्यां; परिमृञ् 'a cleanser'; N. sing. परिमृट्; विधाञ् m. f. 'splendid'; N. sing. विधाट्; परित्राञ् m. 'a religious mendicant' (व्रञ् becoming व्राञ्); N. sing. परित्राट्; विश्वसृञ् 'the creator of the world'; N. sing. विश्वसृट्. But विश्व when it precedes राज्, as in विश्वराज् 'a universal ruler,' becomes विश्वा wherever ज् becomes ट् or ड्: thus, N. विश्वाराट्, विश्वाराजौ, &c. ऋत्विज् m., 'a priest' (ऋतु + इञ् for यञ्), is regularly N. V. ऋत्विक्.

f. अवयाञ् m., 'a kind of priest,' 'part of a sacrifice,' forms the consonantal cases from an obsolete base, अवयस्; N. V. sing. du. pl. अवयास्, -याजौ, -यावस्; Ac. -याजं, &c.; I. -याजा, -योभ्यां, &c.; L. pl. अवयस्तु or अवयस्तु. 4. 181, a.

g. भञ्ज्, 'one who fries,' makes N. V. भृट्, भृञ्जौ, भृञ्जस्; Ac. भृञ्जं, &c. Similarly, व्रश्ज्, 'one who cuts,' makes, according to some, वृट्, &c., and not व्रट्, &c.

h. ऊर्ज् m. f., 'strong,' makes N. V. ऊर्के, &c.; Ac. ऊर्जे, &c.; I. ऊर्जौ, ऊर्जां, &c. The neuter is N. Ac. V. *úrj*, *úrjī*, *úrjī*. But in these cases where a word ends in a compound consonant, the first member of which is *r* or *l*, the nasal may be optionally omitted in the plural, so that *úrjī* would be equally correct.

177. Masculine and feminine bases in ष् *th*, ष् *dh*, declined like कश् m. f. 'one who tells,' युष् f. 'battle.' The final aspirate is changed to its unaspirated form before the consonantal terminations (43. b, 41), but not before the vowel (41. b). N. V. कत्, कथो, कथस्; Ac. कथं, &c.; I. कथा, कथां, &c. N. V. युत्, युथौ, युवस्; Ac. युथं, &c.; I. युथा, युथां, &c. In the case of युष् m. f., 'one who knows,' the initial च *b* becomes भ *bh* wherever the final ष् *dh* becomes *t* or *d*, by 175. b. and 42. c: thus, N. V. भुत्, भुथौ, भुथस्; Ac. भुथं, &c.; I. भुथा, भुथां, &c.; L. pl. भुत्.

a. The neuter is N. Ac. V. कत्, कथी, कथि, &c.; युत्, युथी, युथि, &c.

178. Masculine and feminine bases in ष् *p*, ष् *ph*, च *b*, भ् *bh*, declined like गुष् m. f. 'one who defends,' लभ् m. f. 'one who obtains.' N. V. गुष्, गुथौ, गुवस्;

Ac. गुपं, &c.; I. गुपा, गुब्ब्यां, गुब्बिस्, &c. N. V. लप, लभौ, लभस्; Ac. लभं, &c.; I. लभा, लब्ब्यां, लब्बिस्, &c.; L. pl. लप्सु.

a. The neuter is N. Ac. V. गुप, गुपी, गुप्ति, &c.; लप, लभी, लभि, &c.

b. अप् f. 'water,' declined generally (when not compounded) in the plural only, is irregular: thus, N. V. आपस्; Ac. अपस्; I. अपिस्; D. Ab. अपस्; G. अपां; L. अप्सु.

179. Masculine and feminine bases in म् m, declined like ज्ञम् m. f. 'one who pacifies.' The final m becomes ञ before the consonantal terminations: thus, N. V. ज्ञन्, ज्ञनी, ज्ञनस्; Ac. ज्ञनं, &c.; I. ज्ञना, ज्ञन्यां, ज्ञन्भिस्, &c.; L. pl. ज्ञन्सु.

a. Similarly, प्रज्ञाम् m. f., 'quiet,' makes N. V. प्रज्ञान्, -ज्ञानी, -ज्ञानस्; Ac. प्रज्ञानं, &c.; I. प्रज्ञामा, प्रज्ञान्यां, &c.; L. pl. प्रज्ञान्सु or प्रज्ञान्सु. Compare 53. b.

b. The neuter is N. Ac. V. ज्ञन्, ज्ञनी, ज्ञनि, &c.; प्रज्ञान्, -ज्ञानी, -ज्ञानि, &c.

180. Masculine and feminine bases in र् r, declined like चर् m. f. 'one who goes,' गिर् f. 'speech,' द्वार् f. 'a door.' If the vowel that precedes final r be i or u, it is lengthened before the consonantal terminations (compare 166); and final r, being a radical letter, does not become Visarga before the s of the loc. pl. (71. a). N. V. चर्, चरी, चरस्; Ac. चरं, &c.; I. चरा, चर्यां, चरिस्, &c.; L. pl. चरुः. N. V. गीर्, गीरी, गिरस्; Ac. गिरं, &c.; I. गिरा, गीर्यां, गीरिस्, &c.; L. pl. गीरुः. N. V. द्वार्, द्वारी, द्वारस्, &c.

a. The neuter is N. Ac. V. चर्, चरी, चरि, &c.; गीर्, गीरी, गिरि, &c.

So also, चार् n. 'water:' N. Ac. चार्, चारी, चारि.

b. There is one irregular noun ending in the semivowel व् v, viz. दिव् f. 'the sky,' which forms its N. V. sing. from द्यौ, and becomes द्यु in the other consonantal cases: thus, N. V. द्यौस्, दिवौ, दिवस्; Ac. दिवं, दिवौ, दिवस्; I. दिवा, द्युभ्यां, &c.

181. Masculine and feminine bases in ञ् s and ञ् sh. The difficulty in these is to determine which roots change their finals to क् and which to ट् (see 43. e). In the roots दिञ्, दृञ्, मृञ्, स्पृञ्, and धृञ् (the last forming दधृञ् 'impudent') the final becomes क्, and in नञ् it is optionally changed to क् or ट्. Otherwise both ञ् and ञ् at the end of roots pass into ट्. The following will serve as examples of declension: विञ् m. f. 'one who enters,' or 'a man of the mercantile and agricultural class,' दिञ् f. 'a quarter of the sky,' द्विञ् m. f. 'one who hates,' मृञ् m. f. 'one who endures.' N. V. विट् (43. e), विञी, विञस्; Ac. विञं, &c.; I. विञा, विञ्यां, &c. N. V. दिक् (43. e, 17. b), दिञी, दिञस्; Ac. दिञं, &c.; I. दिञा, दिञ्यां, &c. N. V. द्विट् (43. e), द्विञी, द्विञस्; Ac. द्विञं, &c.; I. द्विञा, द्विञ्यां, &c. N. V. मृट् (42. e), मृञी, मृञस्; Ac. मृञं, &c.; I. मृञा, मृञ्यां, &c.

The neuter is N. Ac. V. विट्, विञी, विञि, &c.; दिक्, दिञी, दिञि, &c.; द्विट्, द्विञी, द्विञि, &c.; मृट्, मृञी, मृञि, &c.

a. पुरोडाञ् 'a priest,' in the Veda, makes N. V. sing. पुरोडास्, and forms its other consonantal cases from an obsolete base, पुरोडाक्. Compare 176. f.

b. कुहिंस् m. f., 'very injurious,' makes N. V. कुहिन्, कुहिंसी, &c.; Ac. कुहिंसं, &c.; I. कुहिंसा, कुहिंस्यां, &c. But nouns ending in स्, preceded by vowels, fall under 163.

c. गोरक्, 'a cow-keeper,' makes N. V. गोरक् or गोरट्, गोरकौ, &c.

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182. Masculine and feminine bases in ह् *h*, declined like लिह् m. f. 'one who licks;' दुह् m. f. 'one who milks.' In roots beginning with द् *d*, the final aspirate generally becomes क् *k* or ग् *g* (see 17. a), in other roots ट् *ṭ* or ड् *ḍ*, before the consonantal terminations; and in roots whose initial is द् *d* or ग् *g*, the *h*, which disappears as a final, is transferred to the initial, which becomes दह् or गह् wherever final *h* becomes *k* or *g* or *ṭ* or *ḍ*. See 175. b. N. V. लिट् (43. c), लिही, लिहस्; Ac. लिहं, &c.; I. लिहा, लिह्यां, &c.; L. pl. लिट्सु or लिटसु. N. V. भुक्, दुही, दुहस्; Ac. दुहं, &c.; I. दुहा, भुग्यां, भुग्भिस्, &c.; L. pl. भुक्षु. The neuter is N. Ac. V. लिट्, लिही, लिहि, &c.; भुक्, दुही, दुहि, &c.

a. But दुह् m. f., 'one who injures,' makes N. भुक् or भुट्; I. दुहा, भुग्यां or भुग्भ्यां, &c.; L. pl. भुक्षु or भुट्सु; and मुह् m. f., 'foolish,' N. मुक् or मुट्. The same option is allowed to चिह् 'one who loves' and क्षुह् 'one who vomits.'

b. उच्छिह् f., 'a particular kind of metre,' changes its final to *k* or *g* before the consonantal terminations, like roots beginning with *d*. N. उच्छिक्, उच्छिही, &c.

c. वाह्, 'bearing' (from the root वह् 'to bear'), changes वा to उव् in the acc. plur. and remaining weakest cases (and before the ई of the fem.) if the word that precedes it in the compound ends in *a* or *ā*, this *a* or *ā* combining with उव् into औ *au* (instead of औ *o*, by 32): thus, भारवाह् m. f. 'one who bears a burden:' N. V. masc. भारवाद्, भारवाही, भारवाहस्; Ac. भारवाहं, भारवाही, भारीहस्; I. भारीहा, भारवाह्यां, &c. N. fem. भारीही, &c. So प्रववाह् m. 'a steer' and विश्ववाह् 'all-sustaining.' Under other circumstances the change of उव् to उह् is optional: thus, शालिवाह्, 'bearing rice,' makes in Ac. pl. शाल्यूहस् or शालिवाहस्.

d. श्वेतवाह् m., 'Indra' (who is borne by white horses), may optionally retain वा in Ac. plur. &c.; and in consonantal cases is declined as if the base were श्वेतवस्: thus, N. V. श्वेतवास्, श्वेतवाही, श्वेतवाहस्; Ac. श्वेतवाहं, श्वेतवाही, श्वेतीहस् or श्वेतवाहस्; I. श्वेतीहा or श्वेतवाहा, श्वेतवोभ्यां, श्वेतवोभिस्, &c.

e. In तुरासाह्, 'a name of Indra,' the स् is changed to ष् wherever ह् becomes ह् or ट्; N. तुरासाट्, तुरासाही, तुरासाहस्; Ac. तुरासाहं, &c.; I. तुरासाहा, तुरासाह्यां, &c.

f. अजडुह् m., 'an ox' (for अनीवाह्, from अनस् 'a cart,' and वाह् 'bearing'), forms the N. V. sing. from अजडुत्; the other strong cases from अजडाह्, and the middle cases from अजडुत्: thus, N. अजडान्, अजडाही, अजडाहस्; Ac. अजडाहं, अजडाही, अजडुहस्; I. अजडुहा, अजडुभ्यां, अजडुभिस्, &c.; L. pl. अजडुत्सु; V. अजडुन्. There is a feminine form अजडाही, but at the end of compounds this word makes fem. N. sing. अजडुही; neut. N. V. अजडुत्, अजडुही, अजडाहि.

183. नह्, 'binding,' 'tying,' at the end of compounds, changes the final to ह् or ट्, instead of ट् or ड्: thus, उपानह् f., 'a shoe,' makes N. V. उपानत्, उपानही, उपानहस्; Ac. उपानहं, &c.; I. उपानहा, उपानभ्यां, &c.; L. pl. उपानत्सु. See 306. b.

SECTION III.

ADJECTIVES.

184. The declension of substantives includes that of adjectives; and, as already seen, the three examples of substantives, given under

each class, serve as the model for the three genders of adjectives falling under the same class. Simple adjectives, coming immediately from roots, and not derived from substantives, are not very common. Such as do occur belong chiefly to the first, second, and third classes of nouns; 80, 81, 82.

185. Adjectives formed from substantives (i. e. secondary derivatives, called *taddhita*) are numerous, as may be seen at 80, 84, 85. They belong chiefly to the first, fifth, and sixth classes of nouns.

186. Compound adjectives, whether formed by using roots or substantives at the end of compounds, are most abundant under every one of the eight classes.

The following table exhibits examples of the most common kind of adjectives in the nom. case masc., fem., and neut., and indicates the class to which their declension is to be referred.

187. *Examples of simple adjectives.*

	BASE.	NOM. MASC.	NOM. FEM.	NOM. NEUT.
1ST CLASS.	प्रिय 'dear'	प्रियस् *	प्रिया	प्रियं
	शुभ 'fortunate'	शुभस्	शुभा	शुभं
	सुन्दर 'beautiful'	सुन्दरस्	सुन्दरा or सुन्दरी	सुन्दरं
2D CLASS.	शुचि 'pure'	शुचिस्	शुचिस्	शुचि
3D CLASS.	पाक्षु 'pale'	पाक्षुस्	पाक्षुस्	पाक्षु
	साधु 'good'	साधुस्	साधुस् or साध्वी 106.	साधु
	मृदु 'tender'	मृदुस्	मृद्वी	मृदु
	भीरु 'timid'	भीरुस्	भीरुस् or भीरुस् 125.	भीरु

188. *Examples of adjectives formed from substantives.*

	BASE.	NOM. MASC.	NOM. FEM.	NOM. NEUT.
1ST CLASS.	मानुष 'human'	मानुषस्	मानुषी	मानुषं
	धार्मिक 'religious'	धार्मिकस्	धार्मिकी	धार्मिकं
5TH CLASS.	बलवान् 'strong'	बलवान्	बलवती 106.	बलवान्
	श्रीमत् 'prosperous'	श्रीमान्	श्रीमती 106.	श्रीमत्
6TH CLASS.	सुखिन् 'happy'	सुखी	सुखिनी 106.	सुखि

* When it is remembered that *a* is equivalent in pronunciation to *u*, the three genders of this adjective might be written *priyus*, *priyd*, *priyum*; thus offering a perfect similarity to Latin adjectives in *us*.

189. *Examples of compound adjectives.*

	BASE.	NOM. MASC.	NOM. FEM.	NOM. NEUT.
1ST CLASS.	{ बहुविद्य 'very learned'	बहुविद्यस्	बहुविद्या	बहुविद्यं
2D CLASS.	{ दुर्बुद्धि 'foolish'	दुर्बुद्धिस्	दुर्बुद्धिस्	दुर्बुद्धि
3D CLASS.	{ अल्पतनु 'small bodied'	अल्पतनुस्	अल्पतनुस्	अल्पतनु
4TH CLASS.	{ बहुदातृ 'very liberal'	बहुदाता	बहुदात्री 106.	बहुदातृ
5TH CLASS.	{ सर्वजित् 'all-conquering'	सर्वजित्	सर्वजित्	सर्वजित्
6TH CLASS.	{ सुजन्मन् 'well-born'	सुजन्मा	सुजन्मा	सुजन्म
7TH CLASS.	{ गतचेतस् 'deprived of sense'	गतचेतास्	गतचेतास्	गतचेतस्
8TH CLASS.	{ मर्मस्पर्श 'piercing the vitals'	मर्मस्पर्क्	मर्मस्पर्क्	मर्मस्पर्क्

190. *Examples of some other compound adjectives.*

शङ्खभा 'a shell-blower' (108. a.)	शङ्खभास्	शङ्खभास्	शङ्खं
नष्टश्री 'ruined' (123. b.)	नष्टश्रीस्	नष्टश्रीस्	नष्टश्री
खलपू 'a sweeper' (126. b.)	खलपूस्	खलपूस्	खलपु
दिव्यमातृ 'having a divine mother' (130.)	दिव्यमाता	दिव्यमाता	दिव्यमातृ
बहुरि 'rich' (134. a.)	बहुरास्	बहुरास्	बहुरि
बहुगो 'having many cattle' (134. a.)	बहुगौस्	बहुगौस्	बहुगु
बहुनौ 'having many ships' (134. a.)	बहुनौस्	बहुनौस्	बहुनु

191. The degrees of comparison are formed in two ways; 1st, by adding to the base त्र *tara* (nom. *-taras*, *-tará*, *-taram*, cf. Greek *τερος*) for the comparative; and तम *tama* (nom. *-tamas*, *-tamá*, *-tamam*, cf. Latin *timus*, Greek *τατος*) for the superlative: thus, पुण्य *punya*, 'holy,' पुण्यतर *punyatara*, 'more holy,' पुण्यतम *punyatama*, 'most holy,' declined like nouns of the first class at 103. So also, धनावत्, 'wealthy,' धनावत्तरा, 'more wealthy,' धनावत्तमा, 'most wealthy.' A final *n* is rejected; as, धानिन, 'rich,' धानितरा,

'more rich,' *dhanitama*, 'most rich;,' but these adjectives generally take the affixes at 192 (see the examples at 193).

a. विद्वद्, 'wise,' makes विद्वत्तर, विद्वत्तम. Compare 168. a.

192. 2dly, by adding ईयस् *tyas* (nom. *-tyán*, *-tyasí*, *-tyas*, Greek *ἴων*, see declension below) for the comparative; and इह *ishtha* (nom. *-ishthas*, *-ishthá*, *-ishtham*, declined at 103, cf. Greek *ιστος*) for the superlative.

a. Note, that while the base of the Sanskrit comparative affix strictly appears to end in *n* and *s* (*tyans*), the Greek has adhered to the *n* throughout (N. *tyán* = *ἴων*, voc. *tyan* = *ἴον*); and the Latin has taken the *s* for its neuter (*tyas* = *ius*, neuter of *ior*; *s* being changed to *r*, in the masc. and oblique cases). Compare Sanskrit *garīyas* with *gravius*.

193. In general, before *tyas* and *ishtha*, the base disburdens itself of a final vowel, or of the more weighty affixes *in*, *vin*, *vat*, *mat*, and *tṛi*: thus, बलित् 'strong,' बलीयस् 'more strong,' बलिष्ठ 'strongest' (declined at 103); पापित् 'wicked,' पापीयस् 'more wicked,' पापिष्ठ 'most wicked;,' लघु 'light,' लघीयस् 'lighter,' लघिष्ठ 'lightest;,' मेधापित् 'intelligent,' मेधीयस् 'more intelligent,' मेधिष्ठ 'most intelligent.' Similarly, महत् 'great,' महीयस् 'greater,' महिष्ठ 'greatest.'

a. Compare स्वादीयान् (N. of *svādīyas*) from *svādu*, 'sweet,' with ἡδίων from ἡδύ; and स्वादिष्ठस् with ἡδιστος.

The declension of बलीयस् masc. is here given in full (see 167).

N.	बलीयान् <i>balyán</i>	बलीयांसौ <i>balyámsau</i>	बलीयांसस् <i>balyámsas</i>
Ac.	बलीयांसम् <i>balyámsam</i>	— <i>balyámsau</i>	बलीयसस् <i>balyasas</i>
I.	बलीयसा <i>balyasá</i>	बलीयोभ्याम् <i>balyobhyám</i>	बलीयोभिस् <i>balyobhis</i>
D.	बलीयसे <i>balyase</i>	— <i>balyobhyám</i>	बलीयोभ्यस् <i>balyobhyas</i>
Ab.	बलीयसस् <i>balyasas</i>	— <i>balyobhyám</i>	— <i>balyobhyas</i>
G.	— <i>balyasas</i>	बलीयसोस् <i>balyasos</i>	बलीयसान् <i>balyasám</i>
L.	बलीयसि <i>balyasi</i>	— <i>balyasos</i>	बलीयःसु <i>balyas̥su</i>
V.	बलीयन् <i>balyan</i>	बलीयांसौ <i>balyámsau</i>	बलीयांसस् <i>balyámsas</i>

The declension of the neut. and fem. is explained at 167.

194. And besides the rejection of the final, the base often undergoes considerable change, as in Greek (compare *ἐχθίων*, *ἐχθιστος*, from *ἐχθρός*); and its place is sometimes supplied by a substitute (compare *βελτίων*, *βέλτιστος*, from *ἀγαθός*). The following is a list of the substitutes :

POSITIVE.	SUBSTITUTE.	COMPARATIVE.	SUPERLATIVE.
अनिक <i>antika</i> , 'near'	नेद <i>neda</i>	नेदीयस्	नेदिष्ठ
अल्प <i>alpa</i> , 'little' *	कन <i>kana</i>	कनीयस्	कनिष्ठ
उरु <i>uru</i> , 'large' (<i>εὐρύς</i>)	वर <i>vāra</i>	वरीयस्	वरिष्ठ (<i>ἄριστος</i>)
शुभ्र <i>riju</i> , 'straight' *	शुभ्र <i>rija</i>	शुभीयस्	शुभिष्ठ
कृश <i>krīśa</i> , 'thin,' 'lean'	क्रश <i>krāśa</i>	क्रशीयस्	क्रशिष्ठ
क्षिप्र <i>kshipra</i> , 'quick'	क्षेप <i>kshēpa</i>	क्षेपीयस्	क्षेपिष्ठ
क्षुद्र <i>kshudra</i> , 'small,' 'mean'	क्षोद <i>kshoda</i>	क्षोदीयस्	क्षोदिष्ठ
गुरु <i>guru</i> , 'heavy' (<i>βαρύς</i>)	गर <i>gara</i>	गरीयस् (<i>grāvius</i>)	गरिष्ठ
तृप्त <i>tripra</i> , 'satisfied'	तप <i>trapa</i>	तपीयस्	तपिष्ठ
दीर्घ <i>dīrgha</i> , 'long'	द्राघ <i>drāgha</i>	द्राघीयस्	द्राघिष्ठ
दूर <i>dūra</i> , 'distant'	दव <i>dava</i>	दवीयस्	दविष्ठ
दृढ <i>drīḍha</i> , 'firm'	द्रढ <i>dradha</i>	द्रढीयस्	द्रढिष्ठ
परिवृढ <i>parivṛidha</i> , 'eminent'	परिव्रढ <i>parivradha</i>	परिव्रढीयस्	परिव्रढिष्ठ
पृथु <i>prithu</i> , 'broad' (<i>πλατύς</i>)	प्रथ <i>pratha</i>	प्रथीयस्	प्रथिष्ठ
प्रशस्य <i>praśasya</i> , 'good'	{ अ + <i>śra</i>	श्रेयस्	श्रेष्ठ
	{ ज्या + <i>jyá</i>	ज्यायस्	ज्येष्ठ
प्रिय <i>priya</i> , 'dear'	प्र + <i>pra</i>	प्रेयस्	प्रेष्ठ
बहु <i>bahu</i> , 'much,' 'frequent'	भू + <i>bhú</i>	भूयस्	भूयिष्ठ
बहुल <i>bahula</i> , 'much'	बंह <i>baṅha</i>	बंहीयस्	बंहिष्ठ
भृश <i>bhrīśa</i> , 'excessive'	भ्रश <i>bhraśa</i>	भ्रशीयस्	भ्रशिष्ठ
मृदु <i>mṛidu</i> , 'soft'	म्रद <i>mṛada</i>	म्रदीयस्	म्रदिष्ठ
युवन् <i>yuvan</i> , 'young' (<i>juvenis</i>)	यव <i>yava</i>	यवीयस्	यविष्ठ
वाढ <i>vādha</i> , 'firm,' 'thick'	साध <i>sādha</i>	साधीयस्	साधिष्ठ
वृद्ध <i>vṛiddha</i> , 'old'	{ वधै <i>varsha</i>	वधीयस्	वधिष्ठ
	{ ज्या + <i>jyá</i>	ज्यायस्	ज्येष्ठ
वृन्दारक <i>vṛindāraka</i> , 'excellent'	वृन्द <i>vṛinda</i>	वृन्दीयस्	वृन्दिष्ठ
स्थिर <i>sthira</i> , 'firm,' 'stable'	स्थ <i>stha</i>	स्थेयस्	स्थेष्ठ
स्थूल <i>sthūla</i> , 'gross,' 'bulky'	स्थव <i>sthava</i>	स्थवीयस्	स्थविष्ठ
स्फिर <i>sphira</i> , 'turgid'	स्फ <i>spha</i>	स्फेयस्	स्फेष्ठ
ह्रस्व <i>hrasva</i> , 'short'	ह्रस्व <i>hrasa</i>	ह्रसीयस्	ह्रसिष्ठ

195. *Tara* and *tama* may be added to nouns substantive; as, from राजन्, 'a king,' राजतर, &c.; from दुःख, 'pain,' दुःखतर, &c. If added to a word like सर्पिस्, 'clarified butter,' the usual euphonic changes must take place: thus,

* अल्प may be also regularly अल्पीयस्, अल्पिष्ठ; and शुभ्र may be शुभीयस्, &c.

† In the case of अ and प्र the final vowel is not rejected, but combines with *yas* and *ishtha* agreeably to Sandhi. In ज्या and भू, *yas* is affixed in place of *yas*.

सविहर, &c. (r. 70). They are also added to inseparable prepositions; as, उत् 'up,' उन्नर 'higher,' उन्नम 'highest.' Compare Latin *extimus, intimus*, &c.

196. Sometimes, but rarely, to feminine bases ending in the vowels ई and ऊ, which may either be retained before *tara* and *tama*, or be shortened: thus, from सती, 'a faithful wife,' सतीतर, सतीतम or सतितर, सतितम.

a. They are sometimes added to pronominal bases (236), and to numerals (209, 211).

197. They may even be added, in conjunction with the syllable आम् *ām*, to the inflexions of verbs; as, जल्पतितरां 'he talks more than he ought.'

a. Sometimes the two affixes *īyas* and *tara*, *ishṭha* and *tama* are combined together in the same word: thus, ज्येस्तर, ज्येहतम; ज्येहतम; नेदिहतम, &c.; and *tara* may be even added to *ishṭha*: thus, ज्येहतर.

SECTION IV.

NUMERAL ADJECTIVES.

CARDINALS.

198. The cardinals are, एक 1, १; द्वि 2, २; त्रि 3, ३; चतुर 4, ४; पञ्च 5, ५; षट् 6, ६; सप्त 7, ७; अष्ट 8, ८; नव 9, ९; दश 10, १०; एकादश 11, ११; द्वादश 12, १२; त्रयोदश 13, १३; चतुर्दश 14, १४; पञ्चदश 15, १५; षोडश 16, १६; सप्तदश 17, १७; अष्टादश 18, १८; नवदश or अनविंशति 19, १९; विंशति 20; एकविंशति 21; द्वाविंशति 22; त्रयोविंशति 23; चतुर्विंशति 24; पञ्चविंशति 25; षट्त्रिंशति 26; सप्तविंशति 27; अष्टाविंशति 28; नवविंशति or अनत्रिंशत् 29; त्रिंशत् 30; एकत्रिंशत् 31; द्वात्रिंशत् 32; त्रयस्त्रिंशत् 33; चतुस्त्रिंशत् 34; पञ्चत्रिंशत् 35; षट्त्रिंशत् 36; सप्तत्रिंशत् 37; अष्टात्रिंशत् 38; नवत्रिंशत् or अनचत्वारिंशत् 39; चत्वारिंशत् 40; एकचत्वारिंशत् 41; द्विचत्वारिंशत् or द्वाचत्वारिंशत् 42; त्रिचत्वारिंशत् or त्रयचत्वारिंशत् 43; चतुश्चत्वारिंशत् 44; पञ्चचत्वारिंशत् 45; षट्चत्वारिंशत् 46; सप्तचत्वारिंशत् 47; अष्टाचत्वारिंशत् or अष्टचत्वारिंशत् 48; नवचत्वारिंशत् or अनपञ्चाशत् 49; पञ्चाशत् 50; एकपञ्चाशत् 51; द्विपञ्चाशत् or द्वापञ्चाशत् 52; त्रिपञ्चाशत् or त्रयपञ्चाशत् 53; चतुःपञ्चाशत् 54; पञ्चपञ्चाशत् 55; षट्पञ्चाशत् 56; सप्तपञ्चाशत् 57; अष्टपञ्चाशत् or अष्टापञ्चाशत् 58; नवपञ्चाशत् or अनषष्टि 59; षष्टि 60; एकषष्टि 61; द्विषष्टि or द्वाषष्टि 62; त्रिषष्टि or त्रयःषष्टि * 63; चतुःषष्टि * 64; पञ्चषष्टि 65; षट्षष्टि 66; सप्तषष्टि 67; अष्टषष्टि or अष्टापषष्टि 68; नवषष्टि or अनसप्तति 69; सप्तति 70; एकसप्तति 71; द्विसप्तति or द्वासप्तति 72; त्रिसप्तति or त्रयःसप्तति 73; चतुःसप्तति 74; पञ्चसप्तति 75; षट्सप्तति 76; सप्तसप्तति 77; अष्टसप्तति or अष्टासप्तति 78; नवसप्तति or अनाशीति 79; अशीति 80; एकाशीति 81; द्वाशीति 82; त्र्यशीति 83;

* These may also be written त्रयष्षष्टि, चतुष्षष्टि. See rules 62. a. and 63.

चतुरशीति 84; पचाशीति 85; षडशीति 86; सप्ताशीति 87; अष्टाशीति 88; नवाशीति or अननवति 89; नवति 90; एकनवति 91; द्विनवति or द्वानवति 92; द्विनवति or त्रयोनवति 93; चतुर्नवति 94; पचनवति 95; षडवति 96 (41. d); सप्तनवति 97; अष्टनवति or अष्टानवति 98; नवनवति or अनशत n. (m) 99; शत n. (also occasionally masc.*) 100. एक may be placed before the last numeral: thus, एकं शतं or एकशतं. Similarly 200 is expressed by द्वे शते (nom. du. n.) or शते (nom. du. n.) or द्विशतं (nom. sing. n.); 300 by त्रीणि शतानि (nom. pl. n.) or त्रिशतं (nom. sing. n.); 400 by चत्वारि शतानि (nom. pl. n.) or चतुःशतं; 500 by पचशतं; 600 by षडशतं; and so on up to 1000, which is expressed by सहस्रं n. (occasionally m.) or एकसहस्रं n. or दशशती f.; 2000 by द्वे सहस्रे or द्विसहस्रं; 3000 by त्रीणि सहस्राणि or त्रिसहस्रं; and so forth.

199. The intervening numbers between 100 and 1000, and those between 1000 and 2000, are usually expressed by compounding the adjective अधिक *adhika*, 'more,' 'plus,' with the cardinal numbers: thus 101 may be expressed by एकाधिकं शतं, i. e. 'a hundred plus one,' or more concisely एकाधिकशतं. Similarly, द्वाधिकं शतं or द्वाधिकशतं 102; त्र्यधिकं शतं or त्र्यधिकशतं 103; त्रिंशदधिकशतं 130; पचाशदधिकशतं or सार्द्धशतं 150; षड्विंशत्यधिकद्विशतं 226; अष्टोत्थत्यधिकत्रिशतं 383; पचाशीत्यधिकचतुःशतं 485; षडवत्यधिकपचशतं 596; षट्षष्ट्यधिकषडशतं 666; षोडशशतं or षडशताधिकसहस्रं 1600; षट्षष्ट्यधिकषोडशशतं 1666 †.

In the same way the adjective ऊन 'less,' 'minus,' is often placed before a cardinal number, to denote one less than that number, एक 'one' being either expressed or understood: thus, ऊनविंशति or एकोनविंशति 'twenty minus one' or 'nineteen' (compare the Latin *undeviginti*, i. e. *unus de viginti*). And other cardinals, besides एक 'one,' are sometimes prefixed to ऊन, to denote that they are to be subtracted from a following number; as, पचोनं शतं or पचोनशतं 'a hundred less five' or 'ninety-five.'

a. The ordinals, however, are sometimes joined to the cardinals to express III and upwards: thus, एकादशं शतं or एकादशशतं III; त्रिंशं शतं or त्रिंशशतं 130; विंशं सहस्रं or विंशसहस्रं 1020.

b. Single words are used for the highest numbers: thus, अयुतं n. 'ten thousand;'

* I have found शतं शता: 'a hundred hundred' and सप्तशता: 'seven hundred' (agreeing with वाचाः) in the Mahá-bhárata.

† Similarly 2130 might be expressed by त्रिंशदधिकैकविंशतिशतं or -शतानि or by using पर; thus, त्रिंशदधिकैकशतपरे द्वे सहस्रे.

10 lacs = 1 Kroro

1 lac = 100000

NUMERAL ADJECTIVES.

109

लक्ष n. or लक्षा f. 'a lac,' 'one hundred thousand;' नियुत n. (according to Amara also m.) or प्रयुत n. 'one million;' कोटि f. 'a kroro,' 'ten millions;' सयुद m. n. 'one hundred millions;' महायुद n. (m.) 'one thousand millions;' पञ्च n. or पञ्च n. 'ten thousand millions;' महापञ्च n. 'one hundred thousand millions;' खर्व n. 'a billion;' महाखर्व n. 'ten billions;' शत m. n. or समुद्र m. 'a hundred billions;' महाशत m. n. 'a thousand billions;' हाहा m. 'ten thousand billions;' महाहाहा m. or पण्ड m. 'one hundred thousand million;' धुन n. (धुल) 'one million billion;' महाधुन n. (महाधुल) 'ten million billion;' सखीहिणी f. 'one hundred million billion;' महासखीहिणी 'one thousand million billion.' These words are declinable according to their finals; e. g. सयुत like शिव n., and कोटि like मति f. (104, 112.)

DECLENSION OF CARDINALS.

200. एक 1, द्वि 2 (*duo, dúo*), त्रि 3 (*tres, τρεῖς, τρία*), चतुर् 4 (*quatuor*), are declined in three genders.

एक *eka*, 'one' (no dual), follows the declension of the pronominals at 237: nom. m. *ekas*; dat. m. *ekasmai*; nom. f. *eká*; dat. f. *ekasyai*; nom. n. *ekam*; nom. pl. m. *eke*, 'some.' It may take the affixes *tara* and *tama*: thus, *ekatará*, 'one of two;' *ekatama*, 'one of many;' which also follow the declension of pronominals; see 236, 238.

201. द्वि *dvi*, 'two' (dual only), is declined as if the base were *dva*: thus, N. Ac. V. m. द्वौ *dvau*, f. n. द्वे *dve*; I. D. Ab. m. f. n. द्वौभ्यां; G. L. द्वयोस्.

202. त्रि *tri*, 'three' (plural only), is declined in the masculine like the plural of nouns whose bases end in इ; at 110, except in the gen.: thus, N. V. masc. त्रयस्; Ac. त्रीन्; I. त्रिभिस्; D. Ab. त्रिभ्यस्; G. त्रयाणां; L. त्रिभु. The feminine forms its cases from a base तिसृः thus, N. Ac. V. fem. तिस्रस्; I. तिसृभिस्; D. Ab. तिसृभ्यस्; G. तिसृणां; L. तिसृभु. The N. Ac. neut. is त्रीणि; the rest as the masculine.

203. चतुर् *catúr*, 'four' (plural only), is thus declined: N. V. masc. चत्वारस् (*τέτταρες, τέσσαρες*); Ac. चतुरस्; I. चतुर्भिस्; D. Ab. चतुर्भ्यस्; G. चतुर्णां or चतुर्णां; L. चतुर्भु. N. Ac. V. fem. चतस्रस्; I. चतसृभिस्; D. Ab. चतसृभ्यस्; G. चतसृणां; L. चतसृभु. N. Ac. V. neut. चत्वारि; the rest as the masculine.

204. पञ्चन् *pañcan*, 'five' (plural only), is the same for masc., fem., and neut. It is declined in I. D. Ab. L. after the analogy of nouns in *an* (147). The gen. lengthens the penultimate: thus, N. Ac. V. पञ्च (*πέντε*); I. पञ्चभिस्; D. Ab. पञ्चभ्यस्; G. पञ्चानां; L. पञ्चसु. Similarly are declined, सप्तन् 'seven' (*septem, ἑπτά*), नवन्

'nine' (*novem*), दशन् 'ten' (*decem, δέκα*), एकादशन् 'eleven' (*undecim*), द्वादशन् 'twelve' (*duodecim*), and all other numerals ending in *an*, excepting अष्टन् 'eight.'

205. षष् shash, 'six,' and अष्टन् *ashtan*, 'eight,' are the same for masc., fem., and neut., and are thus declined: N. Ac. V. षद्; I. षडभिस्; D. Ab. षडभ्यस्; G. षष्ठां *shannām* (41. d); L. षदसु. N. Ac. V. अष्टौ or अष्ट (*octo, ὀκτώ*); I. अष्टाभिस् or अष्टभिस्; D. Ab. अष्टाभ्यस् or अष्टभ्यस्; G. अष्टानां; L. अष्टासु or अष्टसु.

a. The numerals from पञ्चन् 'five' to नवदशन् 'nineteen' have no distinction of gender, but agree in number and case with the nouns to which they are joined: thus, पञ्चभिर् नारीभिः 'by five women.'

206. All the remaining cardinal numbers, from अत्रिंशत्ति 'nineteen' to शत 'a hundred,' सहस्र 'a thousand,' and upwards, may be declined in the singular, even when joined with masculine, feminine, or neuter nouns in the plural. Those ending in ति *ti* are feminine, and declined like मति *mati* at 112; and those in त् *t* are also feminine, and declined like सरित् *sarit* at 136: thus, विंशत्या पुरुषैः 'with twenty men;' विंशतिं नरान् acc. pl. 'twenty men;' त्रिंशता पुरुषैः 'with thirty men;' त्रिंशतं नरान् acc. pl. 'thirty men.' शत 'a hundred' and सहस्र 'a thousand' are declined like शिव *śiva* at 104; and all the higher numbers according to their finals: thus, शतं पितरस् 'a hundred ancestors;' एकाधिकशतं पितरस् 'a hundred and one ancestors;' सहस्रेषु पितृभिस् 'with a thousand ancestors.'

207. Although these numerals, from अत्रिंशत्ति 'nineteen,' when joined with plural nouns, may be declined in the singular, yet they may often take a dual or plural; as, विंशती 'two twenties;' त्रिंशती 'two thirties;' त्रिंशतस् 'many thirties;' शते 'two hundred;' शतानि 'hundreds;' सहस्राणि 'many thousands;' 'sixty thousand sons,' षष्टिः पुत्रसहस्राणि; and the things numbered may be put in the genitive; thus, द्वे सहस्रे रथानां 'two thousand chariots;' सप्तशतानि नागानां 'seven hundred elephants;' एकविंशतिः शराणां 'twenty-one arrows.' See other examples in syntax at 835.

ORDINALS.

208. The ordinals are, प्रथम 'first'* (compare *πρῶτος, primus*); द्वितीय 'second' (*δευτέρα*); तृतीय 'third' (*tertia*); declined like *sarva* and the pronominals at 237, 238; but प्रथम may be declined like

* Other adjectives may be used to express 'first;' as, आद्यस्, -द्या, -द्यं; आदिमस्, -मा, -मं; अग्रस्, -ग्रा, -ग्रं; अग्रिमस्, -मा, -मं.

śiva (103) in N. V. plur. masc. (प्रथमे or प्रथमास्); and the other two in D. Ab. G. L. sing. m. f. n.; thus, D. m. n. द्वितीयस्मै or द्वितीयाय, f. द्वितीयस्यै or द्वितीयाये. See also 239.

209. चतुर्थे 'fourth' * (τέταρτος); पचम 'fifth'; षष्ठ 'sixth'; सप्तम 'seventh' (*septimus*); अष्टम 'eighth'; नवम 'ninth' (*nonus*); दशम 'tenth' (*decimus*); declined like *śiva* at 103, 104, for the masc. and neut.; and like *nadī* at 106 for the feminine: thus, Nom. m. चतुर्थेस्, f. चतुर्थी. (In पचम, &c., the old superlative affix *ma* may be noted.)

210. The ordinals from 'eleventh' to 'nineteenth' are formed from the cardinals by rejecting the final *n*: thus, from एकादशन् 'eleven,' एकादश 'eleventh' (Nom. m. f. n. एकादशस्, -शी, -शं, 103, 106, 104).

211. 'Twentieth,' 'thirtieth,' 'fortieth,' and 'fiftieth,' are formed either by adding the superlative affix *tama* (196. a) to the cardinal, or by rejecting the final syllable or letter of the cardinal; as, from विंशति 'twenty,' विंशतितम or विंश 'twentieth' (Nom. m. f. n. -मस्, -मी, -मं; -शस्, -शी, -शं, 103, 106, 104). Similarly, त्रिंशत्तम or त्रिंश 'thirtieth,' पचाशत्तम or पचाश 'fiftieth,' &c. The intermediate ordinals are formed by prefixing the numeral, as in the cardinals: thus, एकविंशतितम or एकविंश 'twenty-first,' &c.

212. The other ordinals, from 'sixtieth' to 'ninetieth,' are formed by adding *tama*; also by changing *ti* to *ta* in the case of another numeral preceding, but not otherwise: thus, from षष्टि 'sixty,' षष्टितम 'sixtieth,' but षष्ठ for 'sixtieth' can only be used when another numeral precedes, as एकषष्ठ or एकषष्टितम 'sixty-first,' त्रिषष्ठ or त्रिषष्टितम 'sixty-third:' from नवति 'ninety,' नवतितम 'ninetieth;' but नवत for 'ninetieth' can only be used when another numeral precedes.

213. 'Hundredth' and 'thousandth' are formed either by adding *tama* to शत and सहस्र, or simply by converting these ordinals into adjectives, declinable in three genders: thus, शततम or शत 'hundredth' (Nom. m. f. n. शततमस्, -मी, -मं; शतस्, -ती, -तं). Similarly, सहस्रतमस्, -मी, -मं, or सहस्रस्, -सी, -सं, 'thousandth.'

214. The aggregation of two or more numbers is expressed by modifications of the ordinal numbers: thus, द्वयं 'a duad,' त्रयं 'a triad,' चतुष्टयं 'the aggregate of four.'

215. There are a few adverbial numerals; as, सकृत् 'once,' द्विस् 'twice,' त्रिस् 'thrice,' चतुस् 'four times.' कृत्वस् may be added to cardinal numbers, with a

* चतुर्थेस्, -या, -यं; चतुर्थ्यस्, -व्या, -व्यं—are also used for 'fourth.'

similar signification; as, पञ्चकृतम् 'five times.' The neuter of the ordinals may be used adverbially; as, प्रथमे 'in the first place.'

216.

Numerical symbols.

१	२	३	४	५	६	७	८	९	१०	११	१२	&c.
1	2	3	4	5	6	7	8	9	10	11	12	

CHAPTER V.

PRONOUNS.

FORMATION OF THE BASE.

217. PRONOUNS (*sarva-nāma*) have no crude base analogous to that of nouns; that is, no state distinct from all inflexion, serving as the basis on which all the cases are constructed. The reason of this may be, that the pronouns in Sanskrit, as in all languages, are so irregular and capricious in their formation, that no one base would be equally applicable to all the cases. Thus in the 1st personal pronoun, the base of the nom. sing. would be अह् *ah*, while that of the oblique cases sing. would be म *ma*. In the 2d, the base of the sing. is practically त्व *tva*, while that of the dual and plural is यु *yu*. The 3d would have स *sa* for the base of the nom. sing., and त *ta* for the other cases.

a. The question then arises, What form of the pronoun is to be used in the formation of compound words? In the pronouns of the first and second persons, the ablative cases, singular and plural, and in the other pronouns, the nominative and accusative cases singular neuter, are considered as expressive of the most general and comprehensive state of the pronoun. These cases, therefore, discharge the office of a crude base in respect of compound words.

DECLENSION OF THE PERSONAL PRONOUNS.

Observe—In Sanskrit, as in other languages, to denote the general and indefinite character of the first two personal pronouns, no distinction of gender is admitted. For the same reason, the formation of the nom. case of pronouns is made to resemble the neuter, as the most general state. This may also be the reason why the 3d pronoun *sa* drops the *s* of the nom. case before all consonants. There is no vocative case.

218.

अस्मद् *asmad*, 'I.'

. अहम् <i>aham</i> , 'I'	आवाम् <i>ávám</i> , 'we two'	वयम् <i>vayam</i> , 'we'
c. माम् <i>mám</i> or मा <i>má</i> , 'me'	— <i>ávám</i> or नौ <i>nau</i> , 'us two'	अस्मान् <i>asmán</i> or नस् <i>nas</i> , 'us'
मया <i>mayá</i>	आवाभ्याम् <i>ávábhyám</i>	अस्माभिस् <i>asmábbhis</i>
. मह्यम् <i>mahyam</i> or मे <i>me</i>	— <i>ávábhyám</i> or नौ <i>nau</i>	अस्मभ्यम् <i>asmabhyam</i> or नस् <i>nas</i>
b. मत् <i>mat</i> or मत्तस् *	— <i>ávábhyám</i>	अस्मत् <i>asmat</i>
. मम <i>mama</i> or मे <i>me</i>	आवयोस् <i>ávayos</i> or नौ <i>nau</i>	अस्माकम् <i>asmákam</i> or नस् <i>nas</i>
. मयि <i>mayi</i>	— <i>ávayos</i>	अस्मासु <i>asmásu</i>

219.

युष्मद् *yushmad*, 'thou,' 'you.'

. त्वम् <i>tvam</i> , 'thou'	युवाम् <i>yuvám</i> , 'you two'	यूयम् <i>yúyam</i> , 'you' or 'ye'
2. त्वाम् <i>tvám</i> or त्वा <i>tvá</i>	— <i>yuvám</i> or वाम् <i>vám</i>	युष्मान् <i>yushmán</i> or वस् <i>vas</i>
त्वया <i>tvayá</i>	युवाभ्याम् <i>yuvábhyám</i>	युष्माभिस् <i>yushmábbhis</i>
. तुभ्यम् <i>tubhyam</i> or ते <i>te</i>	— <i>yuvábhyám</i> or वाम् <i>vám</i>	युष्मभ्यम् <i>yushmabhyam</i> or वस् <i>vas</i>
3. त्वत् <i>tvat</i> or त्वत्तस् *	— <i>yuvábhyám</i>	युष्मत् <i>yushmat</i>
तव <i>tava</i> or ते <i>te</i>	युवयोस् <i>yuvayos</i> or वाम् <i>vám</i>	युष्माकम् <i>yushmákam</i> or वस् <i>vas</i>
त्वयि <i>tvayi</i>	— <i>yuvayos</i>	युष्मासु <i>yushmásu</i>

220.

तद् *tad*, 'he,' 'that.'

MASCULINE.

N. सस् <i>sas</i> (usually स <i>sa</i> †), 'he'	तौ <i>tau</i> , 'they two'	ते <i>te</i> , 'they,' 'those'
Ac. तम् <i>tam</i>	— <i>tau</i>	तान् <i>tán</i>
I. तेन <i>tena</i>	ताभ्याम् <i>tábhyaám</i>	तैस् <i>tais</i>
D. तस्मै <i>tasmái</i>	— <i>tábhyaám</i>	तेभ्यस् <i>tebhyas</i>
Ab. तस्मात् <i>tasmát</i>	— <i>tábhyaám</i>	— <i>tebhyas</i>
G. तस्य <i>tasya</i>	तयोस् <i>tayos</i>	तेषाम् <i>teshám</i>
L. तस्मिन् <i>tasmin</i>	— <i>tayos</i>	तेषु <i>teshu</i>

FEMININE.

N. सा <i>sá</i> , 'she'	ते <i>te</i>	तास् <i>tás</i>
Ac. ताम् <i>tám</i>	— <i>te</i>	— <i>tás</i>
I. तया <i>tayá</i>	ताभ्याम् <i>tábhyaám</i>	ताभिस् <i>tábbhis</i>
D. तस्यै <i>tasyai</i>	— <i>tábhyaám</i>	ताभ्यस् <i>tábhayas</i>
Ab. तस्यात् <i>tasyát</i>	— <i>tábhyaám</i>	— <i>tábhayas</i>

* As *mat* is generally used in compounds, *mattas* and *tvattas* more commonly stand for the ablative; see r. 719. Similarly, the ablative plural may be *yushmattas*, *asmattas*; but these very rarely occur.

† By rule 67 त् will be the usual form. सस् usually exists as सो, see 64. a.

G. तस्यास् <i>tasyás</i>	तयोस् <i>tayos</i>	तासाम् <i>tásám</i>
L. तस्याम् <i>tasyám</i>	— <i>tayos</i>	तासु <i>tásu</i>

NEUTER.

N. Ac. तद् *tat* or तद् *tad*, ते *te*, तानि *táni*; the rest like the masculine. Compare the Greek article with the above pronoun.

a. The above pronoun *tad* is sometimes used *emphatically* with the other pronouns, like *ille* and *ipse*: thus, सोऽहं 'ille ego;' ते वयं 'illi nos;' स त्वं 'ille tu;' ते यूयं 'illi vos;' स एषः 'ille ipse;' तद् एतद् 'id ipsum.'

221. There is a modification of the pronoun *tad* (rarely used), formed by combining it with the relative *ya*: thus, N. स्यस्, त्वा, ते; Ac. त्वं, &c. Fem. स्या, ते, त्वास्, &c.

a. Observe the resemblance of the Sanskrit personal pronouns to those of the dead and living cognate languages. *Aham* or *ah* is the Greek *ἔγώ* (Æolic *ἔγών*), Latin *ego*, German *ich*, English 'I:' *mám* or *má* (the latter being the oldest form found in the Vedas) equals *ἐμέ*, *me*; *máhyam* = *mihi*; *mayi* = *mei*: the *mat* of the abl. sing. and of *asmat*, *yushmat*, corresponds to the Latin *met* in *memet*, *nosmet*, &c.: *vayam* or *va* is the English 'we;' *asmán* = *us*; *nas* = *nos*; *tvam* = *tu*, 'thou;' *tvám* or *tvá* = *te*, 'thee;' *tubhyam* = *tibi*; *tvayi* = *tui*; *yáyam* = *ὑμεῖς*, English 'you;' *vas* = *vos*. The 3d personal pronoun corresponds to the Greek article: thus, *tas* = *τὸ*, *tam* = *τόν*; *tábhyám* = *τοῖν*, *ταῖν*, &c.

REFLEXIVE PERSONAL PRONOUN.

222. The oblique cases of आत्मन् *átman*, 'soul,' 'self' (declined at 147), are used reflexively, in place of the three personal pronouns, like the Latin *ipse*.

Thus, *átmánam* (*me ipsum*) *andháraṇa hanishyámi*, 'I will kill myself by fasting;' *átmánam* (*te ipsum*) *mritavad darśaya*, 'show thyself as if dead;' *átmánam* (*se ipsum*) *nindati*, 'he blames himself.' It is generally used in the singular, even when it refers to a plural; as, *abudhair átma paropakaraṣkṛitak*, 'foolish people make themselves the tools of others.'

a. The indeclinable pronoun स्वयम् *svayam* is sometimes joined, in the sense of 'self,' to the three personal pronouns: thus, अहं स्वम् 'I myself,' &c.

DEMONSTRATIVE PERSONAL PRONOUNS.

223. The third personal pronoun तद् *tad*, 'he,' declined above at 220, is constantly used in a demonstrative sense, to signify 'that' or 'this;' and by prefixing ए *e* to it, another common pronoun is formed, more proximately demonstrative: thus, एतद् *etad*, 'this.' Observe—The *t* of *etad* may optionally be changed to *n* in the Ac. sing. du. pl., I. sing., G. L. du., in all three genders: thus,

एतद् *etad*, 'this.'

MASCULINE.

N. एषस् <i>eshas</i> (usu. एष <i>esha</i>) ७०. एतौ <i>etau</i>		एते <i>ete</i>
Ac. एतम् <i>etam</i> or एनम् <i>enam</i>	— <i>etau</i> or एनौ <i>enau</i>	एतान् <i>etán</i> or एनान् <i>enán</i>
I. एतेन <i>etena</i> or एनेन <i>enena</i>	एताभ्याम् <i>etábhyaṃ</i>	एतैस् <i>etais</i>
D. एतस्मै <i>etasmai</i>	— <i>etábhyaṃ</i>	एतेभ्यस् <i>etebhyas</i>
Ab. एतस्मात् <i>etasmát</i>	— <i>etábhyaṃ</i>	— <i>etebhyas</i>
G. एतस्य <i>etasya</i>	एतयोस् <i>etayos</i> or एनयोस् <i>enayos</i>	एतेषाम् <i>eteshám</i>
L. एतस्मिन् <i>etasmín</i>	— <i>etayos</i> or — <i>enayos</i>	एतेषु <i>eteshu</i>

The feminine is N. एषा *eshá*, एते *ete*, एतास् *etás*; Ac. एतां or एनां, एते or एने, एतास् or एनास्; I. एतया or एनया, एताभ्यां, एताभिस्; D. एतस्मै, &c.

The neuter is N. एतत् or एतद्, एते, एतानि; Ac. एतत् or एनत्, एते or एने, एतानि or एनानि, &c.

a. Observe, that forms like एनं &c. for एतं &c. are enclitic, and ought not to be used at the beginning of a sentence.

With the above pronoun compare the Latin *iste, ista, istud*: *etam* = *istum*, *etasya* = *istius*, *etad* = *istud*.

224. There is another common demonstrative pronoun, of which इदम् *idam*, 'this,' the N. neuter, is considered to represent the most general state (compare the Latin *is, ea, id*). The true base, however, might rather be said to be the vowels अ *a* and इ *i*, the latter of which serves also as the source of certain pronominals, such as इतर, ईदृक्, इयत्. See 234, 236, and 234. b.

MASCULINE.

N. अयम् <i>ayam</i> , 'this'	इमौ <i>imau</i> , 'these two'	इमे <i>ime</i> , 'these'
Ac. इमम् <i>imam</i>	— <i>imau</i>	इमान् <i>imán</i>
I. अनेन <i>anena</i>	आभ्याम् <i>ábhyaṃ</i>	एभिस् <i>ebhis</i> *
D. अस्मै <i>asmai</i>	— <i>ábhyaṃ</i>	एभ्यस् <i>ebhyas</i>
Ab. अस्मात् <i>asmát</i>	— <i>ábhyaṃ</i>	— <i>ebhyas</i>
G. अस्य <i>asya</i>	अनयोस् <i>anayos</i> <small>Vd. अयत् अयत्</small>	एषाम् <i>eshám</i> <small>a-१-११</small>
L. अस्मिन् <i>asmin</i>	— <i>anayos</i>	एषु <i>eshu</i>

* This is an example of the old form for the instr. pl. of masculine nouns of the first class, common in the Vedas.

FEMININE.

N. इयम् <i>iyam</i>	इमे <i>ime</i>	इमास् <i>imás</i>
Ac. इमाम् <i>imám</i>	— <i>ime</i>	— <i>imás</i>
I. अनया <i>anayá</i>	आभ्याम् <i>ábhyám</i>	आभिस् <i>ábhis</i>
D. अस्यै <i>asyai</i>	— <i>ábhyám</i>	आभ्यस् <i>ábhyas</i>
Ab. अस्यास् <i>asyás</i>	— <i>ábhyám</i>	— <i>ábhyas</i>
G. — <i>asyás</i>	अनयोस् <i>anayos</i>	आसान् <i>ásám</i>
L. अस्याम् <i>asyám</i>	— <i>anayos</i>	आसु <i>ásu</i>

NEUTER.

N. Ac. इदम् <i>idam</i>	इमे <i>ime</i>	इमानि <i>imáni</i>
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225. There is another demonstrative pronoun (rarely used, excepting in nom. sing.), of which अदस्, 'this' or 'that,' is supposed to represent the most general state, though the base is अनु *anu*, and in N. sing. असु *asu*. It is thus declined: Masc. N. असौ, अम्, अमी; Ac. अमुं, अम्, अमून्; I. अनुना, अमूभ्यां, अमीभिस्; D. अनुष्मै, अमूभ्यां, अमीभ्यस्; Ab. अनुष्मात्, अमूभ्यां, अमीभ्यस्; G. अनुष्यस्, अनुषोस्, अमीषां; L. अनुष्मिन्, अनुषोस्, अमीषु. Fem. N. असौ, अम्, अमूस्; Ac. अमुं, अम्, अमूस्; I. अनुया, अमूभ्यां, अमूभिस्; D. अनुष्मै, अमूभ्यां, अमूभ्यस्; Ab. अनुष्मात्, &c.; G. अनुष्यास्, अनुषोस्, अमूषां; L. अनुष्म्यां, अनुषोस्, अमूषु. Neut. N. Ac. अदस्, अम्, अमूनि.

RELATIVE PRONOUN.

226. The relative is formed by substituting य *y* for the initial letter of the pronoun *tad*, at 220: thus,

यद् *yad*, 'who,' 'which.'

MASCULINE.

N. यस् <i>yas</i>	यो <i>yau</i>	ये <i>ye</i> , 'who' or 'which'
Ac. यम् <i>yam</i>	— <i>yau</i>	यान् <i>yán</i>
I. येन <i>yena</i>	याभ्याम् <i>yábhyaám</i>	येस् <i>yais</i>
D. यस्मै <i>yasmai</i>	— <i>yábhyaám</i>	येभ्यस् <i>yebhyas</i>
Ab. यस्मात् <i>yasmát</i>	— <i>yábhyaám</i>	— <i>yebhyas</i>
G. यस्य <i>yasya</i>	ययोस् <i>yayos</i>	येषाम् <i>yeshám</i>
L. यस्मिन् <i>yasmin</i>	— <i>yayos</i>	येषु <i>yeshu</i>

The feminine and neuter follow the fem. and neut. of *tad*, at 220. Fem. N. या *yá*, ये *ye*, यास् *yás*; Ac. यान् *yám*, &c. &c. Neut. N. Ac. यत् *yat* or यद् *yad*, ये *ye*, यानि *yáni*; the rest like the masculine.

With the above pronoun compare the Greek relative $\delta\varsigma$, η , θ ; the Sanskrit *y* being often represented in Greek words by the *spiritus asper*.

INTERROGATIVE PRONOUNS.

227. The interrogative differs from the relative in substituting *k* instead of *y* for the initial letter of the pronoun *tad*, at 220; and in making the N. Ac. sing. neut. *किम्* instead of *कत्**: thus, Masc. N. *कस् kas*, *कौ kau*, *के ke*, 'who?' 'which?' 'what?' Ac. *कम् kam*, 'whom?' &c. Fem. N. *का ká*, *के ke*, *कास् kás*, &c. The N. Ac. Neut. are *किम् kim*, *के ke*, *कानि káni*. Although the real base of this pronoun is *ka*, yet *kim* is taken to represent the most general state, and occurs in a few compounds; such as *किमपि* 'on what account?' 'why?'

a. To the true base *ka* may be affixed *ti*, to form *कति kati* (*quot*), 'how many?' The same affix is added to *ta* and *ya*, the proper bases of the third personal and relative pronouns, to form *tati*, 'so many' (*tot*), and *yati*, 'as many.' These are thus declined in pl. only: N. Ac. V. *कति*; I. *कतिभिस्*; Dat. Ab. *कतिभ्यस्*; G. *कतीनां*; L. *कतिषु*.

Note—The Latin *quot* and *tot*, which drop the final *i*, take it again in composition; as, *quotidie*, *totidem*, &c.

INDEFINITE PRONOUNS.

228. The indeclinable affixes *चित्*, *पि*, and *ताना*, affixed (in accordance with the rules of Sandhi) to the several cases of the interrogative pronouns, give them an indefinite signification; as, *कश्चित् kashcít*, 'somebody,' 'some one,' 'any one,' 'a certain one:'

MASCULINE.

N. कश्चित् <i>kashcít</i> 62.	कौचित् <i>kauçit</i>	केचित् <i>keçit</i> , 'some persons'
Ac. कश्चित् <i>kashcít</i> 59.	— <i>kauçit</i>	कौश्चित् <i>kauçícit</i> 53.
I. केनचित् <i>kenaçit</i>	काभ्याश्चित् <i>kábhyáñçit</i>	केश्चित् <i>kaiçícit</i> 62.
D. कस्मैचित् <i>kasmaiçit</i>	— <i>kábhyáñçit</i>	केभ्यश्चित् <i>kebhyaçícit</i>
Ab. कस्माश्चित् <i>kasmáççit</i> 48.	— <i>kábhyáñçit</i>	— <i>kebhyaçícit</i>
G. कस्यश्चित् <i>kasyaçit</i>	कयोश्चित् <i>kayoçícit</i> 62.	केषाश्चित् <i>kesháñçit</i>
L. कस्मिंश्चित् <i>kasmimñçit</i> 53.	— <i>kayoçícit</i>	केषुचित् <i>keshuçit</i>

Similarly, Fem. Nom. *काश्चित्*, *केश्चित्*, *काश्चित्*; Ac. *काश्चित्*, &c.: and Neut. Nom. Ac. *किश्चित्* 'something,' 'any thing,' *केश्चित्*, *कानिश्चित्*, &c.

229. So also by affixing *अपि*; as, Masc. Nom. *कोऽपि* (64. a) 'some one,' 'a certain one,' *कावपि*, *केऽपि* (37, 35); Ac. *कनपि*, &c.; I. *केनापि*, &c. (31); D. *कस्मा-*

* *Kat* or *kad*, however (= Latin *quod*), was the old form, and is retained in a few words; such as *kaçcít*, 'perhaps,' *kadartha*, 'useless' ('of what use?'); *kadadhean*, 'a bad road' ('what sort of a road?').

यपि, &c. (37); Ab. कस्मादपि, &c.; G. कस्यापि, &c.; L. कस्मिन्नपि, &c. (52). Fem. Nom. कापि, &c.; Ac. कानपि, &c.; I. कयापि, &c. &c. Neut. Nom. किञ्चपि 'something,' 'any thing,' &c. The affix *cana* is rarely found, except in Nom. Masc. कश्चन 'some one,' 'any one;' and in Nom. Neut. किञ्चन 'something.'

230. In the same way interrogative adverbs are made indefinite: thus, from *kati*, 'how many?' *katicít*, 'a few;' from *kaddá*, 'when?' *kaddícít* or *kaddícana* or *kadápi*, 'at some time;' from *katham*, 'how?' *kathamcána*, 'some how;' from *kvá*, 'where?' *kvácít* or *kvápi*, 'somewhere.'

POSSESSIVE PRONOUNS.

231. These are formed by affixing *tya* (80. XV) to those forms of the personal pronouns, ending in *d*, which are used as crude bases: thus, from *मद्* and *अस्मद्* 'I,' *मदीय madíya* (45), 'mine,' and *अस्मदीय asmadíya*, 'our;' from *त्वद्* 'thou,' *त्वदीय tvadíya*, 'thine;' from *हद्* 'he,' *हदीय tadíya*, 'his.' Similarly, *भवदीय* 'yours' (see 233). They are declined like nouns of the first class at 103.

Observe, however, that the genitive case of the personal pronouns is more usually used for the possessive: thus, *तस्य पुत्रः* 'his son;' *मम पुत्री* 'my daughter.'

REFLEXIVE POSSESSIVE PRONOUNS.

232. *स्व sva* (*suus*) is used reflexively, in reference to all three persons, and may stand for 'my own' (*meus*), 'thy own' (*tuus*), 'his own,' 'our own,' &c. (compare *σφός, σφή, σφόν*). It often occupies the first place in a compound: thus, *स्वगृहं गच्छति* 'he goes to his own house.' The gen. case of *आत्मन् átman* at 147, or often the crude base, is used with the same signification; as, *आत्मनो गृहं* or *आत्मगृहं गच्छति*. It is used in the singular even when it refers to more than one*. In the most modern Sanskrit, *निज nija* is often used in place of *स्व* and *आत्मन्*, and from it transferred to Bengálí.

स्व, in the sense of 'own,' is declined like *sarva* at 237; as a pronominal the Ab. L. sing. masc. neut. and N. pl. masc. may optionally follow *śiva* at 103: thus, N. pl. m. *sve* or *svás* in the sense of 'own;' but in the sense of 'kinsmen' or 'property,' *sva* can only follow *śiva* (N. pl. m. *svás*).

HONORIFIC OR RESPECTFUL PRONOUN.

233. *भवत् bhavat*, 'your Honour,' requiring the 3d person of the verb, is declined like *dhanavat* at 140: thus, N. masc. *भवान् bhaván*,

* Prof. Lassen cites an example from the *Rámáyana*, in which *átman* refers to the dual: *Putram átmanah sprishṭvú nipetutuh*, 'They two fell down after touching their son.' Anthol. p. 171.

भवन्तो *bhavantau*, भवन्तस् *bhavantas*; V. भवन्; N. fem. भवती *bhavati*, भवती *bhavatyau*, भवतस् *bhavatyas*, &c.; V. भवति. It is constantly used, to denote 'respect,' in place of the 2d personal pronoun: thus, भवान् गृहं गच्छतु 'Let your Honour go home' for 'Go thou home.'

DERIVATIVE PRONOUNS OF QUANTITY AND SIMILITUDE.

234. Modifications of the demonstrative, relative, and interrogative pronouns may take the affix वन् *vat* to express 'quantity,' and the affix दृश् *dṛśa* or दृश् *dṛś** to express 'similitude:' thus, तावन् *tāvāt*, एतावन् *etāvāt*, 'so many,' 'so much' (*tantus*); यावन् (*quantus*) 'as many,' 'as much' (declined like *dhanavat* at 140); तादृश् *tādṛśa* or तादृश् *tādṛś*, 'such like' (*talis*, *τηλίκος*); एतादृश् *etādṛśa* or एतादृश् *etādṛś*, 'like this or that' (following *śiva*, at 103, 104, for masc. and neut.; *nadī*, at 106, for the fem. of those ending in *śa*; and *dīś*, at 181, for the masc. fem. neut. of those in *ś*). Similarly, यादृश् or यादृश् 'as like,' 'how like?' (*qualis*, *ἴλίκος*); ईदृश् or ईदृश् 'so like,' कीदृश् or कीदृश् 'how like?' (*qualis*?).

a. Note, that the affix दृश् is derived from the root *dṛś*, 'to see,' 'appear,' and is in fact our English 'like,' *d* being interchangeable with *l*, and *ś* with *k*.

b. कित्वन् 'how much,' 'how many,' and इयन् 'so much,' are declined like भवन् at 233.

'WHOSOEVER,' 'WHATSOEVER.'

235. Expressed by prefixing the relative to the indefinite: thus, यः कश्चित् 'whosoever,' यन् कश्चित् 'whatsoever:' or sometimes to the interrogative; as, येन केन उपायेन 'by any means whatsoever:' or sometimes by repeating the relative; as, यो यः, यद् यद्.

PRONOMINALS.

236. There are certain common adjectives, called *pronominals*, which partake of the nature of pronouns, and follow the declension of *tat* at 220; but may also take a vocative case.

These are, इतर 'other' (cf. Latin *iterum*); कतर 'which of the two?' (*πότερος* for *κότερος*); कतम 'which of many?' ततर 'that one of two;' ततम 'that one of many;' यतर 'who or which of two;' यतम 'who or which of many' (formed by adding the comparative and superlative affixes to the various pronominal bases, 196. a); अन्य 'other,' 'another;' अन्यतर 'one of two;' and एकतम 'one of many.' They are declined like तद्, and make the N. V. Ac. neut. sing. in *at*: thus, *anyat*, *itarat*, *anyatarat*, *katarat*, *katamat*, &c.; but they have a vocative, viz. V. masc. *anya*, V. fem. *anye*, V. neut. *anyat*, &c.; the V. du. and plural is like the masc.

237. There are other pronominals, which make *am* instead of *at* in the N. Ac. neuter. The model of these is सर्वे *sarva*, 'all:' thus,

* दृक्ष *dṛiksha*, declined like *śiva* (103), is also used.

Masc. N. सर्वस् *sarvas*, सर्वौ *sarvau*, सर्वे *sarve*; Ac. सर्वं, सर्वौ, सर्वान्;
 I. सर्वेषु, सर्वाभ्यां, सर्वेभ्यः; D. सर्वस्मै, सर्वाभ्यां, सर्वेभ्यस्; Ab. सर्वस्मान्, सर्वाभ्यां,
 सर्वेभ्यस्; G. सर्वस्य, सर्वयोस्, सर्वेषां; L. सर्वस्मिन्, सर्वयोस्, सर्वेषु; V. सर्वे, &c.
 Fem. N. सर्वा *sarvā*, सर्वे *sarve*, सर्वास् *sarvās*; Ac. सर्वा, सर्वे, सर्वास्;
 I. सर्वेषा, सर्वाभ्यां, सर्वाभिस्; D. सर्वस्यै, सर्वाभ्यां, सर्वाभ्यस्; Ab. सर्वस्यास्, &c.;
 V. सर्वे (see 220). Neut. N. Ac. सर्वं, सर्वे, सर्वाणि; V. सर्वे.

238. Like *sarva* are declined उभय 'both'; विश्व 'all'; एकतर 'one of two' (*éxá-repos*); अन्यतम 'one of many'; सम meaning 'all,' but not when it signifies 'equal'; सिम 'the whole'; त्व 'other'; नेम 'half.' The N. Ac. sing. neuter of these will end in *am*, but त्व is optionally त्वत्. In N. V. pl. masc. नेम is नेमे or नेमास्.

a. अधर 'inferior,' पर 'other,' अपर 'other,' अधर 'posterior,' 'west,' उच्चर 'superior,' 'north,' दक्षिण 'south,' 'right,' पूर्वे 'east,' 'prior,' अन्तर meaning either 'outer' or 'an under-garment,' स्व 'own' (232), follow *sarva*, and optionally *śiva*, at 103, in abl. loc. sing. masc. and neut., and nom. voc. pl. masc.; अ, अधरस्मान् or अधरान्, &c. They can only be declined like pronominals when they denote relative position; hence *dakshināḥ* (not *dakshine*) *gāthakāḥ*, 'clever singers.' Moreover, the pronominal inflection is optional in certain compounds.

239. एक, 'one,' generally follows *sarva*, see 200; द्वितीय 'second,' तृतीय 'third,' follow *sarva* and optionally *śiva* in certain cases, as explained at 208; they make their feminine in *ā*.

240. अल्प 'a few,' अर्ध or अर्धे 'half,' कतिपय 'how few?' 'few,' प्रथम 'first,' चरम 'last,' द्वितीय 'twofold,' पञ्चमय 'fivefold,' properly follow *sarva* at 237; but may make their nom. voc. plur. masc. in *ās*; अ, अल्पे or अल्प्यास् 'few,' &c.

a. उभ, 'both' (*ambo*, *ἀμφο*), is declined only in the dual; उभौ, उभाभ्यां, उभयोस्; though a pronominal, its declension being only dual, resembles *śiva*.

b. अन्योन्य, इतरेतर, 'one another,' 'mutual,' make their nom. acc. sing. neut. in *am*, not *at*; and voc. in *a*.

CHAPTER VI.

VERBS.

GENERAL OBSERVATIONS.

241. ALTHOUGH the Sanskrit verb (*ākhyāta*, *kriyā*) offers many striking and interesting analogies to the Greek, nevertheless so peculiar and artificial is the process by which it is formed, that it would be difficult, in treating of it, to adopt an arrangement which would be likely to fall in with the preconceived notions of the classical student.

There are ten tenses and moods (*kāla*). Seven of them are of common occurrence ; viz. 1. the present, 2. the imperfect (often called the first preterite), 3. the potential (or optative), 4. the imperative, 5. the perfect (often called the second preterite), 6. the first future, 7. the second future. Three are not so commonly used ; viz. 8. the aorist (often called the third preterite), 9. the precative (also called the benedictive), 10. the conditional. There is also an infinitive mood, and several participles. Of these, the present, the three past tenses, and the two futures, belong to the indicative mood. As to the imperative, potential, precative, and conditional (see p. 122, l. 4), these are moods susceptible of various times ; but, as there is only one form for each, it can lead to no embarrassment to arrange them indiscriminately with the tenses of the indicative, and to call them tenses with the native grammarians.

Four of the tenses, viz. the present, imperfect, potential, and imperative, are called *conjugal tenses*, and are placed first in order, because the distinctive character of the ten Sanskrit conjugations is established by the form they assume (as will be explained afterwards at 248).

a. Observe—The ancient Sanskrit of the Veda is more rich in grammatical forms than the later or classical Sanskrit. There is a Vedic subjunctive mood, technically called *Let*, which comprises under it a present, imperfect, and aorist ; the Vedic potential has distinct forms for the present, aorist, perfect, and future tenses ; and the Vedic imperative distinct forms for the present, aorist, and perfect tenses. The Vedic infinitive, too, has ten or eleven different forms, though it is doubtful whether these are all to be assigned to different tenses.

242. Although the three past tenses are used without much distinction, yet it should be observed, that they properly express different degrees of past time. The imperfect or first preterite (*anadyatana-bhūta*) corresponds in form to the imperfect of Greek verbs, and properly has reference to an event done at some time recently past, but before the current day. It may denote action past and continuing, or it may be used like the Greek aorist. The perfect or second preterite (*paroksha-bhūta*) is said to have reference to an event completely done before the present day at some remote period, unperceived by or out of sight of the narrator : it answers in form to the Greek perfect, but may also be used like the aorist. The aorist or third preterite refers to an event done and past at some indefinite period, whether before or during the current day : it corresponds in form and sense to the Greek 1st and 2d aorist, and sometimes to the pluperfect*. Again,

* The fact is, that neither one of the three past tenses is very commonly used to represent the completeness of an action. This is generally done by employing

the two futures properly express, the first, definite, the second, indefinite futurity*: the second, however, is the most used, and answers to the Greek future. The potential may generally be rendered in English by some one of the auxiliaries, 'may,' 'can,' 'would,' 'should,' 'ought †.' The conditional (or imperfect of the future) is occasionally used after the conjunctions *yadī* and *cet*, 'if:' it has an augment like the imperfect and aorist, and ought on that account to be classed with the tenses of the indicative. The precativ or benedictive is a tense sometimes used in praying and blessing (*śīshi*). It is a modification of the potential. There is no tense exactly equivalent to the pluperfect in Sanskrit: the sense of this tense may often be expressed by the past indeclinable participle or by the past passive participle; as, *tasminn apakrānte*, 'after he had departed.' See Syntax, 840, 899. a.

The infinitive mood generally has an active, but is capable of a passive signification.

a. Native grammars designate the moods and tenses by the following technical words: present, *laṭ*; potential, *liṃ*; imperative, *loṭ*; imperfect or first preterite, *lan*; perfect or second preterite, *liṭ*; first future, *luṭ*; second future, *ḥriṭ*; third preterite, *lan*; precativ or benedictive, *liṃ* (*śīshi*); conditional, *ḥriṃ*. The Vedic subjunctive is called *leṭ*.

243. Every tense has three numbers, singular, dual, and plural.

To each tense belong two sets of active terminations; one for the active voice (properly so called), the other for a kind of middle or reflexive voice. The former of these voices is called by Indian grammarians *Parasmai-pada* ('word † directed to another'), because the action is supposed to be transitive, or to pass *parasmai*, 'to another (object)'; the latter is called *Ātmane-pada* ('word † directed

the passive participle with an instr. case; or by adding *vat* to the pass. part., and combining it with the present tense of *as*, 'to be;' as, *uktavās asmi*, 'I have said.' See Syntax, 897.

* The first future (*luṭ*) is said to be *anadyatane*, i. e. to be so far definite as to denote what will happen at a future period, not in the course of the current day (Pāṇini III. 3, 15); whereas the second future may refer to immediate futurity, as, for instance, *शुभो गन्तास्मि* 'to-morrow I will go,' *अह्ण सायंकाले शुभो वा गमिष्यामि* 'this very evening or to-morrow I will go.'

† The potential is said to be capable of the following senses: 'commanding,' 'directing,' 'inviting,' 'expression of wish,' 'enquiring,' 'requesting.' Pāṇini III. 3, 161.

‡ *Pada* is an inflected word as distinguished from an uninflected root. Pāp. I. 4, 14. The term *pada* or *voice* has here reference to the scheme of terminations only; so that in this sense there are only two voices in Sanskrit, and they are often used indiscriminately. Although the *Ātmane-pada* has occasionally a kind of middle signification, yet it cannot be said to correspond entirely with the Greek middle

to oneself'), because the action is supposed to be restricted *átmane*, 'to oneself.' This distinction, however, is not always observed, and we often find both *Parasmai* and *Átmane* employed indifferently for transitive verbs. Some verbs, however, are conjugated only in the *Átmane-pada*, especially those which are neuter, or in which the direct fruit of the action accrues to the agent (see the distinction of *Udáttaṭ* and *Anudáttaṭ* at 75. c): thus, *mud* and *ruć* meaning 'to be pleased,' 'please oneself;' *bhuj* meaning 'to eat' (not 'to protect'); *dá*, 'to give,' with *á* prefixed, meaning 'to give to oneself,' 'to take,' are restricted to the *Átmane-pada*. Sometimes, when a verb takes both *padas*, the *Átmane*, without altering the idea expressed by the root, may be used to direct the action in some way towards the agent: thus, *pacati* means 'he cooks,' but *pacate*, 'he cooks for himself:' *yajati*, 'he sacrifices;' *yajate*, 'he sacrifices for himself:' *namati*, 'he bends;' *namate*, 'he bends himself;' *darśayati* (causal), 'he shows;' *darśayate*, 'he shows himself,' 'appears:' *kārayati*, 'he causes to make;' *kārayate*, 'he causes to be made for himself:' and *yát*, 'to ask,' although employing both voices, is more commonly used in the *Átmane*, because the act of asking generally tends to the advantage of the asker.

a. Some verbs are restricted to particular *padas* when particular prepositions are used: thus the root *ram* with prep. *vi* (meaning 'to cease') is only *Parasmai* (P. I. 3, 83), but with prep. *spa*, is used in both voices. Again, *kṛi* with *pard* ('to reject') and with *am* ('to imitate') are *Parasmai* only. But *ji* either with prep. *vi* or *pard* (meaning 'to conquer') is restricted to the *Átmane* (P. I. 3, 19). So *viś* with prep. *si* (meaning 'to enter') and *kṛi* with *vi* (meaning 'to sell') and *dá* with *á* (meaning 'to take') are *Átmane* only. See this subject more fully explained at 786.

b. Passive verbs are conjugated in the *Átmane-pada*. Indeed, in all the tenses, excepting the first four, the passive is generally undistinguishable from the *Átmane-pada* of the primitive verb. But in the present, imperfect, potential, and imperative (unlike the Greek, which exhibits an identity between the middle and passive voices in those tenses), the Sanskrit passive, although still employing the *Átmane-pada* terminations, has a special structure of its own, common to all verbs, and distinct from the conjugational form

voice. We prefer to regard the passive as a distinct derivative from the root, using the *Átmane* terminations.

of the *Ātmane-pada*. Thus the Greek *ἀκούω* makes for both the middle and passive of those four tenses, 1st sing. *ἀκούομαι, ἠκούομην, ἀκουοίμην, ἀκούου*. But the Sanskrit *śru*, 'to hear,' makes for the conjugational form of the *Ātmane*, *शृण्वे, शृण्वि, शृण्वीय, शृण्वे*; while for the passive it is *श्रूये, श्रूय्ये, श्रूयेय, श्रूये*. Compare 253, and see Bopp's Comparative Grammar, 426, 733.

244. As in nouns the formation of an inflective base out of a root precedes the subject of declension, the root requiring some change or addition before the case-terminations can be affixed; so in verbs the formation of a verbal base out of a root must be antecedent to conjugation. Again, as in nouns every case has its own termination, so in verbs each of the three persons, in the three numbers of every tense, has a termination (*vibhakti*), one for the *Parasmai-pada*, and one for the *Ātmane-pada*, which is peculiarly its own. Moreover, as in nouns, so in verbs, some of the terminations may be combined with memorial letters, which serve to aid the memory, by indicating that where they occur peculiar changes are required in the root. Thus the three terminations which belong to the 1st, 2d, and 3d persons of the present tense, *Parasmai-pada*, respectively, are *mi, si, ti*; and these are combined with the letter P (*miP, siP, tiP*), to indicate that the roots of verbs of the second and third groups (see 257. *b. c.* and 293) must be modified in a particular way, before these terminations are affixed.

245. The annexed tables exhibit, 1st, the scheme of terminations for *Parasmai* and *Ātmane-pada*, with the most useful of the memorial letters (indicated by capitals), in all the tenses, the four conjugational being placed first; 2dly, the same scheme without memorial letters. Observe—Since the various classes of roots require various changes in the terminations of some of the tenses, the figures, in the second table, will indicate the classes in which these changes occur.

246. *Terminations with memorial letters.*

PARASMAI-PADA.				ĀTMANE-PADA.		
<i>Present tense.</i>						
PERS.	SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.
1.	मि प् <i>miP</i>	वस् <i>vas</i>	मस् <i>mas</i>	ए <i>e</i>	वहे <i>vake</i>	महे <i>mabe</i>
2.	सि प् <i>siP</i>	थस् <i>thas</i>	थ <i>tha</i>	से <i>se</i>	थाथे <i>athe</i>	ध्वे <i>dhve</i>
3.	ति प् <i>tiP</i>	तस् <i>tas</i>	अन्ति <i>anti</i>	ते <i>te</i>	आते <i>ate</i>	अन्ते <i>ante</i>

Imperfect or first preterite (requiring the augment a).

मप am AP	व va	म ma	इ i	वहि vahi	महि mahi
त्प tP	तम् tam	त ta	थास् thás	आथाम् áthám	ध्वम् dhvam
त्प dIP	ताम् tám	अन् an	तन् ta	आताम् átám	अना anta

Potential or optative.

न् yám	याव yáva	याम yáma	इय íya	इवहि ívahi	ईमहि ímahi
त् yás	यातम् yátam	यात yáta	ईथास् íthás	ईयाथाम् íyáthám	ईध्वम् ídhvam
न् yát	याताम् yátám	युस् yus	ईत íta	ईयाताम् íyátám	ईरन् íran

Imperative.

त्तिप dñiP	आवप् ávaP	आमप् ámaP	रेप aiP	आवहेप ávahiP	आमहेप ámahaiP
हि hi	तम् tam	त ta	स्व sva	आथाम् áthám	ध्वम् dhvam
त्ताP	ताम् tám	अन्तु antu	ताम् tám	आताम् átám	अनाम् antám

Perfect or second preterite.

त् NaP	व va	म ma	ए e	वहे vake	महे mahe
त्थाP	अपुस् athus	अ a	से se	आथे áthe	ध्वे dhve (द्वे)
त् NaP	अतुस् atus	उस् us	ए e	आते áte	इरे ire

First future.

स्मि tásmi	तास्वस् tásvas	तास्मस् tásmas	ताहे táhe	तास्वहे tásvahe	तास्महे tásmahē
सि tási	तास्वस् tásthas	तास्य tástha	तासे táse	तासाथे tásathe	तास्ये tásthve
तá	तारौ tárau	तारस् táras	ता tá	तारौ tárau	तारस् táras

Second future.

त्ति syámi	स्यावस् syávas	स्यामस् syámas	स्ये sye	स्यावहे syávahe	स्यामहे syámahe
त्ति syasi	स्यथस् syathas	स्यथ syatha	स्यसे syase	स्यथे syethe	स्यथ्ये syadhve
त्ति syati	स्यतस् syatas	स्यन्ति syanti	स्यते syate	स्येते syete	स्यन्ते syante

Aorist or third preterite (requiring the augment a).

त् sam	स्व sva	स्म sma	सि si	स्वहि svahi	स्महि smahi
त् síis	स्तम् stam	स्त sta	स्यास् sthás	साथाम् sáthám	ध्वम् dhvam (द्वं)
त् síit	स्ताम् stám	सुस् sus	स्त sta	साताम् sátám	सत sata

Precative or benedictive.

सम yásam	यास्व yásva	यास्म yásma	सीय síya	सीवहि sírahi	सीमहि símahi
त् yás	यास्तम् yástam	यास्त yástu	सीडास् sísthás	सीयास्थाम् síyásthám	सीध्वम् sídhvam
त् yát	यास्ताम् yástám	यासुस् yásus	सीष्ट síshṭa	सीयास्ताम् síyástám	सीरन् síran

Conditional (requiring the augment a).

न् syam	स्याव syáva	स्याम syáma	स्ये sye	स्यावहि syávahe	स्यामहि syámahe
त् syas	स्यातम् syátam	स्यात syata	स्यथास् syathás	स्यथाम् syethám	स्यध्वम् syadhvam
न् syat	स्याताम् syátám	स्यन् syan	स्यत syata	स्येताम् syetám	स्यन्त syanta

a. Observe—Those terminations which are marked with P will be called the P terminations. They are as follows: *Present*, Parasmai, 1, 2, 3 sing. *Imperfect (First Pret.)*, Parasmai, 1, 2, 3 sing. *Imperative*, Parasmai, 1, 3 sing., 1 du., 1 pl.; *Ātmane*, 1 sing., 1 du., 1 pl. In these the P is indicatory only with reference to certain classes of roots (see 244), but in the *Perfect (Second Pret.)*, Parasmai, the indicatory P in 1, 2, 3 sing. applies to all the classes (see 293. a).

b. Instead of NaP, thaP, NāP (which are from Vopadeva), Pāṇini gives NaL, thal, NāL; but the L only refers to the accent, and is of no use for practical purposes.

c. Professor Bopp calls the P forms 'strong or increased' (*auctæ*). All the others he calls 'pure or simple.' It will sometimes be convenient to adopt the same expressions, 'strong forms,' in speaking of the form assumed by the base before the P terminations. The terminations of the first four, or conjugational tenses, are called by Pāṇini *sārvadhātuka*; those of the other six, *ārdhadhātuka*.

247. *The same terminations, without memorial letters, but exhibiting the substitutions required in different classes.*

PARASMAI-PADA.			ĀTMAṆE-PADA.		
<i>Present tense.</i>					
PRES. SING.	DUAL	FLURAL.	SING.	DUAL.	FLURAL.
1. <i>mi</i>	<i>vas</i>	<i>mas</i>	$\left\{ \begin{array}{l} i \text{ 1, 4, 6, 10.} \\ e \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$	$\left\{ \begin{array}{l} vahe \\ \end{array} \right.$	<i>mahe</i>
2. <i>si</i>	<i>thas</i>	<i>tha</i>			
3. <i>ti</i>	<i>tas</i>	$\left\{ \begin{array}{l} nti \text{ 1, 4, 6, 10.} \\ anti \text{ 2, 7; 5, 8, 9.} \\ ati \text{ 3 (2).} \end{array} \right.$	<i>te</i>	$\left\{ \begin{array}{l} ite \text{ 1, 4, 6, 10.} \\ áte \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$	$\left\{ \begin{array}{l} nte \text{ 1, 4, 6, 11} \\ áte \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$

An initial *s*, as in *si*, *se*, &c., is liable to become *sh* by r. 70.

Imperfect or first preterite (requiring the augment a).

1. $\left\{ \begin{array}{l} m \text{ 1, 4, 6, 10.} \\ am \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$	$\left\{ \begin{array}{l} va \\ \end{array} \right.$	<i>ma</i>	$\left\{ \begin{array}{l} i \\ thás \\ \end{array} \right.$	<i>vahi</i>	<i>mahi</i>
2. <i>s</i>	<i>tam</i>	<i>ta</i>		$\left\{ \begin{array}{l} ithám \text{ 1, 4, 6, 10.} \\ áthám \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$	$\left\{ \begin{array}{l} dhvam \\ \end{array} \right.$
3. <i>t or d</i>	<i>tám</i>	$\left\{ \begin{array}{l} n \text{ 1, 4, 6, 10.} \\ an \text{ 2, 7; 5, 8, 9.} \\ us \text{ 3 (2).} \end{array} \right.$	<i>ta</i>	$\left\{ \begin{array}{l} itám \text{ 1, 4, 6, 10.} \\ átám \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$	$\left\{ \begin{array}{l} nta \text{ 1, 4, 6, 11} \\ áta \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$

Potential.

In 1, 4, 6, 10.			In all the classes.		
. iyam	iva	ima	1. iya	ivahi	imahi
. is	itam	ita	2. ithás	iyáthám	ídhvam
. it	ítám	iyus	3. ita	iyátám	íran
In 2, 3, 7; 5, 8, 9.					
. yám	yáva	yáma			
. yás	yátam	yáta			
. yát	yátám	yus			

Imperative.

. áni	áva	áma	ai	ávahai	ámahai						
$\left. \begin{array}{l} \text{—1, 4, 6, 10; 5, 8.} \\ \text{—} \end{array} \right\} \begin{array}{l} \text{áhi 2, 3; 5, 9.} \\ \text{dhi (dhi) 2, 3, 7.} \\ \text{—after ána 9.} \end{array}$	tam	ta	sva	$\left\{ \begin{array}{l} \text{ithám 1, 4, 6, 10.} \\ \text{áthám 2, 3, 7; 5, 8, 9.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{dhvam} \end{array} \right.$						
						. tu	tám	$\left\{ \begin{array}{l} \text{ntu 1, 4, 6, 10.} \\ \text{antu 2, 7; 5, 8, 9.} \\ \text{atu 3 (2).} \end{array} \right.$	tám	$\left\{ \begin{array}{l} \text{itám 1, 4, 6, 10.} \\ \text{átám 2, 3, 7; 5, 8, 9.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ntám 1, 4, 6, 10.} \\ \text{atám 2, 3, 7; 5, 8, 9.} \end{array} \right.$

In 9, *hi* is dropped after *ána*, substituted for the characteristic *af* of the 2d sing. imperative, *Parasmai*, in the case of roots ending in consonants. A form *तु* *tát* (cf. Latin *to*, Greek *τω*) may be substituted for *hi* and *tu*, and even for *ta*, to imply benediction, chiefly used in the Vedas.

Perfect or second preterite.

1. a	*iva	*ima	e	*ivahe	*imahe
2. iha or tha	athus	a	*ishe	áthe	*idhve or *idhve
3. a	atus	us	e	áte	ire

* Only eight roots, viz. *śru*, *stu*, *dru*, *sru*, *kṛi*, *bhṛi*, *ṣṛi*, *vṛi*, reject the initial *i* from the terminations marked with *; and of these eight all but *vṛi* (meaning 'to cover') necessarily reject it also in the 2d sing. *Parasmai*. These eight roots also take *dhve* for *dhve* in the 2d pl. *Atmane*. The option of *idhve* for *idhve* is allowed in other roots when a semivowel or *h* immediately precedes.

First future.

1. tásmi	tásvas	tásmas	táhe	tásvahe	tásmahe
2. tási	tásthas	tásttha	táse	tásáthe	tádhave
3. tá	tárau	táras	tá	tárau	táras

Many roots prefix *i* to the above terminations: thus, 1. *itásmi*, 2. *itási*, &c. *वृ* lengthens this *i*: *वृ* *vṛi* and all roots in long *rí* optionally do so.

Second future.

1. <i>syámi</i>	<i>syávas</i>	<i>syámas</i>		<i>sye</i>	<i>syávahe</i>	<i>syámahe</i>
2. <i>syasi</i>	<i>syathas</i>	<i>syatha</i>		<i>syase</i>	<i>syethe</i>	<i>syadhve</i>
3. <i>syati</i>	<i>syatas</i>	<i>syanti</i>		<i>syate</i>	<i>syete</i>	<i>syante</i>

Many roots prefix *i* to the above terminations: thus, 1. *ishyámi* (r. 70), 2. *ishyasi*, &c. *यह्* lengthens this *i*; *वृ* and all roots in long *rí* optionally do so.

Aorist or third preterite (requiring the augment *a*).

FORM I.—Terminations of the memorial scheme.

1. <i>sam</i>	<i>sva</i>	<i>sma</i>		<i>si</i>	<i>svahi</i>	<i>smahi</i>
2. <i>sís</i>	<i>stam</i> or <i>tam</i>	<i>sta</i> or <i>ta</i>		<i>sthás</i> or <i>thás</i>	<i>sáthám</i>	<i>dhvam</i>
3. <i>sít</i>	<i>stám</i> or <i>tám</i>	<i>sus</i>		<i>sta</i> or <i>ta</i>	<i>sátám</i>	<i>sata</i>

इद्म् dhvam is used for *dhvam* after any other vowel but *a* or *á*, or after *इ* *ḍ* immediately preceding.

The same terminations with *i* prefixed, except in 2d and 3d sing., where initial *s* is rejected.

1. <i>isham</i>	<i>ishva</i>	<i>ishma</i>		<i>ishi</i>	<i>ishvahi</i>	<i>ishmahi</i>
2. <i>ís</i>	<i>ishám</i>	<i>ishá</i>		<i>ishthás</i>	<i>isháthám</i>	<i>idhvam</i>
3. <i>ít</i>	<i>ishátám</i>	<i>ishus</i>		<i>ishá</i>	<i>ishátám</i>	<i>ishata</i>

इद्म् idhvam may be used for *idhvam* when a semivowel or *h* immediately precedes.

यह् lengthens the *i* throughout; *वृ* and all roots in long *rí* optionally do so in *Átm*.

FORM II.—Terminations resembling those of the imperfect or 1st preterite.

1. <i>am</i>	<i>áva</i> or <i>va</i>	<i>áma</i> or <i>ma</i>		<i>e</i> or <i>i</i>	<i>ávahi</i>	<i>ámahi</i>
2. <i>as</i> or <i>s</i>	<i>atam</i> or <i>tam</i>	<i>ata</i> or <i>ta</i>		<i>athás</i>	<i>ethám</i> or <i>áthám</i>	<i>adhvam</i>
3. <i>at</i> or <i>t</i>	<i>atám</i> or <i>tám</i>	<i>an</i> or <i>us</i>		<i>ata</i>	<i>etám</i> or <i>átám</i>	<i>anta</i> or <i>ata</i>

Precative or benedictive.

1. <i>yásam</i>	<i>yásva</i>	<i>yásma</i>		<i>síya</i>	<i>sívahi</i>	<i>símahi</i>
2. <i>yás</i>	<i>yástam</i>	<i>yástá</i>		<i>síshthás</i>	<i>síyásthám</i>	<i>sídhvam</i>
3. <i>yát</i>	<i>yástám</i>	<i>yásus</i>		<i>síshá</i>	<i>síyástám</i>	<i>síran</i>

Many roots prefix *i* to the *Átmane*, but not to the *Parasmai*, of the above: thus, 1. *ishíya*, &c. *यह्* lengthens the *i* in this tense also, but no other root can do so.

सीद्म् is used for *sídhvam* after any other vowel but *á*, and optionally after the prefixed *i*, when immediately preceded by a semivowel or *h*.

Conditional (requiring the augment *a*).

1. <i>syam</i>	<i>syáva</i>	<i>syáma</i>		<i>sye</i>	<i>syávahi</i>	<i>syámahi</i>
2. <i>syas</i>	<i>syatam</i>	<i>syata</i>		<i>syathás</i>	<i>syéthám</i>	<i>syadhvam</i>
3. <i>syat</i>	<i>syatám</i>	<i>syana</i>		<i>syata</i>	<i>syetám</i>	<i>syanta</i>

Many roots prefix *i* to the above terminations throughout: thus, 1. *ishyam*, 2. *ishyas*, &c. *यह्* lengthens this *i*; *वृ* and all roots in long *rí* optionally do so.

Observe—We shall in future speak of the 1st, 2d, and 3d preterites under the name of imperfect, perfect, and aorist, respectively.

a. If we examine the terminations exhibited above, we shall find that they are composed of two distinct elements, one marking person, number, and voice; the other, mood and tense. The terminations in which the former element prevails may be called simple, and belong to the present, imperfect, imperative, perfect, and 2d form of the aorist; those which include the second may be called compound, and are peculiar to the other tenses. Thus the terminations of the potential consist of *i* or *í* or *yá* as characterising the mood, and of *am, s, t, va, tam, tám, &c.*, as marking person, number, and voice. So, also, in the 2d future the syllable *syá* prefixed to all the terminations, characterises the future tense, while the *mi, si, ti, vas, thas, tas, &c.*, mark person, number, and voice. If, then, such initial parts of every termination as mark mood or tense were left out, an examination of the remaining parts would show that the present and imperfect are the prototypes of the terminations of all the other tenses, that is to say, that the formation of the terminations of every other tense may be referred back to one or other of these two. The present tense may in this way be connected with the two futures. These three tenses agree in showing a certain fulness of form, which is wanting in most of those connected with the imperfect. The terminations of the perfect, however, partake of the character of both the present and imperfect. In the *Átmane-pada* they very closely resemble the present. Many of them exhibit the same fulness as that tense, while some of the other terminations of the perfect show even more lightness than those of the imperfect*. It should be observed, too, that the terminations of the imperative, though evidently connected with the imperfect, are in some instances even more full than those of the present.

b. Although comparative grammarians have bestowed much labour on the elucidation of the origin of Sanskrit verbal terminations, the only point which may be asserted with probability is, that they stand in a certain relationship to the pronominal bases *ma, tva, ta*. The *m* of the first persons is related to the base *ma*; the *t, th, sv, s*, of the second persons, to the base *tva* of the second personal pronoun; and the *t*, of the third person, to the base *ta*. We may also observe a community of character between the termination *nti* of the 3d plur. and the plural of neuter nouns like *dhanavat* (*dhanavanti*). But whether the *v* in the dual stands for *m* or relates to a pronominal base *va* occurring in *á-vám, va-yam*; whether the terminations of the dual and plural are formed from those of the singular by adding *s* as a mark of the plural, or by the composition of several pronominal bases; whether the terminations of the *Átmane-pada* are formed from those of the *Parasmai-pada* by *guṇa*-tion or by composition of the latter with other bases,—these and others are questions which cannot be determined with any certainty.

c. As an aid, however, in committing the terminations to memory, the student

* Comparative grammar, however, has established that these terminations were originally as full as those of the present.

may observe that the letter *m* generally enters into the 1st sing. *Parasmai*; *s* into the 2d sing. *Parasmai* and *Ātmane*; and *t* into the 3d sing. du. and pl. *Parasmai* and *Ātmane* of all the tenses. Moreover, that the letter *v* occurs in the 1st dual, *m* in the 1st plural of all the tenses, and *dhv* in every 2d plural *Ātmane-pada*. In the imperfect and potential *Ātmane*, and in the perfect *Parasmai*, *tā* is admitted, instead of *s*, into the 2d sing.; and in the 2d pl. of the last tense, *tā* has been dropped, owing to the influence of the heavy reduplication. For the same reason the *m* and *t* are dropped in the 1st and 3d sing. perfect. Observe also—When the 1st dual *Parasmai* is *tas*, the 2d and 3d end in *as* (except the 3d du. 1st future), and the 1st plural is *mas*. When the 1st dual *Parasmai* is *va*, the 2d and 3d end in *tam*, *tām* (except in the perfect), and the 1st plural in *ma*. When the 1st dual *Ātmane* is *vake*, the 1st plural is *mahe*, and the last letter of the remaining terminations is generally *e*. When the 1st dual *Ātmane* is *vahi*, the 2d and 3d end in *ām*; the 1st plural is *mahi*, and the 2d plural is *dhvam*.

d. The frequent occurrence of *m* in the 1st sing., of *s* in the 2d, of *t* in the 3d, of *mas* and *ma* in the 1st pl., of *ta* in the 2d pl., and of *ant* in the 3d pl., suggests a comparison with the Greek and Latin verb. We may remark, that *m*, the characteristic of the 1st person sing., is suppressed in the present tense active of all Greek verbs except those in *μι* (*asmi* = *εἰμί*, Dor. *ἐμμί* for *εσμι*, *dādmi* = *δίδωμι*), and also in Latin verbs (except *sum* and *inquam*); but *ω* and *ο* answer to the Sanskrit *ā* of *bharāmi* = *φέρω*, *fero*. In the Greek middle and passive, the *μι*, which originally belonged to all active verbs, becomes *μαι*; while the Sanskrit, on the other hand, here suppresses the *m*, and has *e* for *αι*; *bhare* (for *bhara-me*) = *φέρομαι*. In the imperfect, Greek has *ν* for the Sanskrit and Latin mute *m*; *atarpam* = *ἔτερπον*, *adadām* = *ἐδίδων*, *astriṇavam* = *ἑστόρνων*, *avaham* = *vehēbam*. Greek has *μι* in the 1st sing. optative or potential; and in verbs in *μι*, *ν* takes the place of the mute *m* of Sanskrit and Latin: thus, *bhareyam* = *φέροιμι*, *feram*; *dadyām* = *διδόιην*, *dem*; *tishtheyam* = *ἵσταίην*, *stem*. In the first Greek aorist, *m* is suppressed, so that Sanskrit *adiksham* (3d pret.) = *ἔδειξα*; but not in the 2d aorist, so that *adām* = *ἔδων*. In the perfect the Sanskrit *a* = Greek *α*, *tutopa* = *τέτυφα*. In the Greek middle and passive futures, *m* is retained, but not in the active; *dāsyāmi* = *δώσω*, *dekshyāmi* = *δείξω*, *dāsyē* = *δώσομαι*. As to the 1st person plural, the Sanskrit *mas* of the pres. is *μεν* (for *μες*) in Greek, and *mus* in Latin; *tarpā-mas* = *τέρπομεν*; *sarpā-mas* = *ἔρπομεν*, *serpi-mus*; *dad-mas* = *δίδομεν*, *da-mus*; *tishthā-mas* = *ἵσταμεν*, *sta-mus*. The *Ātmane-pada mahe* answers to the Greek *μεθα*; *dad-mahe* = *διδόμεθα*. As to the other tenses, in the imperfect 1st pl. *abharā-ma* = *ἐφέρομεν*, *ferēba-mus*; *avahā-ma* = *vehēba-mus*; *adad-ma* = *ἐδίδομεν*; *abharā-mahi* = *ἐφερόμεθα*. In the potential 1st pl. *bhare-ma* = *φέροιμες* (-μεν), *fera-mus*; *dadyāma* = *διδοίμες* (-μεν), *demus*; *dadī-mahi* = *διδοίμεθα*. In the 2d future, *dāsyā-mas* = *δώσομεν*, *dekshyā-mas* = *δείξομεν*. In the 2d pers. sing. active, the characteristic *s* has been preserved in all three languages: thus, in the present, the Sanskrit *asi* (for original *assi*) = *ἐσσί*, *es*; *dadī-si* = *δίδως*, *das*; *bhara-si* = *φέρεις*, *fers*; *vahasi* = *vehis*. In the *Ātmane*, the Sanskrit *se* (for *sei*, by 32)

answers exactly to the Greek *σαι* of verbs in *μ* (*tishtha-se = ἴστα-σαι*). In other Greek verbs, *s* has been rejected, and *εαι* contracted into *η*, something in the way of Sanskrit (*τύπτη* for *τύπτε-σαι*). In the 2d dual, *thas* = Greek *τον*, and in the 2d plur. *tha* = *τε* and *tis*; *bhara-thas* = *φέρε-τον*; *tishtha-tha* = *ἴστα-τε*, *statis*; *bhara-tha* = *φέρε-τε*, *fer-tis*. In the 2d pl. *Ātmane*, *bhara-dhve* = *φέρεσθε*. As to the other tenses, in the 2d sing. imperfect, *atarpas* = *ἔτερπες*, *avahas* = *vehebas*, &c. So also, *tam* = *τον*, *adat-tam* = *ἔδιδε-τον*, *ta* = *τε*, *adat-ta* = *ἔδιδε-τε*. In the *Ātmane*, *thás* is found for *sás* in the 2d sing. of the imperfect, as well as of the potential; hence *abhara-thás* = *ἔφέρε-σο*, *adat-thás* = *ἔδιδε-σο*, *dad-thás* = *δίδοι-(σ)ο*. In the 2d sing. potential, *tishthes* = *ἴσταίης*, *stes*; *dadyás* = *διδοίης*, *des*; *vahas* = *vehas*; *bhaves* = *φέροις*, *feras*: in 2d du. *bhara-tam* = *φέροι-τον*: in 2d pl. *tishtheta* = *ἴσταίητε*, *stetis*; *dadyáta* = *διδοίητε*, *detis*; *bharetá* = *φέροιτε*, *feratis*. In the 2d sing. imperative, *hi* and *dhi* answer to Greek *θι*. *Dhi* was originally universal in Sanskrit (see 291), as in Greek verbs in *μ*; *e-dhi* = *ἴσ-θι*, *vid-dhi* = *ἴσ-θι*, *de-hi* = *δίδο-θι*. Many verbs drop the termination *hi* both in Greek and Sanskrit; as, *ἔτε* = *φέρε*, and compare *δείκνυ* with *εἶνυ*, &c. In the 2d du. imp. *tam* = *τον*, and *ta* = *τε*. In the imperative *Ātmane*, *sva* = the old form *σο*; *bhara-sva* = *φέρε-σο* (old form of *φέρου*); *dat-sva* = *δίδο-σο*; *áthám* = *εσθον*, &c. In the perfect, the *tha* of the 2d sing. = Latin *sti*; *dad-itha* = *dedi-sti*, *tasthi-tha* = *steti-sti*, *tutodi-tha* = *tutudi-sti*. In the aorist, *adás* = *ἔδωξ*, *avákshís* = *veristi*. In the 3d pers. sing. active, Greek has dropped the characteristic *t* (except in *ἔστί* = Sansk. *asti*, Lat. *est*); *bharati* = *φέρε(τ)ι*, *fer-t*; *vahati* = *vehit*. Verbs in *μ* have changed *t* to *s*; *dadáti* = *δίδωσι* (for *δίδωτι*). In the *Ātmane*, *bhara-te* = *φέρεται*. In the imperfect, *avahat* = *vehebat*, *abharata* = *ἔφέρετο*. In the potential, *bharet* = *φέροι*, *dadyát* = *διδοίη*. In the imperative, *bhara-tu* or *bhara-tú* = *φέρε-τω*, *fer-to*. In the perfect, *tutopa* = *τέτυφε*. In the aorist, *avákshít* = *verit*, *adikshata* = *ἔδείκαστο*. As to the 3d pl., in the above tenses, *bharanti* = *φέρουσι*, *ferunt*; *vahanti* = *vehunt*; *bharante* = *φέρονται*; *dadati* = *διδούσι*; *tishṭanti* = *stant*; *bhareyus* = *φέροισιν*; *bharantu* = *ferunto*; *abharan* = *ἔφερον*; *abharanta* = *ἔφέροντο*; *ásan* = *ἦσαν*; *atarpishus* = *ἔτερψαν*; *dásyante* = *δώσονται*.

248. The above terminations are supposed to be applicable to all verbs, whether primitive or derivative: and as in nouns, so in verbs, the theory of Indian grammarians is, that before these terminations can be affixed to roots, an inflective base must be formed out of the root. Ten different rules, therefore, are propounded for forming verbal bases out of roots in the first four tenses; while all verbs are arranged under ten classes, according to the form of the base required by one or other of these rules. In the other tenses there is one general rule for forming the base, applicable to all verbs of whatever class.

These ten classes of verbs are said to form *ten conjugations*; and the four tenses, which alone are affected by these conjugational rules (viz. the present, imperfect, potential, and imperative), are called *the conjugational tenses*. It is evident, however, that the ten classes hardly form distinct conjugations in the classical sense of the term. They are rather ten rules for forming ten classes of verbs from roots; or, in other words, for moulding and fashioning ten classes of roots into the proper form for receiving a common scheme of terminations in four of the tenses only.

249. Although it will be afterwards shown (at 257) that these ten classes may be grouped together under three general heads (I. comprising the 1st, 4th, 6th, and 10th classes; II. the 2d, 3d, and 7th; III. the 5th, 8th, and 9th), yet it will be better in the first place to give a brief summary of the ten rules for forming the base of the four conjugational tenses in the ten classes of verbs, according to the Indian order.

1st class. Guṇate the vowel of the root (unless it be अ *a*, or a long vowel *not final*, or a short vowel followed by a double consonant, 28. *b*) before *every termination of the four tenses*, and affix अ *a*—lengthened to आ *á* before initial *m** and *v*—to the root thus guṇated.

2d class. Guṇate the vowel of the root (if capable of Guṇa, as in the last) before those terminations only which are marked with P in the scheme at 246. Before all the other terminations the original vowel of the root must be retained.

3d class. Reduplicate the initial consonant and vowel (see 331) of the root, and guṇate the radical but not the reduplicated vowel before the P terminations only, as in the 2d conjugation.

4th class. Affix य *ya*—lengthened to या *yá* before initial *m** and *v*—to the root, the vowel of which is generally left unchanged.

5th class. Affix नृ *nu* to the root, and guṇate this *nu* into *no* before the P terminations only.

6th class. Affix अ *a*—lengthened to आ *á* before initial *m** and *v*—to the root, which in other respects generally remains unchanged.

7th class. Insert न *na* between the vowel and final consonant of the root before the P terminations, and न *n* before the other termi-

* But not before *m* the termination of the 1st sing. imperfect *Paraśmai*.

nations. Observe the peculiarity of this conjugation—that the conjugational *na* or *n* is inserted into the *middle* of the root, and not affixed.

8th class. Affix उ *u* to the root, and guṇate this *u* into *o* before the P terminations only. Observe—As all the roots, except one, in this class, end in 'n, the 8th conjugation will appear similar to the 5th.

9th class. Affix नऱ *ná* to the root before the P terminations; नी *ní* before all the others, except those beginning with vowels, where only न *n* is affixed. Off. *dra*
a

10th class. Guṇate the radical vowel (if capable of Guṇa) throughout all the persons of all the tenses, and affix अय *aya*—lengthened to अया *ayá* before initial *m** and *v*—to the root thus guṇated.

250. It will appear, from a cursory examination of the above rules, that the object of all of them, except the 2d, 3d, and 7th, is to insert a vowel, either alone or preceded by *y* or *n*, between the modified root and the terminations; and that the 1st, 4th, 6th, and 10th, agree in requiring that the vowel, which is immediately to precede the terminations, shall be *a* or *á*. It will appear, moreover, that the 2d, 3d, and 7th, alone agree in not interposing a vowel between the final of the root and the terminations; and that the 5th, 8th, and 9th, agree in interposing either *u*, *á*, or *í*, after the letter *n*.

a. It must never, however, be forgotten, that the conjugational characteristic, whatever it may be, has reference only to the four conjugational tenses (except only in the 10th conjugation), and that in the other tenses the base is formed according to one general rule for all verbs of whatever class; or, in other words, that in these tenses all verbs, of whatever class, are as if they belonged to one common conjugation.

b. It is evident, that a comparison between the difficulty of the Sanskrit and Greek verb would be greatly to the advantage of the former. The Greek verb has three voices, and about ninety tenses and moods: the Sanskrit has only two voices, and not more than twenty tenses and moods. Besides which, a far greater number of verbs are susceptible of the three voices in Greek, than of the two in Sanskrit. Moreover, in Sanskrit there are no contracted verbs, and no difficulties resulting from difference of dialect; and although there are ten conjugations, yet these have

* But not before *m* the termination of the 1st sing. imperfect Parasmai.

reference to four tenses only; and, under some of these conjugations, only two or three common verbs are contained.

251. Hence it appears, that conjugation in Sanskrit is really *conjugation*, i. e. a process of *Sandhi* or 'junction' of a verbal base (formed out of a root according to ten rules for four of the tenses, and one general rule for the other six) with a common scheme of terminations, and that in conjugating a verb, two things have to be done; 1st, to form the base from the root, in the manner described above; 2dly, to join the base with the terminations, according to euphonic rules.

252. Before proceeding to a detailed explanation of the formation of the verbal base of the simple or primitive verb, under the several classes, it will be worth while to specify the four other verbs deducible from roots, and to explain how they are derived.

a. It has been already shown, at 74, that there are a large number of monosyllabic sounds in Sanskrit, called *roots*, which are the source of verbs as well as nouns. These roots are in number about two thousand; and the theory of grammarians is, that each of them may serve as the rough block out of which the inflective bases of five kinds of verbs may be fashioned: 1. of a primitive, transitive or intransitive; 2. of a passive; 3. of a causal, having often a causal and often merely a transitive signification; 4. of a desiderative, giving a sense of wishing to the root; and 5. of a frequentative (or intensive), implying repetition, or heightening the idea contained in the root.

b. It will be found, however, in practice, that a great number of these two thousand roots never occur at all in the form of verbs, and not always even in the form of nouns; and that the verbs in real use are comparatively few. Of these, moreover, certain particular roots (such, for example, as कृ *kṛi*, 'to do') are made to do the work of others, and applied to the expression of the most various ideas by compounding them with prepositions and other prefixes. Nevertheless, theoretically, from every root in the language may be elicited five kinds of verbal bases.

c. The first, or primitive verb, is formed from the root, according to the ten different rules, already given, for the formation of the base in the first four tenses. The second, or passive, is formed according to the rule for the change of the root, required by the 4th class; viz. the addition of *ya* in the first four tenses. The third, or causal, is formed according to the rule for the change of the root, required by the 10th class; viz. the addition of *aya* to the root in all the

tenses excepting the aorist. The fourth, or desiderative, is formed by the addition of *sa* or *isha*, the root also undergoing reduplication. The fifth, or frequentative, is formed like the passive, according to the rule required by the 4th class, and is, in fact, a reduplicated passive verb. It may also be formed analogously to the rule for the 3d class. Thus, take the root $\sqrt{\text{subh}}$, conveying the idea of 'shining'—from this are elicited, 1st, the primitive verbal base, *śobha*, 'to shine;' 2dly, the passive, *śubhya*, 'to be bright;' 3dly, the causal, *śobhaya*, 'to cause to shine' or 'illuminate;' 4thly, the desiderative, *śuśobhisha*, 'to desire to shine;' 5thly, the frequentative or intensive, *śobubhya* or *śobubh*, 'to shine very brightly.'

d. Note, that as every root may be the source of five different kinds of verbs, so every noun may be the source of a class of verbs (not much used) called *nominal verbs*. An explanation of these will be found after frequentatives at 518.

253. It has already been remarked, that the passive can hardly be considered a *voice*, according to the classical acceptance of the term. In Greek and Latin, a verb in the passive voice corresponds in form with the same verb in the active: thus *audior* corresponds with *audio*, $\acute{\alpha}\kappa\omicron\upsilon\omicron\mu\alpha\iota$ with $\acute{\alpha}\kappa\omicron\upsilon\omega$, the terminations or system of inflection only being changed. And in Greek, a verb in the passive corresponds with the same verb in the middle voice, both in the form and in the terminations of most of its tenses. But, in Sanskrit, the form of the passive varies entirely in the conjugational tenses from that of the active verb (unless that verb belong to the 4th conjugation), whilst the terminations may sometimes be the same, viz. those of the *Ātmane-pada*. It is rather a distinct derivative from the root, formed on one invariable principle, without any necessary community with the conjugational structure of the active verb. Thus the root *bhid*, 'to divide,' is of the 7th class, and makes *bhinatti* or *bhinte*, 'he divides;' *dvish*, 'to hate,' is of the 2d class, and makes *dveshji* or *dvishje*, 'he hates;' but the passive of both is formed according to one invariable rule, by the simple insertion of *ya*, without reference to the conjugational form of the active: thus, *bhidiyate*, 'he is divided;' *dvishyate*, 'he is hated.' See 243. *a.*

a. In fact, though it be a distinct form of the root, a passive verb is really nothing but a verb conjugated according to the rule for the 4th class restricted to the *Ātmane-pada*: and to say that every root may take a passive form, is to say that roots of the 1st, 2d, 3d, 5th, 6th, 7th, 8th, 9th, and 10th classes may all belong to the 4th, when they yield a passive sense: so that if a root be already of the 4th class, its passive is frequently identical in form with its own *Ātmane-pada* (the only difference being, that the accent in the former is on the syllable *ya*, and not, as in the *Ātmane* of the primitive, on the radical syllable).

b. It might even be suspected, that the occasional assumption of a neuter signification and a *Parasmai-pada* inflection by a passive verb, was the cause which

gave rise to a 4th class as distinct from the passive. Instances are certainly found of passive verbs taking Parasmai-pada terminations, and some passive verbs (e. g. *jáyate*, 'he is born,' from the root *jan*; *púryate*, 'he is filled,' from *prí*; and *tap-yate*, 'he is heated,' from *tap*) are regarded by native grammarians as *Átmane*-verbs of the 4th class*. So that it seems not unlikely, that, by making a 4th class, grammarians meant to say that the passive form of verbs, or the addition of *ya* to the root, is also the form that may be used to express a neuter or intransitive signification; the only difference requisite to be made between the two forms being that the one should take the *Átmane*-pada; the other, the *Parasmai*-pada inflection. This, at least, is clear that the *Parasmai*-pada form of the 4th class often yields a neuter signification; and that the *Átmane*-pada of the same class is identical with the form used to yield a passive sense †. Hence it arises, that many roots appear in the 4th class as neuter verbs, which also appear in some one of the other nine as transitive. For example, *yuj*, 'to join,' when used in an active sense, is conjugated either in the 7th conjugation, or in the causal; when in a neuter, in the 4th. So also, *push*, 'to nourish;' *kshubh*, 'to agitate;' *kliś*, 'to vex;' *sidh*, 'to accomplish.'

254. Similarly, although causal verbs are said to be distinct derivatives from the root, they are in point of fact verbs conjugated according to the rule for the 10th class, and inflected either in *Parasmai* or *Átmane*. To say, therefore, that every root may take a causal form, is to say that roots of the first nine classes may all belong to the 10th, when they take a causal sense; and that if a root be originally of the 10th class, it can then have no distinct form for its causal, the primitive verb and the causal being in that case identical (see 289). Indeed, it might be conjectured, that the occasional employment of a causal verb in a transitive, rather than a causal sense, was the reason for creating a 10th conjugation. It would certainly simplify the subject, if this conjugation were not separated from the causal; or, in other words, if the addition of *aya* to the root were considered in all cases as the mark of a causal verb; especially as this affix is not the sign of a separate conjugation, in the way of any other conjugational syllable; for it is retained in most of the other tenses of the verb, not only in the first four, just as the desiderative *ish* is retained.

255. The subject of verbs, therefore, will divide itself into two

* That the passive does occasionally take the terminations of the *Parasmai*-pada is shown by Professor Bopp, who gives several instances; as, *chidyet* for *chidyeta*, 'it may be cut.' Nala xiv. 6; *mokshyasi* for *mokshyase*, 'thou shalt be liberated.' Other instances may be found in Westergaard; as, *vidyati* for *vidyate*; and *चदृश्यत* is used in Nala xx. 39. for 'he was seen.'

† The forms given for the aorists of such verbs as *pad*, 'to go,' *budh*, 'to know' (which are said to be *Átmane*-verbs of the 4th class), could only belong to passive verbs. The forms given by Westergaard are, *apadi*, *abodhi*. See 475.

heads. In the first place, the formation of the base; 1st of primitive, 2dly of passive, 3dly of causal, 4thly of desiderative, 5thly of frequentative verbs; with their respective participles. In the second place, the exhibition, at full, of the base, united to its terminations, under each of the five forms of verbs consecutively.

Under the first head will be shown, how the root has to be changed before the terminations can be affixed; while the mode of affixing the terminations to the root, thus changed, will at the same time be indicated. Under the second head, examples of the five forms of verbs beginning with primitives will appear conjugated in detail; the base, or changed root, being combined with its terminations in regular sequence.

PRIMITIVE VERBS.

FORMATION OF THE BASE OF THE FIRST FOUR TENSES, IN THE TEN CLASSES.

256. A brief summary of the formation of the base, in the ten classes of verbs, has already been given at 249; and a great peculiarity has been noted—that the special rules for forming the base in the ten classes have reference only to the first four tenses, called *conjugational*, viz. the present, imperfect, potential, and imperative.

Remember, that after passing these four tenses the conjugational structure of the base is forgotten; and in the formation of the bases of the six remaining tenses all roots are as if they belonged to one general conjugation. Hence the last six tenses are called *non-conjugational*. The tenth class alone retains the conjugational structure of the base throughout *most of the non-conjugational tenses*; but as this class consists chiefly of causal verbs, no confusion can arise from this apparent inconsistency. Of the 2000 roots, more than half belong to the 1st class, about 130 to the 4th, about 140 to the 6th, and all may belong to the 10th (see 289). Of the remaining roots, about 70 belong to the 2d, but not more than 20 are in common use; about 20 to the 3d, of which not half are in common use; about 24, of which hardly 6 are common, belong to the 7th; about 30, of which 10 are common, to the 5th; about 10, of which only 2 are common, to the 8th; about 52, of which 15 are common, to the 9th.

257. Primitive verbs, therefore, separate themselves into ten classes, according as they form their conjugational tenses agreeably to one or other of the ten rules given at 249; and these ten classes may be segregated into three groups, which can be regarded as forming three distinct general conjugations, as follows:

a. GROUP I. This (like the first class of nouns whose bases end

in *a* and *á*) is by far the most important and comprehensive, as comprising verbs of the 1st, 4th, 6th, and 10th classes, which agree in making their inflective bases end in *a* (liable to be lengthened to *á*). These also resemble each other in taking substitutions for some of the terminations, after the analogy of nominal bases ending in *a* and *á*. (See the substitutions indicated in the table at 249.)

b. GROUP II. This comprises verbs of the 2d, 3d, and 7th classes, which agree in affixing the regular terminations (at 246) to the final letter of the root, without the intervention of a vowel, after the analogy of the last four classes of nouns whose bases end in consonants.

c. GROUP III, comprising verbs of the 5th, 8th, and 9th classes, also affixes the regular terminations (at 246) to the root; but after the intervention of either *u*, *á*, or *í*, preceded by the consonant *κ*.

It will simplify the subject to adhere to the above grouping in giving a detailed explanation of the formation of the base under each class of verbs.

258. Observe—Although, to prevent confusion, it is advisable to preserve the Indian classification of verbs into ten classes; yet it is more in unison with the classical idea of a conjugation, to arrange all verbs under three classes and three conjugations, according to the above grouping. The classical student, therefore, may consider that verbs of the 1st, 4th, 6th, and 10th classes constitute his first conjugation; verbs of the 2d, 3d, and 7th classes, his second conjugation; and verbs of the 5th, 8th, and 9th, his third conjugation.

259. In comparing Sanskrit verbs with Greek and Latin, it might be shown that group I, comprising the 1st, 4th, 6th, and 10th classes, answers to the Greek 1st conjugation in ω , the conjugational Ψ *a* being represented in Greek by θ or ϵ (*tarpámas* = *τέρπομεν*, *tarpatha* = *τέρπετε*); and although the Greek 1st conjugation contains more subdivisions than the first group in Sanskrit, yet the inflection of these subdivisions is similar. As to the Sanskrit 10th conjugation, however, it appears to correspond to Greek verbs in $\alpha\zeta\omega$ and $\iota\zeta\omega$, which, like the 10th, are generally found in company with other verbs from the same root: thus, *καθαρίζω*, 'I make pure' (*καθαίρω*), *στενάζω*, 'I groan' (*στένω*), where ζ is substituted for γ , as in $\zeta\acute{\alpha}$ for $\gamma\acute{\alpha}$ 'barley.' To this class also may be referred verbs in *aw*, *ew*, and *ow*: thus *párayámi* = *περάω*, where the *y* has been dropped, and the two *e*'s combined. Latin verbs in *io*, like *audio* &c., seem to be related to the Sanskrit 4th class, as well as to the 10th: thus *cupio* answers to *कृपयामी*; and the *i* of *audiebam* answers to the *aya* of the 10th, just as in Prákrít *aya* is contracted into ϵ . The second and third groups of conjugations in Sanskrit (*vis.* the 2d, 3d, 7th, 5th, 8th, and 9th) answer to Greek verbs in μ : thus *emi* 2d conj. = $\epsilon\dot{\iota}\mu$, *dadámi* 3d conj. = $\delta\dot{\iota}\delta\omega\mu$. The 7th conjugation, however, has no exact parallel in

Greek, but many Greek and Latin verbs resemble it in inserting a nasal into the middle of the root; see 342. *a*. The 5th and 8th conjugations answer to Greek verbs in *ν* and *υ*; and *ν* and *υ* are lengthened before certain terminations, just as *su* is guṇated in Sanskrit: thus *striṅomi* = στóρνυμι, *striṅoshi* = στóρνυς, *striṅoti* = στóρνυτι, *striṅomas* = στóρνυμες, &c. The 9th conjugation answers to Greek verbs in *νᾱ* (*νῆ*): thus *kriṅámi* = πέρναμι (πέρνημι), *kriṅímas* = πέρναμες. Compare also Latin forms in *ni*: thus *sternimus* = Sans. *striṅímas*, from *stri*, 9th conj.

THE AUGMENT अ *a*.

260. Before considering each group in succession, it should be noted that it is an universal rule in all ten classes that the augment अ *a* be prefixed to the base of the imperfect (1st preterite); and when the base begins with अ *a* or आ *á*, the augment blends with these vowels into *á*, by 31 (just as in Greek *ε* and *ε* become *ῆ* in ἡγείρον, &c.).

a. But when the augment *a* is prefixed to bases beginning with the vowels इ *i*, उ *u*, and ए *ri*, short or long, it blends with them into ऐ *ai*, औ *au*, आर् *ár* (instead of *e*, *o*, *ar*, by 32). Thus the base इत् *íttha* becomes in the 3d sing. imperfect ऐत् *aitthat*, the base उह *úha* becomes औह *auhata*, and the base एध्नो *ridhno* becomes आर्ध्नो *árdhnot*.

b. This rule applies to two of the non-conjugational tenses also, viz. the aorist (or 3d preterite) and the conditional. Observe, that the imperfect, aorist, and conditional are the only three tenses that take the augment *a*.

GROUP I.—FORMATION OF THE BASE IN THE 1ST, 4TH, 6TH,
AND 10TH CLASSES OF VERBS.

Before entering upon the formation of the base in this group, the student should turn back to the scheme at 247, and recollect that the 1st, 4th, 6th, and 10th classes of verbal bases ending in *a* and *á* take substitutions for some of the terminations (especially, in the potential Parasmai, and in the 2d and 3d dual of the present, imperfect, and imperative, Átmāne-pada), just as nominal bases ending in *a* and *á* require occasional substitutions in the case-affixes. In the 2d sing. imperative they reject the termination *.

* Probably in consequence of the haste with which 'command' is generally expressed.

(GROUP I.)—*First class, containing about 1000 primitive verbs.*

261. Rule for the formation of the base in the four conjugational tenses. Gunate the vowel of the root (except when debarred by 28. b) before every termination of all the four tenses, and affix the vowel अ a to the root so gunated. Remember, that this vowel अ a is lengthened into आ á before the initial m and v of a termination, but not when m is final, as in the 1st sing. imperfect (1st preterite).

262. Thus, from the root बुध् budh, 'to know,' is formed the base बोध bodha, lengthened into बोधा bodhá before m and v (Pres. 1.* bodhá + mi = बोधामि bodhámi, bodha + si = बोधसि bodhasi, bodha + ti = बोधति bodhati; Du. 1. bodhá + vas = बोधावस् bodhávas, &c.; Átm. Pres. bodha + i = बोधे bodhe by 32, bodha + se = बोधसे bodhase, &c.). See table at 583.

263. Similarly, from जि ji, 'to conquer' (see 590), comes the base जय jaya, liable to be lengthened into जया jayá, as before (36. a); from नी ní, 'to lead,' the bases नया naya and नया náyá; from भू bhú, 'to be' (φύω, Lat. fu), the bases भवा bhava and भवा bhavá (Pres. 1. भवामि bhavámi, 36. a; 2. भवसि bhavasi, φύεις, &c., see 584); from सृप् srip, 'to creep,' the bases सर्प sarpa and सर्पा sarpá (see 28); from कृप् krip, 'to fashion,' the bases कल्प kalpa and कल्पá.

a. Note, that bhú, 'to be' or 'to become,' is one of the commonest verbs in the language, and like as, 'to be,' at 584, 321, is sometimes used as an auxiliary. It is conjugated at full at 585.

264. The base of the imperfect (1st preterite) has the augment अ a prefixed by 260 (Impf.* 1. abodha + m = अबोधम् abodham, 2. abodha + s = अबोधस् abodhas, &c.).

265. In the potential the final a of the base blends with the initial i of the termination by 32 (Pot. 1. bodha + iyam = बोधेयम् bodheyam). So also in the Pres. Átm. (बोधे &c.). See table at 583.

266. In the imperative the termination is rejected in the 2d. sing. (Impv.* 1. bodha + áni = बोधानि bodháni, 2. बोध bodha, 3. bodha + tu = बोधतु bodhatu).

267. Roots like पक् 'to cook,' भिष् 'to beg,' जीव् 'to live' (603), cannot change their radical vowels (see 27. a, 28. b), but, as before, affix अ a, liable to be lengthened to आ á (Pres. 1. पचामि &c. Átm. 1. भिषे &c.; Pres. 1. जीवामि &c.).

* 1. stands for 1st singular; Du. 1. for 1st dual; Pl. 1. for 1st plural, &c.; Impf. for imperfect; Impv. for imperative.

268. There are some roots ending in the Vridhhi रे ai which cannot be guṇated, but suffer the usual change of Sandhi before अ a and आ ā by 37; as, from गै 'to sing,' गै 'to be weary,' तै Atm. 'to preserve *,' धै 'to meditate,' भै 'to fade,' are formed the bases गैया, ग्लैया, त्रैया, ध्यैया, म्लैया. See 595. a.

269. Some roots of the 1st class form their bases in the first four tenses by a change peculiar to themselves, which change is of course discarded in the other tenses: thus, from स्था 'to stand' (see 587), घ्रा ghrá, 'to smell' (588), पा 'to drink' (589), व्या 'to blow,' सा 'to repeat' or 'think over,' come the bases तिष्ठ tishṭha, जिह्र जिह्रा, पिब पिवा, धम dhama, मन mana, the final a being, as before, liable to be lengthened.

a. It should be noted that स्था sthá and घ्रा ghrá are properly reduplicated verbs of the 3d class at 330. The reduplicated base, by 331, would be tasthá, jaghrá: but as the reduplication is irregular, and the radical á gives way to the conjugational a, grammarians place these roots under the 1st class. The Greek ἴστημι, on the other hand, has not shortened its radical vowel in the singular.

270. Again, from दृञ् 'to see,' गम् 'to go,' यम् 'to restrain,' सृ 'to go,' सद् 'to sink,' शद् (Atm. in conj. tenses, Par. in others) 'to fall,' 'to perish,' are formed the bases पश्य पास्या, गच्छ गच्छा, यच्छ यच्छा, सृच्छ सृच्छा, सीद् सीदा, शीय शीया (Pres. I. पश्यामि पास्यामि, &c.).

a. According to Pāṇini (VII. 3, 78), दा 'to give' may sometimes substitute the base यच्छ यच्छा; and सृ 'to go,' the base धाव धावा.

b. गुह् 'to conceal' forms गूह; शिव् 'to spit,' शीव; मृञ् 'to cleanse,' मार्ज (Pres. I. गूहामि &c.).

c. कृम् 'to step,' कृम् 'to tire,' चम् (with चा) 'to rinse the mouth,' lengthen their medial vowels, but the first only in Parasmai (Pres. I. क्रामामि &c., but Atm. क्रमे).

d. दंञ् 'to bite,' रञ् 'to colour,' सञ् 'to adhere,' स्वञ् 'to embrace,' drop their nasals (Pres. I. दशामि &c., रजामि &c.).

e. जम् Atm. 'to yawn' makes its base जम्भ, and even लम् Atm. 'to receive' sometimes becomes लम्भ in Epic poetry.

271. कम् Atm. 'to love' forms its base after the analogy of the 10th class (Pres. I. कामये &c.), and some other roots add áya: thus, from गुप् 'to protect,' गोपाय gopáya; from धूप 'to fumigate,' धूपाय; from विञ् 'to go,' विजाय; from पण् Atm. (meaning 'to praise,' not 'to wager'), पणाय; from पन् Atm. 'to praise,' पनाय.

a. कुर्द् Atm. 'to play,' like all roots containing ir and ar compounded with another consonant, lengthens the vowel (Pres. I. कूर्दे &c.).

(GROUP I.)—Fourth class, containing about 130 primitive verbs.

272. Rule for the formation of the base in the four conjugational

* A form स्नाहि, as well as स्नायस्, is found in Epic poetry for the 2d sing. imperative of this root.

tenses. Affix य *ya* to the root. The vowel of the root is not gunated, and generally remains unchanged. Remember, that the inserted य *ya* is liable to become या *yá* before an initial *m* and *v* of the terminations of the four tenses (but not before the *m* of the 1st sing. imperfect), as in the 1st class at 261.

273. Thus, from सिध् *sidh*, 'to succeed,' is formed the base सिध्य *sidhya* (Pres. 1. *sidhyá + mi* = सिध्यामि *sidhyámi*, 2. सिध्यसि *sidhyasi*, &c.; Impf. *asidhya + m* = असिध्यम् *asidhyam*, &c.; Pot. 1. *sidhya + iyam* = सिध्येयम् *sidhyeyam*, 2. सिध्येस् *sidhyes*, &c.; Impv. 1. *sidhya + áni* = सिध्यानि *sidhyáni*, &c. Átm. Pres. 1. *sidhya + i* = सिध्ये *sidhye*, *sidhya + se* = सिध्यसे *sidhyase*, &c.). See 616.

274. Similarly, from मा *má*, 'to measure,' the base माय *máya* (Pres. 1. Átm. *máya + i* = माये *máye*, &c.); from क्षिप् *kship*, 'to throw,' क्षिप्य *kshipya*; from नृत् *nṛit*, 'to dance,' नृत्य *nṛitya*; from डी 'to fly,' डीय (Pres. Átm. 1. डीये).

275. Roots ending in *am* and *iv*, and one in *ad*, lengthen the vowel; as, from दिव् *div*, 'to play,' दीव्य *dívyā*; from भ्रम् *bhram* (also c. 1), 'to wander,' भ्राम्य *bhrámya*; from मद् *mad*, 'to be mad,' माद्य *mádyā*. Similarly, क्कम् (also c. 1) 'to step,' क्कम् 'to endure,' क्कम् 'to grow weary,' तम् 'to be afflicted,' दम् 'to be tamed;' but *bhram* may optionally form भ्राम्य *bhrāmya*.

276. If a root contain a nasal it is generally rejected; as, from भ्रञ् 'to fall,' भ्रञ्य *bhraśya*; from रज् 'to colour,' रज्य; जन् 'to be born' makes जाय *jáya* (Pres. 1. Átm. जाये), lengthening the vowel, to compensate for the loss of *n*.

a. Roots ending in औ *o* drop this *o* before the conjugational *ya*: thus, सो *so*, 'to end,' makes its base *syā*. Similarly, क्षो 'to cut,' शो 'to sharpen,' दो 'to divide.'

277. The following are anomalous. From जृ 'to grow old,' जीर्य *jírya*; from व्यष् 'to pierce,' विध्य *vidhya*; from मिद् 'to be viscid,' मेद्य *medya*.

Observe—Although this class includes only 130 primitive verbs (generally neuter in signification), yet every one of the 2000 roots in the language may have a passive form which follows the Átmane-pada of this class, differing from it only in the position of the accent, see 253. a.

(GROUP I.)—Sixth class, containing about 140 primitive verbs.

278. Rule for the formation of the base in the four conjugational tenses. Affix the vowel ञ *a* to the root, which is not gunated, and in other respects generally remains unchanged. Remember, that the inserted ञ *a* becomes ञा *á* before an initial *m* and *v* of the terminations of the four tenses (but not before the *m* of the 1st sing. imperfect), as in the 1st and 4th conjugations at 261 and 272.

279. Thus, from क्षिप् *kship*, 'to throw,' comes the base क्षिप *kshipa* (Pres. 1. *kshipá + mi = क्षिपामि kshipámi*, 2. *kshipa + si = क्षिपसि kshipasi*; Pot. 1. *kshipa + iyam = क्षिपेयम् kshipēyam*, &c. Átm. Pres. 1. *kshipa + i = क्षिपे kshipē*; see 635); from तुद् *tud*, 'to strike,' तुद् *tuda*; from दिञ् *diś*, 'to point out,' दिञ् *diśa*.

280. Roots in इ i, उ u or ऊ ú, ऋ ri and ॠ rí, generally change those vowels into इय *iy*, उव *uv*, रिय *riy*, and इर *ir* respectively; as, from गि, 'to go,' comes the base गिय *giya*; from नु 'to praise,' नुव *nuva*; from धू 'to agitate,' धुव *dhūva*; from मृ 'to die,' म्रिय *mriya* (626); from कृ *krí*, 'to scatter,' किर *kira* (627).

a. गृ 'to swallow' makes either गिर or गिल.

281. A considerable number of roots of the sixth class, ending in consonants, insert a nasal before the final consonant in the four tenses; as, from मुञ् 'to let go,' comes the base मुञ्च *muñca*; from लिप् 'to anoint,' लिम्प *limpa*; from कृत् 'to cut,' कृन्त *krinta*; from सिञ् 'to sprinkle,' सिञ्च *siñca*; from लुप् 'to break,' लुम्प *lumpa*. Similarly, पिञ् 'to form,' 'organize,' विद् 'to find,' सिद् 'to trouble.'

282. The following are anomalous. From इच् 'to wish,' comes the base इच्छ *iccha*; from प्रच्छ 'to ask,' प्रच्छ *priccha*; from भ्रञ् 'to fry,' भ्रञ्ज *bhrñja*; from षच् 'to deceive,' विञ्च *viñca*; from तच्छ 'to cut,' तृच्छ *triccha*; from तृह् 'to kill,' तृह *trihā*.

a. The roots ञद् and षद् are sometimes regarded as falling under this class; see their bases at 270.

(GROUP I.)—Tenth class, containing a few primitive verbs and all causals.

283. Rule for forming the base in the four conjugational tenses. Gunate the vowel of the root throughout every person of all the four tenses (except when debarred by 28. b), and affix ञय *aya* to the root so gunated. This ञय *aya* becomes ञया *ayá* before initial *m* and *v* of the terminations of the four tenses, but not before *m* of the 1st sing. imperfect.

284. Thus, from चुर *cur*, 'to steal,' is formed the base चोरय *coraya* (Pres. 1. *corayá + mi = चोरयामि corayámi*, 2. *coraya + si = चोरयसि corayasi*, &c.; Impf. 1. *atoraya + m = अचोरयम् atorayam*, &c., see 638; Pot. 1. *coraya + iyam = चोरयेयम् corayeyam*; Impv. 1. *coraya + áni = चोरयाणि corayáni*, &c., see 58).

285. Roots ending in vowels generally take Viddhi instead of Guna; as, from प्री 'to please,' प्रायय *práyaya* (see 185. a); from धृ 'to hold,' धारय *dháraya*. But वृ 'to choose' makes वरय *varaya*. This last, however, is generally regarded as a causal.

286. Roots containing the vowel अ a before a single consonant generally lengthen this vowel; as, from ग्रस् 'to swallow,' ग्रासय *grāsaya*: but from चङ् 'to mark,' अङ्कय; from दण्ड् 'to punish,' दण्डय.

a. The following, however, do not lengthen the medial a, though followed by a single consonant: कप् 'to say' (कथय); गण् 'to count'; अष् 'to sin'; सप् 'to tie'; रप् 'to arrange'; पट् *Atm.* in the sense of 'to surround'; रट् 'to scream'; त्रप् 'to wound'; अष् and झष् in the sense of 'to be lax or weak'; र्ह् 'to quit'; पट् *Atm.* 'to go'; गृह् 'to sound'; ध्वन्, स्तन्, खन्, 'to sound'; कल् 'to count' (also lengthened in Epic poetry); व्यप् 'to spend'; and others less common.

287. कृत्, 'to celebrate,' 'to praise,' makes कीर्तय *kīrtaya* (Pres. कीर्तयामि).

288. A few roots with a medial च्च *ri* retain that vowel unchanged; as, from स्पृह् 'to desire,' स्पृहय; मृग् 'to search,' मृगय; मृप् 'to bear,' मृषय (more commonly मर्षय); गृह् *Atm.* 'to take,' गृहय (also ग्राहय); कृप् 'to pity,' कृपय; but मृञ् 'to wipe' takes Vṛiddhi (मार्जय). Some of these may be regarded as nominals.

a. The following also do not guṇate their medial vowels: सुह् 'to make happy,' पुह् 'to bind,' स्पृह् 'to become manifest,' कुण् or गुण् 'to consult.'

b. There are a few roots of more than one syllable (see 75. a) said to belong to the 10th class, viz. सभाञ् 'to worship,' अचधीर् 'to despise,' संग्राम् 'to fight,' कुमार or कुमाल् 'to play,' गवेष् 'to search,' विडम्ब् 'to imitate,' निवास् 'to put on,' संकेह् 'to invite,' आन्दोल्, हिन्दोल्, हिल्लोल्, प्रेह्लोल्, 'to swing,' पत्युल् or पत्युल् or वत्युल् 'to cut off.' These and a few monosyllabic roots of the 10th class, such as चञ् 'to divide,' अर्ष् 'to ask,' मिष् 'to mix,' अङ् 'to mark,' मूल् 'to make water,' वृत् 'to thread,' वीञ् 'to fan,' सिट् 'to perforate,' शण्ड् 'to sound,' and others less common, can, according to some grammarians, form their bases optionally with *āpaya*: thus, चञ् may make in Pres. I. चञ्शपयामि or चञ्शयामि.

289. It has been shown that every root may have a causal form, which follows the rule of conjugation of the 10th class; and it has already been remarked at 254, that it may be owing to the fact that there are a number of active primitive verbs not causal in their signification, but conjugated like causals, that a 10th class has arisen as distinct from the causal. In verbs of this class the causal form will generally be identical with the primitive. Again, as some verbs which are really causal in their signification are regarded as belonging to the 10th class, there will often be a difficulty in determining whether a verb be a primitive verb of the 10th conjugation, or a causal verb. Hence the consideration of the 10th conjugation must to a great extent be mixed up with that of the causal form of the root. See the special changes applicable to causals at 483—488.

a. Observe, that all verbs, whether primitive or causal, which belong to the 10th class, have this great peculiarity, viz. that the conjugational *aya* is carried throughout all the tenses of the verb, non-conjugational as well as conjugational, except only the aorist and the precativē, Parasmai-pada (compare 254). For this reason the formation of the base of the non-conjugational tenses of verbs

of the 10th conjugation will not be explained under the general head of the non-conjugational tenses (at 363), but will fall under causal verbs.

b. According to some grammarians all verbs of the 10th class may also belong to the 1st. It has been already pointed out that many verbs of the 10th are also conjugated in other classes; and many may be regarded as nominals.

FORMATION OF THE BASE IN GROUPS II AND III, COMPRISING THE 2D,
3D, 7TH, 5TH, 8TH, AND 9TH CLASSES OF VERBS.

290. Before entering upon the formation of the base in the remaining two groups, the student should turn back to the table at 247, and observe that they take the regular terminations of the memorial scheme, with few substitutions, except in the 3d plur. present and imperative, *Ātmane-pada*, where the nasal is rejected in all six classes.

a. The 3d class, however, owing to the burden occasioned by reduplication, rejects the nasal from the 3d plur. of the *Parasmai-pada*, as well as from the *Ātmane-pada*, in these two tenses, and takes *us* for *an* in the 3d pl. imperfect.

b. Two roots, moreover, in the 2d class (जश् 'to eat' and ज्ञश् 'to rule')*, and roots of more than one syllable (as, दरिद्रा 'to be poor,' चकास् 'to shine,' जागृ 'to be awake,' all formed by reduplication), resemble the 3d class in rejecting the nasal from the 3d pl. *Parasmai*, and taking *us* for *an* in the imperfect.

c. Some roots ending in *d*, as पा, या, and a few others of the 2d class, as विद्, शिद्, &c., also optionally take *us* for *an* in the imperfect, before which a final *d* is dropped.

291. Observe also, that roots ending in consonants, of the 2d and 3d, and all roots of the 7th, and the root हृश् of the 3d class, take *dhi* (the Greek *θi*) for *hi* in the 2d sing. imperative † (see 247); and that roots ending in vowels, of the 5th, and all roots of the 8th, and roots ending in consonants of the 9th class, resemble the first group of classes at 259, in rejecting this termination *hi* altogether.

292. Again, roots ending in consonants will reject the terminations *s* and *t* of the 2d and 3d sing. imperfect by 43. a, changing the final of the root, if a soft consonant, to an unaspirated hard, by 42. a; and in other respects changing a final consonant, as indicated at 43. b, c, d, e. In roots ending in ण, ष, ह, ध, the 3d person rejects the termination *t* regularly, and ends therefore in simple ण; the 2d person optionally rejects either the termination *s*, and ends therefore in *t*, or the

* *Śās* probably follows the analogy of reduplicated verbs, on account of its double sibilant. It may have been a contraction of ज्ञज्ञस्. So जश् may be a corruption of जषस्.

† *Dāi* was originally the only form. Hence in the Vedas दृषि (κλῖθi); and in the Mahā-bhārata अपाकृषि. *Dāi* then passed into *hi*, as *dhita* passed into *hita*, and *bhāmi* into the Latin *hūmus*.

final dental of the root, and ends then in *s*; ex. gr. *vid*—3d person *aves*, 2d person *avet* or *aves*.

a. If a root end in $\text{ऌ } s$, this *s* must be changed to $\text{ऌ } t$ in the 3d person; and may be optionally so changed in the 2d person, see 304. *a.*

b. If a root end in $\text{ऌ } h$, this final *h* becomes $\text{ऌ } k$ in the 2d and 3d sing. imperfect of roots beginning with $\text{ऌ } d$; in all other roots the final $\text{ऌ } h$ becomes $\text{ऌ } t$ (cf. 305). In both cases the aspiration is thrown back on the first consonant of the root, if this is allowed by the general rule (42. c, 306. *a.*).

293. Although comparatively few verbs fall under the last two groups of classes, yet some of these are among the most useful in the language. Their formation presents more difficulties than that of the 1st group, containing the 1st, 4th, 6th, and 10th classes. In these latter the verbal base, although varying slightly in each, preserves the form assumed in the singular before all the terminations of every conjugational tense; but in the last two groups the base is liable to variation in the various persons and numbers of most of the tenses, such variation being denoted by the letter P and other indicatory letters of the memorial scheme at 246, which, be it remembered, are significant only in reference to the second and third groups, and not to the first.

a. In the perfect (2d preterite), however, being a non-conjugational tense, the P is equally significant for verbs of all conjugations. Observe—This P, which usually indicates that in those persons of the tense where it occurs, the verbal base must be gunated, is generally to be found after light terminations. The 1st, 2d, and 3d sing. Parasmai of the present, imperfect, and perfect are manifestly light terminations. The 3d sing. Parasmai of the imperative is also clearly light. The object, therefore, of the P in these forms is to show, that fulness of form or weight is to be imparted to the root or base before these light terminations, and these only: thus $\text{ऌ } i$, 2d conj., ‘to go,’ is in the pres. sing. *emi*, *eski*, *eti*; in du. *ivas*, *ithas*, *itas*; in pl. *imas*, &c.: just as in Greek *εἶμι*, *εἶς*, *εἶσι*; *ἴτω*, *ἴτον*; *ἴμεν*, &c.: compare also *φημί* (for *φᾶμι*), *φής*, *φησί*, *φᾶτόν*, *φᾶτόν*, *φᾶμέν*, *φᾶτέ*, *φασί*. So again, *stri*, ‘to strew,’ is in pres. sing. *striṃosi*, *striṃshi*, *striṃoti*; in du. *striṃvas*, *striṃthas*, *striṃutas*; in pl. *striṃmas*, &c.: just as in Greek *στόρνυμι*, *στόρνυς*, *στόρνυτι*, *στόρνυτον*, *στόρνυτον*, *στόρνυμες*, &c. Similarly, *krí*, ‘to buy,’ is in pres. sing. *kríṃami*, *kríṃasi*, *kríṃati*; in du. &c. *kríṃivas*, *kríṃithas*, *kríṃistas*, *kríṃimas*, &c., the *d* being heavier than *ṭ*. Compare Greek *πέρνᾶμι* (*πέρρημι*), *πέρνᾶς*, *πέρνᾶτι*, *πέρνᾶτον*, *πέρνᾶτον*, &c. The P stands after the terminations of the first six persons of the imperative, Parasmai and Átmane, to indicate that even before these heavy terminations the base must be full. Perhaps the reason of this may be that these six forms agree more with the Vedic mood called *Leṭ* than with the other forms of the imperative. See Bopp’s *Comp. Gr.* 722. When a root ending in a consonant is long by nature or position, so

additional weight is necessary, and no Guṇa is then possible (see 28. b); but in place of Guṇa, the root or base sometimes remains unmutated before the light terminations, while mutilation takes place before the heavy. The same holds good in roots ending in *á*: thus *dá* and *dhá* suppress their final vowels before the heavy terminations, and preserve them before the light; see 335, 336. Similarly, *as*, 'to be,' which by 28. b. cannot be gunated, drops its initial vowel before the heavy terminations, retaining it before the light; see 327 and compare 320.

294. Another source of difficulty is, that in the second group (viz. the 2d, 3d, and 7th) the verbal base will generally end in a consonant, as most of the roots in these classes end in consonants, and there is no provision for the interposition of a vowel between the root and the terminations. This group of verbal bases, therefore, will resemble the last four classes of nominal bases; and the combination of the final consonant of a base with the initial *t*, *th*, *dh*, or *s*, of a termination in the conjugational tenses of these three classes requires a knowledge of the laws of Sandhi already propounded, as well as of the following additional rules.

a. Remember, that as regards the initial *m*, *v*, *y*, or vowel of a termination, a hard consonant at the end of a root is not made soft before these letters, but remains unchanged: thus, *vac* + *mi* = *vacmi*, *tekship* + *vas* = *tekshipvas*, and *vac* + *yám* = *vatyám*. See r. 41. c.

295. Observe—The following rules will also apply in forming the conjugational tenses of the Parasmai-frequentative (see 514), and in forming the base of the non-conjugational tenses of *all* the class except the 10th, and in some of the participles; for although in most roots ending in consonants provision is made for the insertion of the vowel इ *i* (see 391) before the terminations of these tenses, yet there is a large class of common roots which reject this inserted vowel, leaving the final of the base to coalesce with the initial consonant of the termination. It will be convenient, therefore, in the following pages to introduce by anticipation examples from the non-conjugational tenses and participles.

Combination of final च é, छ éh, ज j, झ jh, with त t, थ th, ध dh, स s.

296. Final च *é* and ज *j*, before त *t*, थ *th*, ध *dh*, and स *s*, are changed to क *k* (compare 43. d), the क *k* blending with *s* into क् *ksh* by 70, and becoming ग *g* before *dh*: thus, *vac* + *ti* = *vakti*; *vac* + *thas* = *vakthas*; *vac* + *si* = *vakshi*; *mot* + *syámi* = *mokshyámi*; *muç* + *ta* = *mukta*;

tyaj + ta = tyakta; tyaj + syámi = tyakshyámi. The same applies to final ऋ *jh*, but this is not likely to occur.

a. Similarly, final छ *th* before *s*; as, *prath + syámi = prakshyámi.*

297. But a final छ *th* and ज् *j* are sometimes changed to च् *sh* before *t*, च् *th*; and *t*, च् *th*, then become ट, ठ: thus, मार्ज् + *ti* = मारिँ; मृज् + *thas* = मृहस्; सृज् + *ta* = सृह; प्रज् + *tá* = प्रहा.

a. Similarly, a final ज् *j* may be changed to ङ् *gh* before ध् *dh*, which then becomes द् *dh*.

b. भञ्ज् 'to fry,' मञ्ज् 'to be immersed,' and म्रञ्ज् 'to cut,' reject their last consonant, and the first two are treated as if ending in च्, the last as if ending in ज्. See 632, 633, 630.

Combination of final ध् dh, भ् bh, with त t, च् th, स s.

298. Final ध् *dh* and भ् *bh*, before *t* and च् *th*, are changed, the one to द् *d*, the other to ब् *b*, and both *t* and *th* then become ध् *dh*: thus, *rundh* with *tas* or *thas* becomes equally रुन्दस् *runddhas*; *labh + táhe* = लभहे *labdháhe*; *bodh + táhe* = बोद्धहे.

Note—A similar rule applies to final घ् *gh*, which must be changed to ग् *g*, but this can rarely occur.

a. Observe—When final ध् *dh* is preceded by a conjunct ज् *n*, as in *rundh*, then the final *dh*, which has become *d* (before *t* and *th* changed to *dh*), may optionally be rejected; so that *rundh + tas* = रुन्दस् or रुन्धस्; *rundh + tam* = रुन्धं or रुन्धं.

299. Final ध् *dh* and भ् *bh*, before स *s*, are changed by 42, the one to त् *t*, the other to प् *p*: thus, रुणध् *runadh + si* becomes रुणत्सि *runatsi*; *sedh + syámi = setsyámi*; *labh + sye = lapsye*.

a. If the initial of the syllable containing the final aspirate be *g*, *d*, *b*, or *gh*, then the aspirate, which has been rejected in the final, is thrown back on the initial; as, बोध् *bodh + sye* = भोत्स्ये *bhotsye*; दध् *dadh + sva* = धत्स्ये *dhatsva*: and in the case of दध् the same applies before *t* and *th*, against 298. See 336, 664. Cf. $\theta\rho\acute{\epsilon}\psi\omega$ from $\tau\rho\acute{\epsilon}\phi\omega$.

b. The aspirate is also thrown back on the initial, when final ध् *dh* is changed to *d*, before the terminations *dhve* and *dhvam*. See 336, 664.

Combination of final ञ् s, च् sh, स s, with त t, च् th, स s, ध् dh.

300. Final ञ् *s*, before *t* and च् *th*, is changed to च् *sh*; and the *t*, *th*, take the cerebral form ट, ठ: thus, ईञ् + *te* = ईशे; and रेञ् + *thás* = रेशास्.

301. Similarly, final *śh*, before *nt* and *cth*, requires the change of *t*, *th*, to *ḍ*, *ḍ*: thus, *ḍेष् + ti* = *ḍेष्टि*; and *ḍिष् + thas* = *ḍिष्टस्*.

302. Final *ś* or *śh*, before *ss*, is changed to *śk* by 43.e, the *śs* then becoming *śsh* by 70: thus, *वञ् + si* = *वञ्शि*; *ḍेष् + si* = *ḍेष्टि*; *द्रञ् + syámi* = *द्रञ्शामि*.

a. Final *śsh* is also changed to *śk*; as, *चञ् + से* = *चञ्शे*.

303. Final *ś* or *śh*, before *dh*, is changed to *ḍḍ*, the *dh* becoming *ḍḍh* by 51: thus, *ḍिष् + dhi* = *ḍिḍ्दि*. Similarly, *ḍिष् + dhvam* = *ḍिḍ्द्वं*. A final *śj* may also follow this rule; see 632, 651, 497a.

a. Final *śsh* also becomes *ḍ*, *k* being dropped; as, *चञ् + धे* = *चḍ्दे*.

304. Final *ś*, before *dh*, is either dropped or changed to *ḍ*: thus, *क़ास + dhi* = either *चक़ाधि क़ाक़द्धि* or *चक़ाद्धि क़ाक़द्धि*; *ज्ञास् + dhi* = *ज्ञाधि*; *हिंस् + dhi* = *हिन्धि* or *हिन्द्धि*, see 658, 673.

a. Before *ss* it is changed to *śt*; as, *वस + syámi* = *vatsyámi*. So optionally in 2d sing. impf. of *ज्ञास्*, *asás + s* = *asáts* = *asát* (or *asás*).

Combination of final ḥ with nt, cth, sa, dh.

305. In roots beginning with *d*, like *दुह् दुह*, 'to milk,' final *ḥ* is treated as if it were *gh*, and is changed to *g* before *nt* and *cth*, and both *t* and *th* then become *dh*: thus, *दुह् दुह + tas* or *thas* becomes equally *दुग्धस् दुग्धस*; *दह् dah + tásmi* = *dagdhásmi*.

Note—In the root *नह्* the final *h* is treated as if it were *dh*, and becomes *ḍ*, after which *t* and *th* both become *dh*. See 624.

a. But if a root begin with any other letter than *d* or *n*, then its final *ḥ* is dropped, and both the *nt* and *cth* of the termination become *ḍḍh*. Moreover, to compensate for the rejection of the final *h*, a radical vowel (except *ri*), if not gunated, is lengthened, and in the roots *सह् sah* and *वाह् vah*, 'to bear,' changed to *o*; as, *मुह् + ta* = *मूढ*; *रुह् + ta* = *रूढ*; *लेह् leh + ti* = *लेढि leḍhi*; *रोह् + tásmi* = *रोढास्मि*; *sah + tá* = *सोढा*; *vah + tá* = *वोढा*. But *नृह् + न* = *नृढ* (Pán. VI. 3, 111).

b. *दुह्* 'to injure,' *मुह्* 'to be foolish,' *स्निह्* 'to love,' *सुह्* 'to vomit,' optionally follow either 305 or 305.a.

306. Final *ḥ*, before *ss*, follows the analogy of final *ś* and *śh*, and is changed to *śk*, which blends with *ss* into *śsh*: thus, *लेह् leh* with *si* becomes *लेश्शि*; *रोह् + syámi* = *रोश्शामि*. Similarly, in Latin, final *h* becomes *k* before *s*; as, *veksit* (*vexit*) from *veho*.

a. And if the initial of the syllable ending in *ḥ* be *ḍ*, *g*, *ś*,

or ह् *h* (the two latter, however, are not likely to occur), then the final ह् *h* is still changed to क् *k* before *s*; but the initial द् *d* and ग् *g* are aspirated according to the analogy of 42. *c*; thus, दोह् *doh* + *si* = धोषि; दह् *dah* + *syámi* = धस्यामि; अगुह् *aguh* + *sam* = अगुषं.

b. In the root नह् *nah* final ह् *h* is treated as if it were *dh*, and becomes त् *t* before स् *s*. Compare 182. *e*, and see 624.

c. In roots beginning with द् *d*, like दुह् *duh* and दिह् *dih*, final ह् *h* becomes ग् *g* before *dh*; i. e. before the *dhi* of the 2d sing. imperative, and before the terminations *dhve* and *dhvam* (see *d.* below): thus, दुह् *duh* + *dhi* = दुग्धि *dugdhi*. And in a root beginning with न् *n*, like नह् *nah*, final *h* becomes *d* before these terminations.

But if the root begin with any other letter than द् *d* or न् *n*, then final ह् *h* is dropped, and the च् *dh* of the termination becomes ढ् *dh*, the radical vowel (except ऋ *ri*) being lengthened: thus, लिह् *lih* + *dhi* = लीढि; *lih* + *dhvam* = लीढं. An option, however, is allowed in the case of the roots at 305. *b*.

d. And 306. *a.* applies before *dhve* and *dhvam*, when final ह् *h* becomes ग् *g* or is dropped, although not before *dhi* of the imperative: thus, दुह् *duh* + *dhve* = धुग्धि *dhugdhve*; and अगुह् *aguh* + *dhvam* = अगुध्वम् *aghúdhvam*.

(GROUP II.)—Second class, containing 70 primitive verbs.

(See rr. 290, 291, 292.)

307. Rule for forming the base in the four conjugational tenses. Gunate the vowel of the root (except when debarred by 28. *b*) in the strong forms, or before those terminations only which are marked with P in the memorial scheme at 246. Before all the other terminations the original vowel of the root must be retained by 293. *a*.

Remember, that no vowel is interposed between the root and the terminations. Compare Greek verbs like εἶμι, φημί, &c. See 258. *a*, 294.

308. Thus, from विद् *vid*, 'to know' (Greek εἶδω, ἴδω, Lat. *video*), is formed the base of the singular present *ved* (1. *ved* + *mi* = वेदि *vedmi*, &c.), and the base of the dual and plural *vid* (Du. 1. *vid* + *vas* = विद्वस् *vidvas*, &c.; Pl. 1. *vid* + *mas* = विद्वस् *vidmas*, &c.). So also the base of the imperfect *aved* and *avid* (1. *aved* + *am* = *avedam*, 2. *aved* + *s* = *avet* or *aves* by 43. *a.* and 292); the base of the potential *vid* (1. *vid* + *yám* = विद्याम् *vidyám*, &c.); and the base of the imperative

ved and *vid* (1. *ved* + *áni* = *vedáni*, 2. *vid* + *dhi* = *viddhi* 291, *ved* + *tu* = *vettu*; Du. 1. *ved* + *áva* = *vedáva*, &c. *). See the table at 583.

a. A contracted form of the perfect of *vid* (365) is sometimes used for the present: thus, Sing. *veda*, *vettha*, *veda*; Du. *vidva*, *vidathus*, *vidatus*; Pl. *vidma*, *vida*, *vidus*; see 168. a. Compare the Greek *oída* or *Foída* from the root *Fid* (*είδω*), also used with a present signification; and the Latin *vidi*, *vidisti*, &c. Cf. also the present *vidmas* with *īdμεν* (*ισμεν*), *vittha* with *ιστε*, and *viddhi* with *ισθι*. Compare also the old English verb 'to wit.'

309. Similarly, from द्विष्, 'to hate,' come the bases *dvesh* and *dvish* (Pres. 1. द्वेषि; Du. 1. द्विष्वस्, &c.; see 657).

310. So also, from इ i, 'to go,' come the bases *e* and *i* (Pres. 1. इमि *emi*, cf. *ειμι*, 2. इषि by 70, 3. इति; Pl. 1. इमस्, *ιμεν*, see 645).

a. जागृ 'to awake' makes, in the same way, *jágar* and *jágrī* (Pres. 1. जागमि, &c.; Du. 1. जागृष्वस्; Pl. 3. जाग्रति; Impf. 2, 3. अजागर् or अजागः; Du. 3. अजागृतां; Pl. 3. अजागरुस्; Pot. 1. जागृयां; Impv. 3. जागृते; Pl. 3. जाग्रतु 290. b).

311. The preposition अधि *adhi*, 'over,' prefixed to the root इ i, 'to go,' gives the sense of 'to read' (*Ātmane-pada* only): इ then becomes *iy* (compare 123) and blends with *adhi* into अधीय् *adhīy* before the vowel-terminations of the pres., impf., and pot. Before the consonantal terminations it becomes अधी *adhī*. (Hence the Pres. 1. अधीये, 2. अधीषे, 3. अधीते; Du. 1. अधीवहे, &c.; Pl. 3. अधीयते; Impf. 1. *adhi* + *a* + *iy* + *i* = अधीयि by 260. a, 2. अधीयास्, 3. अधीत; Du. 1. अधीवहि, 2. अधीयाथां, &c.; Pot. 1. अधीयीय, अधीयीयास्, &c.; Impv. 1. *adhi* + *e* + *ai* = अधीये by 36. a, 2. अधीष्व, &c.)

a. The preposition आ *á* is prefixed to the root इ i, according to the usual rules of Sandhi, and gives the sense of 'to come:' thus, Pres. ऐमि, ऐषि, ऐति; इवस्, &c.; Impf. आयं, ऐस्, &c.; Pot. हयां, हयास्, &c.; Impv. आयानि, इहि, ऐतु, &c. Again, the prep. अप *apa* prefixed gives the sense of 'to go away;' thus, Pres. अपेमि, &c.: and the prep. अष *aś* gives the sense of 'to know;' as, Pres. अषेमि.

312. So also other roots in ई *ī* and उ *u* or ऊ *ū* change these vowels to *iy* and *uv* (compare 123 and 125. a) before the vowel-terminations; as, from वी *vī*, 'to go,' come *ve*, *vī*, and *vīy* (Pres. 1. वेमि, &c.; Du. 1. वीवस्; Pl. 3. वियन्ति) †. Similarly, सू, 'to bring forth' (*Ātmane* only), makes in Pres. S. Du. Pl. 3. सूते, सुवाते, सुवते; and in Impv. S. Du. Pl. 1. सूवे, सुवावहे, सुवामहे, *Guṇa* being suppressed.

* The imperative of *vid* is optionally formed with the syllable *am* and the auxiliary verb *kri* (compare 384): thus, S. 3. विदांकोतु or विदाङ्कोतु. Pāṇini III. 1, 41. And this root may optionally insert *r* in the 3d pl. *Ātm.* of the pres., impf., and impv.: thus, विदते or विद्रते, अविदत or अविद्रत, विदतां or विद्रतां.

† According to some the 3d pl. impf. of वी is अविन् as well as अविन्.

313. स्तु *stu* and नु *nu*, 'to praise;' यु *yu*, 'to join,' 'to mix;' and रु *ru*, 'to sound'—follow 312, but take Vṛiddhi instead of Guṇa before the consonantal P terminations*. Hence the bases स्तौ *stau*, स्तु *stu*, and स्तुक् *stuv*; see 648. Before the vowel P terminations both Vṛiddhi and Guṇa are generally (but not always) suppressed, and *uv* substituted, as in सू at 312. Note, that these roots may optionally insert an ई *i* before the consonantal P terminations; and before this vowel Guṇa, not Vṛiddhi, is required. According to some authorities, however, *i* is inserted before *all* the consonantal-terminations; and, according to others, before *all* the consonants, except *y*, *v*, or *m*, not followed by an indicative P.

314. ब्रू, 'to speak,' can never take Vṛiddhi, like the roots at 313; but inserts an ई *i* after Guṇa in the places where those roots optionally insert it, viz. before the consonantal P terminations. Hence the bases ब्रवी, ब्रू, ब्रुव. See 649.

a. Before the vowel P terminations Guṇa is not suppressed, excepting in the 1st sing. impf., which may be either ब्रुव or ब्रुव.

315. शी, 'to lie down,' 'to sleep' (Ātmane only), guṇates the radical vowel before *all* the terminations, and inserts *r* in the 3d pl. pres., impf., and imperative, after the analogy of the 3d pl. potential. See 646.

316. ञ्जू, 'to cover,' takes either Vṛiddhi or Guṇa of the final *s* before the consonantal P terminations, except before the 2d and 3d sing. of the impf., where Guṇa only is admissible. Before the vowel-terminations it follows 312, but Guṇa is retained before the vowel P terminations, excepting in the 1st sing. impf. Hence the bases ञ्जु, ञ्जु, ञ्जु, and ञ्जुव (Pres. Par. 1. ञ्जुमि or ञ्जुमि; Du. 1. ञ्जुव; Pl. 3. ञ्जुवति, see 290. b; Impf. 1. ञ्जुव or ञ्जुव by 260. a, 2. ञ्जुव, &c.; Pot. 1. ञ्जुयां; Impv. S. 1. ञ्जुवामि, 3. ञ्जुव or ञ्जुव. Pres. Ātm. 3. ञ्जुते, ञ्जुवते, ञ्जुवते).

317. या 'to go,' पा 'to protect,' अद् 'to eat' (*edo*), आस् 'to sit,' Ātm., and other roots having *a* or *ā* for their vowels, cannot be changed, but are themselves the inflective bases (Pres. 1. या *yā*+*mi*=*yāmi*, see 644; अद् *ad*+*mi*=*admi*, 2. *ad*+*si*=*atsi*, 3. *ad*+*ti*=*atti*; Du. 3. *ad*+*tas*=*attas*, &c., see 652). With *atti* compare Lat. *edit*.

a. आस् 'to sit' is similar; thus *ās*+*e*=*āse*, *ās*+*se*=*āsse*, *ās*+*te*=*āste*. The final of *ās* is dropped before *dh*, hence Pl. 2. आथ्ये *ādhye*, &c.

b. अद् 'to eat,' before the terminations of the 2d and 3d sing. imperfect, inserts the vowel *a* by special rule, see 652; and some other roots of this class require peculiar changes, as follows:—

318. दरिद्रा *daridrā*, 'to be poor,' follows 290. b, making its base *daridrī* before the consonantal terminations not marked with P, and *daridr* before *ati*, *us*, *as* (Pres. S. Du. Pl. 3. दरिद्रति, दरिद्रतस्, दरिद्रति; Impf. 1. अदरिद्रां; Pl. 3. अदरिद्रस्; Pot. 3. दरिद्रियात्; Impv. 1. दरिद्रायि; Du. 1. दरिद्राव; Pl. 3. दरिद्र्य).

319. दीधी *dīdhī*, 'to shine' (Ātm.), and वेधी 'to go' (Ātm.), change their final to *y*, and not to *iy*, before the vowel-terminations (compare 312); but in the poten-

* That is, the terminations marked with P, which begin with consonants.

tial the final *ś* coalesces with the *ś* of the terminations (Pres. Sing. 1. दीभ्ये; वेभ्ये; Pl. 3. दीभ्यते; वेभ्यते: Pot. 1. दीधीय, &c.).

320. वच् *vac*, 'to speak,' changes its final palatal to a guttural before all the hard consonantal terminations, in conformity with 176; but not before the soft (except *dh*), by 294. *a*. It is defective in the 3d pl. present and imperative, where its place must be supplied by वृ at 314, 649. Hence the bases *vac* and *vak*. See 650.

321. मृज् *mrij*, 'to cleanse,' is vriddhied in strong forms, and optionally before the vowel-terminations having no P. Hence the bases *mārij* and *mrij*. See 651.

322. रुद् *rud*, 'to weep,' besides the usual Guṇa change before the P terminations, inserts the vowel इ *i* before all the consonantal terminations except *y*, and optionally *a* or ई *ī* in the 2d and 3d sing. impf. Hence *rodi*, *rudi*, *rud*. See 653.

a. स्वप् 'to sleep,' श्वास् and श्वन् 'to breathe,' and मज् 'to eat,' are similar, but without Guṇa. The last obeys 290. *b*. In the Epic poems, forms like स्वपामि are found as well as स्वपिमि, while in the Veda other roots besides the above five insert *i* (as श्लोषिमि, वमिमि, ज्वलिमि, क्षरिमि, &c.).

323. हन् *han*, 'to kill,' makes its base ह् *ha* before *t* or *th* (by 57. *a*); म् *ghm* before *anti*, *an*, *antu*; and ज् *ja* before हि. The last change is to avoid the proximity of two aspirates. See 654, and compare 331. *b*.

324. वञ् *vaś*, 'to desire,' 'to choose,' suppresses the *a*, and changes *v* to *u* before the terminations which have no P (see 293. *a*); and उञ् *uś* becomes उष् *uśh* before *t* and *th* by 300. See 656.

325. ईज् *īś*, 'to rule' (Ātmane only), and ईद् *īd*, 'to praise' (Ātm.), not guṇated by 28. *b*, insert the vowel इ *i* between the root and the terminations of the 2d person से, स्व, ध्ये, and ध्वं (ईद्—Pres. 1. ईदे, 2. ईडिधे, 3. ईद्वे (see 48. *b*); Du. 1. ईद्वहे; Pl. 2. ईडिध्वे; Impf. 3. ऐद्व, &c.; Pot. 1. ईडीय, &c.; Impv. 1. ईदे, 2. ईडिध्व, 3. ईद्वं; Pl. 2. ईडिध्वं. ईज्—Pres. 1. ईशे, 2. ईशिधे, 3. ईधे by 300; Impf. 3. ऐज, &c.; Impv. 3. ईहां, &c.).

326. चक्ष् *śakṣh*, 'to speak' (Ātm.), drops the penultimate *k* before all consonantal terminations, except those beginning with *m* or *v* (Pres. 1. चक्षे, 2. चक् + से = चक्षे, 3. चक्षे, &c., see 302. *a*, 303. *a*; Impf. 3. अचक्ष; Pot. 3. चक्षीत). Kātyāyana considers कश्चा the original root, whence is formed स्व्या; the latter being substituted for चक्ष in the non-conjugational tenses.

327. अस् *as*, 'to be' (Parasmai-pada only), a very useful auxiliary verb, follows 293. *a*, and rejects its initial *a*, except before the P terminations. The 2d pers. sing. of the pres. is अस्ति for अस्तिस्. The impf. has the character of an aorist, and retains the initial *a* throughout, and inserts ई *ī* before the *s* and *t* of the 2d and 3d sing.; see 584. The 2d sing. imperative substitutes *e* for *as*, and takes the termination *dhi*. This root is found in the Ātmane-pada, with the prepositions *vi* and *ati*, when the Present is Sing. अतिहे, -से, -स्ते; Du. -स्वहे, -वाधे, -वाते, -स्वहे, -ध्वे, -वते; Pot. S. 1. अतिधीय, &c. (Pāṇ. VIII. 3, 87). See 584.

328. शास् *śās*, 'to rule,' in Parasmai (but not in Ātmane), changes its vowel to इ *i* before the consonantal terminations having no P, except that of the 2d sing.

154 GROUP II. (C. 3.)—FORMATION OF BASE OF PRIMITIVE VERBS.

Impv. Before that and all vowel-terminations, as well as in the strong forms, the vowel of the root remains unchanged; and, after *i*, *स्* becomes *द्* by 70. Hence the bases *शास्* and *शिद्*. See 658.

a. *चकास्*, 'to shine,' is Pres. 1. *चकास्मि*, 2. *चकास्ति*, 3. *चकास्ति*; Du. 1. *चकास्वद्*; Pl. 3. *चकासन्ति* (290. *b*); Impf. 1. *अचकासं*, 2. *अचकास्* or *अचकान्* (292. *a*), 3. *अचकान्*; Du. 1. *अचकास्व*; Pl. 3. *अचकासुस्*; Pot. 1. *चकास्यां*; Impv. 1. *चकावादि*, 2. *चकाधि* or *चकाहि* (204), 3. *चकासु*; Du. 1. *चकासाव*, 2. *चकासं*; Pl. 3. *चकासन्*.

329. *दुह् दुह्* *duh*, 'to milk,' and *ल्लिह् ल्लिह्* *lih*, 'to lick,' form their bases as explained at 305, 306. They are conjugated at 660, 661.

(GROUP II.)—Third class, containing about 20 primitive verbs.

RULES OF REDUPLICATION.

Applicable to the 3d class and to all reduplicated forms, such as the perfect (or 2d pret.), aorist (or 3d pret.), desiderative, and frequentative.

330. In doubling a root the initial consonant and first vowel are generally repeated, as *lilip* from *lip*, but there are special rules;

331. 1st, As to consonants. A corresponding unaspirated letter is substituted for an aspirate: thus, *द् d* for *ध dh*. So in Greek *τ* is repeated for *θ*; as, *θύω*, *τέθυκα*, &c.

a. The palatal *च c* is substituted for the gutturals *क k* or *ख kh*; and the palatal *ज j* for the gutturals *ग g*, *घ gh*, or *ह h*.

b. Note—*हन्*, 'to kill,' and *हि*, 'to go,' substitute *घ gh* for *ह* when reduplicated.

c. If a root begin with a double consonant, the first consonant only, or its substitute, is repeated; but if with a double consonant, whose first is a sibilant and whose second is hard, the second, or its substitute, is reduplicated: thus, *च c* for *क्ष ksh*; *स s* for *स्य sy*; *ज j* for *ह hr*; *त t* for *स्थ sth*; *च c* for *स्क sk*; *प p* for *स्प sp*.

d. 2dly, As to vowels. A short vowel is repeated for a long, and diphthongal sounds are represented by their second element: thus, *अ a* is reduplicated for *आ á*; *इ i* for *ई í*, *उ u* for *ऊ ú*, *ए e*, and *ऐ ai*; *उ u* for *ऊ ú*, *ओ o*, and *औ au*. In certain cases *इ i* is also repeated for *a* and *á*, as being a lighter vowel.

e. Note—*दुन्*, 'to shine,' makes *didyut* for *dudyut*. *दुन्* = 'दु' + 'दु' + 'त्'.

f. Observe—As a general rule, the reduplicated syllable has a tendency to lighten the weight of the radical syllable.

g. Observe also, that when a form has once been reduplicated, it is never reduplicated again in forming other derivatives from it (see 517. *a*), and that when roots which have to be reduplicated have any changed form, this modified form is taken

in the reduplication rather than the original root: thus स्मृ, 'to remember,' being changed to स्मृत् in the desiderative, the vowel of the root does not appear in the reduplication (स्मृस्मृत्).

Formation of the base.

332. Rule for forming the base in the four conjugational tenses. Reduplicate the initial consonant and vowel of the root, and gunate the vowel of the radical syllable before the P terminations only, as in the 2d conjugation, by 293. a.

Observe—This class resembles the 2d in interposing no vowel between the root and terminations. It is the only class that necessarily rejects the nasal in 3d plur. Parasmai-pada, by 290. a, and takes *us* for *an* in 3d plur. imperfect Parasmai, before which *us* Guṇa is generally required. See 290, 291, 292.

Thus, from भृ *bhṛi*, 'to bear' (φέρω, *fero*), is formed the base of the present singular बिभर् *bibhar* (1. *bibhar* + *mi* = बिभर्मि), and the base of the dual and plural बिभृ *bibhṛi* (Du. 1. *bibhṛi* + *vas* = बिभृवस्; Pl. 1. *bibhṛi* + *mas* = बिभृमस्; Pl. 3. *bibhṛi* + *ati* = बिभृति by 34 and 290). See the table at 583.

a. Note, that *bibharti* bears the same relation to *bibhṛimas* that *fert* does to *ferimus*, and *vult* to *volumus*.

333. Similarly, from भी *bhī*, 'to fear,' come the two bases *bibhe* and *bibhī*; from हु *hu*, 'to sacrifice,' the two bases *juho* and *juhū*. The former of these roots may optionally shorten the radical vowel before a consonant, when not gunated. See 666. The latter may optionally reject its final before *vas* and *mas*, and is the only root ending in a vowel which takes *dhi* for *hi* in the 2d sing. imperative. See 662.

a. ई, 'to be ashamed,' is like भी, but changes its final ई to इय *iy* before the vowel-terminations, in conformity with 123. a. See 666. a.

334. गृ *ṛi*, 'to go,' is the only verb in this class that begins with a vowel. It substitutes *iy* for *ṛi* in the reduplication, and makes its bases इयर् *iyar* and इयृ *iyṛi* (Pres. S. Du. Pl. 3. इयति, इयतस्, इयति; Impf. 1. ऐयर्, 2. ऐयर्, 3. ऐयर्; Du. 3. ऐयतां; Pot. 3. इयुयात्; Impv. 1. इयराणि).

335. दा *dā*, 'to give' (δίδωμι, *do*), drops its final *d* before all excepting the P terminations. Hence the bases *dadā* and *dad*. It becomes दे *de* before the *hi* of the imperative. See 663.

336. धा *dhá*, 'to place' (τίθημι), is similar. Hence the bases *dadhá* and *dadh*; but *dadh* becomes धत् before *t*, *th*, and *s*; and *dhad* before *dhve* and *dhvam* by 299. a, b; and *dhe* before the *hi* of the imperative. See 664.

337. हा *há*, 'to abandon,' changes its final *d* to ई *i* before the consonantal

terminations not marked with P, and drops the final altogether before the vowel-terminations, and before *y* of the potential. Hence the bases *jahá*, *jahí*, *jah*. Before *hi* of the imperative the base is optionally *jahá*, *jahí*, or *jahi*. According to some authorities, *जही* may be shortened into *जहि* in the present, imperfect, and imperative. See 665.

338. मा *má*, 'to measure' (Atm.), and हा *há*, 'to go' (Atm.), make their bases निमी *mimí* and जिही *jihí* before the consonantal terminations not marked with P. Before the vowel-terminations their bases are *mim* and *jih* (Sing. Du. Pl. 3. जिहीते, जिहाते, जिहते; Impf. 3. अजिहीत; Impv. 3. जिहीतां). See मा at 664. a.

339. जन् *jan*, 'to produce' (Parasmai-pada), rejects the final nasal (see 57. a), and lengthens the radical *a* before *t* and *th* and *hi*, and optionally before *y*. Before consonantal terminations beginning with *m* or *v* the radical *jan* remains, but before vowel-terminations not marked with P the medial *a* is dropped, and the nasal combining with *j* becomes palatal (compare the declension of *rájan* at 149). Hence the three bases *jajan*, *jajá*, and *jajñ*. See 666. b.

340. भस् *bhas*, 'to eat,' 'to shine,' like *jan*, rejects the radical *a* before the vowel-terminations not marked with P; and *bh* coalescing with *s* becomes *p* by 42 (Pres. S. Du. Pl. 3. बभस्ति, बभस्तस्, बभ्यति). The same contraction takes place before terminations beginning with *त*, *त्थ*, but the final *s* is then dropped, and the usual rules of Sandhi applied: thus, बभ्+तां = बभ्यां by 298.

341. निञ् 'to purify,' विञ् 'to separate,' and विष् 'to pervade,' 'to penetrate,' gunate the reduplicated syllable before *all* the terminations, and forbid the usual Guna of the radical syllable before terminations beginning with vowels, as in the 1st sing. impf. and the 1st sing. du. pl. impv. (Pres. 1. नेनेमि, 2. नेनेमि, 3. नेनेमि; Du. 1. नेनेमि, &c.; Pl. 1. नेनेमि, 3. नेनेमि; Impf. 1. अनेनेमि, 2. अनेनेमि, &c.; Pl. 3. अनेनेमि, &c.; Impv. 1. नेनेमि; Du. 1. नेनेमि; Pl. 1. नेनेमि).

(GROUP II.)—*Seventh class, containing about 24 primitive verbs.*

342. Rule for forming the base in the four conjugational tenses. Insert न *na* (changeable to ञ *ña* after *ri* &c. by 58) between the vowel and final consonant* of the root before the P terminations, and न *n* (changeable to ऋ, ऌ, ए, ऌ, or Anusvára †, according to the consonant immediately succeeding) before all the other terminations.

Observe—This class resembles the 2d and 3d in interposing no vowel between the final consonant of the root and the terminations.

a. Similarly, *n* is inserted in certain Greek and Latin roots; as, *μαθ*, *μαθησκω*; *λαβ*, *λαμβάνω*; *θιγ*, *θιγγάνω*; *scid*, *scindo*; *fid*, *findo*; *tag*, *tango*; *liq*, *liquo*, &c. See 258. a.

* All the roots in this class end in consonants.

† The change to Anusvára will take place before sibilants and ह. See 6. b.

343. Thus, from भिद् *bhid*, 'to divide,' 'to break,' is formed the base of the present tense singular भिनद् *bhinad*, and the base of the dual and plural भिन्द् *bhind*, changeable to *bhinat* and *bhint* by 46 (1. *bhinad* + *mi* = भिनमि, 3. *bhinad* + *ti* = भिनति; Du. 1. *bhind* + *vas* = भिन्दस्, 3. *bhind* + *tas* = भिन्दस् or भिनत्; Pl. 3. *bhind* + *anti* = भिन्दन्ति). See the table at 583.

344. Similarly, from रुध् *rudh*, 'to hinder,' the two bases रुध् *runadh* and रुन्ध् *rundh*, changeable to *runat*, *runad*, and *rund* (1. *runadh* + *mi* = रुधमि, 2. *runadh* + *si* = रुधसि, 3. *runadh* + *ti* = रुधति; Du. 3. *rundh* + *tas* = रुन्धस्); see 671. So also, from पिष्, 'to grind,' the two bases पिनष् and पिंष् (Pres. 3. पिनष् + ति = पिनति; Impv. 2. पिंष् + धि = पिंशति or पिंशि).

345. Observe—Roots ending in ण् *t* and द् *d* may reject these letters before *th*, *t*, and *dhi*, when *n* immediately precedes: hence भिनत्स् may be written for भिन्दत्स्; भिन्धि for भिन्धि. Similarly, रुन्धस् may be written for रुन्धत्स्, see 298. *a*; and on the same principle नृणस् is written for नृण्डत्स् from नृह्, see 674.

346. भुज् 'to eat,' युज् 'to join,' विष् 'to distinguish,' conform to 296. Hence, from *bhuj* come *bhunaj* and *bhuaj*, changeable to *bhunak* and *bhun-k*, see 668. *a*.

347. भङ् 'to break,' अङ् 'to anoint,' उन्द् 'to moisten,' इन्ध् 'to kindle,' हिंस् 'to injure,' तष् or तङ् 'to contract,' fall under this class; but the nasal belonging to the root takes the place of the conjugational nasal, and becomes न् *na* in the strong forms. Hence, from *bhanj* come the two bases *bhanaj* and *bhanj*, changeable to *bhanak* and *bhan-k*; from *und* come *unad* and *und* (Pres. 3. *unatti*, *untas*, *undanti*; Impf. 1. *unadam*, 2. *unas*, 3. *unat*; Du. 3. *unatam*, &c.). See 669, 668, 673. Similarly, from *indh*, Pres. 1. *indhe*, 2. *intse*, 3. *inddhe*; Pl. 3. *indhate*; Impf. 2. *ainddhas*, 3. *ainddha*; Impv. 1. *inadhai*, &c.

348. वृह्, 'to strike,' 'to kill,' inserts षे instead of ष before all the P terminations, except in 1st sing. impf. and 1st sing. du. pl. imperative. See 674.

GROUP III.—FORMATION OF THE BASE IN THE 5TH, 8TH, AND 9TH CLASSES OF VERBS.

(GROUP III.)—*Fifth class, containing about 30 primitive verbs.*

349. Rule for forming the base in the four conjugational tenses. Add नु *nu* (changeable to णु by 58) to the root, which must be gunated into नो *no* (changeable to णो) before the P terminations (293. *a*). Roots ending in consonants add *nuv*, instead of *nu*, to the root before the vowel-terminations. Roots ending in vowels may drop the *u* of *nu* before initial *v* and *m* (not marked with P), and always reject the termination *hi* of the imperative. See 291.

158 GROUP III. (C. 8.)—FORMATION OF BASE OF PRIMITIVE VERBS.

a. This change of *su* to *so* is supplied in the corresponding Greek affix *su*, by lengthening the *v*, as in ζεύγνυμι, ζεύγνυμεν; δείκνυμι, δείκνυμεν. See 258. a.

350. Thus, from चि *ci*, 'to gather,' are formed the bases *ćino* and *ćinu* (Pres. 1. *ćino* + *mi* = चिनोमि, *ćino* + *si* = चिनोषि by 70; Du. 1. *ćinu* + *vas* = चिनुवस् or चिन्वस्; Pl. 1. *ćinu* + *mas* = चिनुमस् or चिन्मस्, 3. *ćinu* + *anti* = चिन्वन्ति by 34; Impv. 1. *ćino* + *áni* = चिनवानि by 36. b, 2. *ćinu* by 291). See the table at 583.

351. Similarly, from आप् *áp*, 'to obtain,' come *ápno*, *ápnu*, and *ápnuv*. See 681.

352. श्रु *śru*, 'to hear' (sometimes placed under the 1st class), substitutes श्रु *śri* for the root, and makes its bases *śriṇo* and *śriṇu*. See 677.

a. दम् 'to deceive,' स्तम् and स्रम् 'to support,' स्तुम् 'to stop,' and क्षुम् 'to astonish,' reject their nasals in favour of the conjugational *su*: thus, *dabhu*, *skabhnu*, &c.

(GROUP III.)—*Eighth class, containing 10 primitive verbs.*

353. Rule for forming the base in the four conjugational tenses. Add उ *u* to the root, which must be gunated into ओ *o* before the P terminations by 293. a.

a. Observe—Only ten roots are generally enumerated in this conjugation, and nine of these end either in न् *n* or ण् *ṇ*: hence the addition of *u* and *o* will have the same apparent effect as the addition of *nu* and *no* in the 5th class.

354. The termination of the 2d sing. imperative is rejected: thus, from तन् *tan*, 'to stretch,' 'to extend,' are formed the bases *tano* and *tanu* (Pres. 1. *tano* + *mi* = तनोमि, 2. *tano* + *si* = तनोषि by 70; Du. 1. *tanu* + *vas* = तनुवस् or तन्वस्; Pl. 1. *tanu* + *mas* = तनुमस् or तन्मस्; Impv. 1. *tano* + *áni* = तनवानि by 36. b, 2. तनु *tanu*). Compare the Greek τάνυμι, τάνυμεν.

a. The root सन् *san*, 'to give,' optionally rejects its *n*, and lengthens the radical *a* before the *y* of the potential: thus, सन्याम् *sanyám* or सायान् *śáyám*, &c.

b. When the vowel of a root is capable of Guṇa, it may optionally take it: thus the base of च्चु *ccu* 'to go' may be either च्चुगु or च्चुगु (1. च्चुगोमि or च्चुगोषि).

355. One root in this class, कृ *kri*, 'to do,' 'to make,' is by far the most common and useful in the language. This root gunates the radical vowel *ri*, as well as the conjugational *u*, before the P terminations. Before the other terminations it changes the radical *ri* to *ur*. The rejection of the conjugational *u* before initial *su* (not marked with P) and *v*, which is allowable in the 5th class, is in this

verb compulsory, and is, moreover, required before initial *y*. Hence the three bases *karo*, *kuru*, and *kur*. See 682.

(GROUP III.)—*Ninth class, containing about 52 primitive verbs.*

356. Rule for forming the base in the four conjugational tenses. Add ना *ná* to the root before the P terminations; नी *ní* before all the others, except those beginning with vowels, where only न् *n* is added, by 293. *a*. Observe—ना, नी, and न्, are changeable to ञा, ञी, and ञ, by 58.

357. Thus, from यु *yu*, 'to join,' are formed the three bases *yundá*, *yuní*, and *yun* (Pres. 1. *yundá + mi = युनामि*; Du. 1. *yuní + vas = युनीवस्*; Pl. 1. *yuní + mas = युनीमस्*, 3. *yun + anti = युनन्ति*. Pres. Átm. 1. *yun + e = युने*; Impv. 1. *yundá + áni = युनानि*, 2. *yuní + hi = युनीहि*, &c.).

a. Observe—Roots ending in consonants substitute *ána* for their conjugational sign in the 2d sing. imperative, and reject the termination *hi*: so, चज्ञान 'eat thou,' from चश् 'to eat'; पुषाथ 'nourish thou,' from पुष्; क्षुभाथ 'shake thou,' from क्षुभ्, &c. See 696, 698, 694.

358. री 'to go,' ग्री 'to go,' वली 'to go,' 'to choose,' व्री 'to choose,' ली 'to adhere,' धी 'to fear,' 'to bear,' क्षी 'to destroy,' धू 'to shake,' पू 'to purify' (583), लू 'to cut' (691), शू 'to go,' हू 'to hurt,' गू 'to sound,' वू 'to grow old,' दू 'to split,' लू 'to lead,' पू 'to fill,' भू 'to bear,' 'to blame,' मू 'to kill,' चू or वू 'to choose,' झू 'to injure,' लू 'to spread,' शू or रू or स्पू or वू 'to hurt,' shorten the radical vowel in forming their bases: thus, from पू 'to purify' come the bases *puṇá*, *puṇí*, and *puṇ*: see the table at 583.

a. ग्री 'to buy,' ग्री 'to love,' व्री 'to cook,' झू or वू* 'to sound,' दू 'to hurt,' do not shorten their vowels. See 689, 690.

359. ग्रह्, 'to take,' becomes गृह्, and makes its bases *gṛhṇá*, *gṛhṇí*, and *gṛhṇ*. See 699.

a. ज्या, 'to grow old,' becomes ञि, and makes its bases *jiṇá*, *jiṇí*, and *jiṇ*.

360. बन्ध्, धन्ध्, मन्ध्, खन्ध्, कुन्ध्, and खम्ध्, reject the radical nasal in favour of the conjugational: thus, from *bandh* are formed the three bases *badhṇá*, *badhṇí*, and *badhṇ*. See 692, 693, 695.

361. ज्ञा 'to know,' in the same way, rejects its nasal in favour of the conjugational, and makes its bases *jāṇá*, *jāṇí*, and *jāṇ*. See 688.

362. खश्, 'to appear as a spectre,' changes *v* to *s*, and makes its bases *khaṇá*, *khaṇí*, and *khaṇ*.

* वू, however, may optionally shorten it.

PRIMITIVE VERBS OF THE FIRST NINE CLASSES IN THE
SIX NON-CONJUGATIONAL TENSES.

363. Observe—The general rules for the formation of the base in the perfect (or 2d preterite), 1st and 2d futures, aorist (or 3d preterite), precative (or benedictive), and conditional, apply to all verbs of the first nine classes indiscriminately; see 250. a. The 10th class alone carries its conjugational characteristic into most of the non-conjugational tenses; and for this reason the consideration of its last tenses falls most conveniently under causal verbs. Compare 289. a.

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Reduplicated perfect (second preterite).

Terminations repeated from page 127.

	PARASMAI. ११.१२७		ĀTMANE.		
a (au)	*iva	*ima	e	*ivahe	*imahe
itha or tha	athus	a	*ishe	áthe	*idhve or *idhve
a (au)	atus	us	e	áte	ire

364. Rule for forming the base in verbs of the first nine classes. In the first place, if a root begin with a consonant, reduplicate the initial consonant, with its vowel, according to the rules given at 330 (but *a* is reduplicated for a radical *a*, *á*, *ri*, *ṛi*, *lri* (and even for radical *e*, *ai*, *o*, if final); *i* for *i*, *í*, *e*; *u* for *u*, *ú*, *o*): thus, from पच् *pac*, 'to cook,' *papac*; from याच् *yác*, 'to ask,' *yayác*; from कृ *kri*, 'to do,' *ákri*; from नृन् *nrit*, 'to dance,' *nanrit*; from तृ *tri*, 'to cross,' *tátri*; from कृप् *klrip*, 'to be able,' *ákklrip*; from मे *me*, 'to change,' *mame*; from गै *gai*, 'to sing,' *jagai*; from सो *so*, 'to finish,' *saso*; from सिध् *sidh*, 'to accomplish,' *sishidh* (70); from जीव् *jív*, 'to live,' *jijív*; from सेव् *sev*, 'to serve,' *sishev*; from दृ *dru*, 'to run,' *dudru*; from पू *pú*, 'to purify,' *pupú*; from बुध् *budh*, 'to know,' *bubudh*; from लोक् *lok*, 'to see,' *lulok*; from स्मि *smi*, 'to smile,' *sishmi*; from स्था *sthá*, 'to stand,' *tasthá*.

a. And if it begin with a vowel, double the initial vowel: thus, from अस् *as*, 'to be,' comes *a as* = *आस् ás* by 31; from आप् *áp*, 'to obtain,' *a áp* = *अप*; from इष् *ish*, 'to wish,' *i ish* = *इष्* (see 31).

b. In the second place, if the root end in a consonant, *gunate* † the vowel of the radical syllable, if capable of *Guṇa* (see 28. b), in

† The *gunation* of the vowel is indicated by the P of यप्, चप्, जप्, in the singular terminations. See scheme at 246.

1st, 2d, and 3d *singular*, Parasmai-pada; but leave the vowel unchanged before all other terminations, both Parasmai and Ātmane-pada. See 293. a.

c. If the root end in a simple consonant, preceded by short *a*, this *a* is lengthened optionally in 1st and necessarily in 3d sing.; and before the other terminations it is either left unchanged, or is liable to become *e* (see 375. a).

d. If the root end in a vowel, vṛiddhi the vowel of the radical syllable in 1st and 3d *singular*, Parasmai *, and guṇate it in 2d *sing.* (optionally in 1st sing.). Before all other terminations, Parasmai and Ātmane, the root must revert to its original form, but the terminations must be affixed according to euphonic rules.

e. Greek affords many examples of verbs which suffer a kind of Guṇa or Vṛiddhi change in the perfect; but this change is not confined to the singular, as in Sanskrit. Compare λέλοιπα (from λείπω, ἔλιπον), πέποιθα (from πείθω, ἔπιθον), τέτροφα (from τρέφω), τέθεικα (from τίθημι), &c.

365. Thus, from बुद् *budh*, 1st c., comes the base of the singular Parasm. बुबोध् *bubodh*, and the base of the rest of the tense पुबुद् *bubudh* (1. *bubodh* + *a* = *bubodha*, 2. *bubodh* + *itha* = *bubodhitha*, 3. *bubodh* + *a* = *bubodha*; Du. 1. *bubudh* + *iva* = *bubudhiva*, 2. *bubudh* + *athus* = *bubudhathus*, &c. Ātm. 1. *bubudh* + *e* = *bubudhe*, &c.). Similarly, from विद् *vid*, 2d c., 'to know,' come the two bases विवेद् *vived* and विविद् *vivid*; from पक्, 'to cook,' the two bases पपात् *papát* and पपत् *papát* (1. 3. *viveda*; Du. 1. *vividiva*; Pl. 1. *vividima*, &c.: 1. *papáta* or *papáta*, 3. *papáta*, &c.).

a. There is one Greek root which agrees very remarkably with the Sanskrit in restricting Guṇa to the singular, viz. *fid* (εἶδω), 'to know,' answering to the Sanskrit *vid* above: thus, οἶδα, οἶσθα, οἶδε; ἴστον, ἴστον; ἴσμεν, ἴστε, ἴσασι. The root *vid* has a contracted form of its perfect used for the present, which agrees exactly with οἶδα: thus, *veda*, *vettha*, &c. See 308. a.

366. Again, from कृ *kri*, 'to do' (see 684), comes the base of the 1st and 3d singular Parasm. कर्त् *ṭakár* (331. a), the base of the 2d sing. कर् *ṭakar* (which is optionally the base of the 1st sing. also), and the base of the rest of the tense कर्त् *ṭakri* (1. *ṭakár* + *a* = *ṭakára* (or *ṭakara*), 2. *ṭakar* + *tha* = *ṭakartha*, 3. *ṭakár* + *a* = *ṭakára*; Du. 1. *ṭakri* + *va* = *ṭakriiva* (369), 2. *ṭakri* + *athus* = *ṭakrathus* by 34. Ātm. 1. *ṭakri* + *e* = *ṭakre*; Pl. 2. *ṭakri* + *dhve* = कर्त् *ṭakṛe*. See 684).

* Vṛiddhi is indicated by the ळ of षत् णाP. See scheme at 246.

a. Observe—The roots enumerated at 390. a. reject Guṇa in the 2d sing.: thus, विन् makes 1. 3. विवेन, but 2. विविजिष. So कृ or कृ 'to cry' makes 1. चुकाव or चुकव, 2. चुकुविष.

367. We have seen at 364. a. that if a root, ending in a single consonant, begin with a vowel, this vowel is repeated, and the two similar vowels blend into one long one by 31. But when an initial *i* or *u* is gunated in the sing. Parasmai, then the reduplicated *i* becomes *iy* before *e*, and the reduplicated *u* becomes *uv* before *o*: thus, from इष् *ish*, 'to wish,' come the two bases *iyesh* and *ish* (1. 3. इयेष; Du. 1. ईषिव; see 637); and from उक् *ukh*, 'to move,' *wokh* and *úkh* (1. 3. उवोक्ख; Du. 1. ऊखिव).

a. The same holds good in the root इ *i*, 'to go,' which makes the reduplicated syllable *iy* before the Vṛiddhi and Guṇa of the sing. In the remainder of the tense the base becomes *iy* (compare 375. e), which is reduplicated into *íy* (1. 3. इयाय, 2. इयिष्य or इयेष; Du. 1. ईषिव). But when the prep. *adhi* is prefixed, the perfect is formed as if from *gá*, Átmane only (Sing. Du. Pl. 3. *adhijage*, *-jagáte*, *-jagire*).

b. And if a root begin with अ *a*, and end in a *double* consonant, or begin with च् *ṛi* and end in a single consonant, the reduplicated syllable is आन् *án*: thus, from अर्च *arč*, 'to worship,' comes the base आनर्च *ánarč* (1. 3. आनर्च); from अर्ध् *ṛidh*, 'to flourish,' comes आनर्ध *ánardh* (1. 3. आनर्ध; Du. 1. आनृधिव, &c.).

c. अङ् *Átm*, 'to pervade,' although ending in a *single* consonant अ, follows the last rule (1. 3. आनञ्जे).

368. Observe—In the perfect (or 2d preterite) the 1st and 3d sing. Parasmai and Átmane have the same termination, and are generally identical in form; but when Vṛiddhi of a final vowel is required in both, then there is optionally Guṇa in the first; and when a medial *a* is lengthened, this *a* may optionally remain unchanged in the first: thus कृ 'to do' may be in 1st sing. either चकार or चकर, and पक् 'to cook' may be either पपाच or पपच in 1st sing.; but in 3d sing. these roots can only make चकार and पपाच.

369. By referring back to the scheme at pp. 160, 127, it will be seen that all the terminations of this tense (except optionally the 2d sing. Parasmai) begin with vowels. Those which begin with *i* are all (except the 3d pl. Átmane) distinguished by the mark *, because

eight roots only in the language (viz. कृ 'to do*,' भृ 'to bear,' वृ 'to go,' वृ 'to surround,' श्रु 'to hear,' स्तु 'to praise,' दृ 'to run,' सु *srū*, 'to flow') necessarily reject the *i* from these terminations.

Rejection of i from itha (2d sing. perfect, Parasmai).

370. The above eight roots (except वृ *vri* when it means 'to cover,' and except कृ *kri*, 'to do,' when compounded with the prep. *sam* *) also reject *i* from the 2d sing. Parasmai.

a. Moreover, the 2d sing. Parasmai is formed with *tha* instead of *itha* after roots ending in चृ *ri* (except after the root चृ *ri* itself, and वृ *vri* and जगृ *jágrī*, which only allow *itha* : thus, *árita*, *vavaritha*, *jágaritha*; and except स्तु at b);

b. and optionally with *tha* or *itha* after the root स्वृ *svri*, 'to sound' (*sasvartha* or *sasvaritha*);

c. and optionally with *tha* or *itha* after roots ending in आ *á*, ए *e* (except ये *vye*, which allows only *itha*), and after roots in ऐ *ai*, औ *o*, इ *i*, ई *í*, उ *u*, and the root धृ 'to shake' (except those indicated at 397, 398, as necessarily inserting *i* in the futures &c.; e. g. श्रि, which makes *śírayitha* only, and so also most roots in अ *ú*);

d. and optionally with *tha* or *itha* after those roots enumerated at 400—414, which have a medial *a*, and which reject *i* either necessarily or optionally from the futures &c. (e. g. शक, *śekitha* or *śakitha*; क्षन्, *śakshamitha* or *śakshantha*, &c.); but not अद् and चद्, which can only make *áditha*, *jaghasitha*;

e. and optionally with *tha* or *itha* after most of the roots enumerated at 415, as optionally inserting *i* in the futures &c.:

f. but all other roots, which necessarily take *i*, and even most of those (*having no medial a*) at 400—414 which necessarily reject *i* in the futures &c., must take *itha* only in the 2d sing. of the perfect: thus हुद् is तोतासि *tottási* in the 2d sing. 1st future, but तुतोदिथ *tutoditha* in the 2d sing. perfect (Du. 1. *tutudiva*). Some few of these, however, are allowed the alternative of *tha*, as सृज् 'to create' makes ससृजिथ or ससृज; दृश् 'to see,' ददृशिथ or ददृज; both these roots requiring the radical *ri* to be changed to र *ra*, instead of gunated, when *tha* is used.

g. मज् 'to dip' and नज् 'to perish,' which belong to 370. d, insert a nasal when *tha* is used: thus, ममजिथ or ममंजथ, नेजिथ or ननंज.

* But कृ 'to do,' if स् is inserted after a preposition, as in संस्कृ, does not reject *i*, and follows 375. k: thus, 2. संयस्करिथ.

h. *तृप्* 'to be satisfied' and *दृप्* 'to be proud,' which belong to 370. e, either *gunāte* the radical *ri* or change it to *ra* when *tha* is used (ततर्प्य or तदृप्य or ततर्पिथ).

Observe—When *tha* is affixed to roots ending in consonants, the rules of Sandhi, propounded at 296, &c., must be applied.

*Optional rejection of i, in certain cases, from the dual and remaining terminations (of the perfect, Parasmai and Atmane, marked with *).*

371. The roots enumerated at 415, as optionally rejecting or inserting *i* in the futures &c., may optionally reject it also from the dual and remaining terminations of the perfect marked with * in the table at p. 160: thus *क्षन्* makes *क्षन्मिथ* or *क्षन्वन्*, *क्षन्ते* or *क्षन्मिथे*, *क्षन्मिथहे* or *क्षन्वन्हे*; but the forms with the inserted *i* are the most usual, and all other roots, even those which necessarily reject *i* from the futures &c. (except the eight enumerated at 369), must take *i* in the dual and remaining terminations of the perfect marked with *.

Observe—The *i* is never rejected from the 3d plur. *Atmane*, except in the Veda.

Substitution of दे for धे (2d plur. perfect, Atmane).

372. *दे* is used instead of *धे* by the eight roots at 369, also in certain cases by the roots mentioned at 371. The usual rules of Sandhi must then be observed, as in *वज्रइदे* from *वज्र्*.

a. *इदे* for *इधे* may be optionally used by other roots when a semi-vowel or *h* immediately precedes, as *लुलुविधे* or *-विदे* from *लृ*, *चिञ्चिदिधे* or *-पिदे* from *ञ्चि*.

Anomalies in forming the base of the perfect (second preterite).

373. Roots ending in *आ á* (as *दा dá*, 'to give;' *धा dhá*, 'to place;' *या yá*, 'to go;' *स्था sthá*, 'to stand') drop the *á* before all the terminations except the *tha* of the 2d sing., and substitute *औ au* for the terminations of the 1st and 3d sing. *Parasmai*. Hence, from *दा dá* comes the base *दद् dad* (1. 3. *ददौ*, 2. *ददिथ* or *ददाथ*; Du. 1. *ददिथ*. *Átm.* 1. 3. *ददे*, 2. *ददिथे*, &c. See 663).

a. *दरिद्रा* 'to be poor' makes 1. 3. *ददरिद्रौ*; Du. 3. *ददरिद्रुव्*; Pl. 3. *ददरिद्रुव्*; or more properly takes the periphrastic form of perfect. See 385.

b. *ज्या* 'to grow old' has a reduplicated base *मिज्या* (1. 3. *मिज्यौ*, 2. *मिज्याथ* or *मिज्यिथ*; Du. 1. *मिज्यिव*). Similarly, an uncommon root *ज्यो* *Átm.* 'to instruct' makes 1. 3. *मिज्ये*.

c. *मि* 'to throw,' *मी* 'to destroy,' 'to perish,' must be treated in the sing. as if

they ended in *d*: and ली 9th c., 'to obtain,' may optionally be so treated; thus, Sing. 1. ममो, 2. ममाथ or ममिथ, 3. ममो; Du. 1. मिमिथ. But ली is 1. लली or लि-लाय, 2. ललाथ or ललिथ or ललेथ or लल्लिथ; Du. 1. लिलिथ.

d. Most roots ending in the diphthongs *ए e* (except जे, दे, ज्ये, वे, &c., see next rules), ऐ ai, औ au, follow 373, and form their perfect as if they ended in *d*: thus, वे 1st c. 'to drink,' 1st and 3d sing. दवो, 2. दधिथ or दधाथ, Du. 1. दधिथ; गै 1st c. 'to sing,' 1. 3. गगो, 2. गगिथ or गगाथ; ज्ञै 1st c. 'to fade,' 1. 3. गज्ञो; शो 4th c. 'to sharpen,' 1. 3. शशो.

e. But जे 'to call' forms its base as if from हू, see 595 (1. 3. मुहाथ, &c.). ✓

f. दे *Ātm.* 'to pity,' 'to protect,' makes its base *digi* (1. 3. दिग्घे, 2. दिग्घिथे, &c.).

g. ज्ये 'to cover' makes *vicydy*, *vicyay*, and *vivy* (1. 3. विज्याथ, 2. विज्यिथ; Du. 1. विज्यिथ or विज्यिथ, &c.). ✓

h. वे 'to weave' forms its bases as if from *vā* or *vav* or *vay* (1. 3. ववो or ववाथ, 2. वधिथ or वधाथ or वधयिथ; Du. 1. वधिथ or ऊधिथ or ऊयिथ, &c. *Ātm.* 1. 3. ववे or ऊवे or ऊवे, &c.).

i. ज्ये *Ātm.* 'to be fat' makes regularly पज्ये, पज्यिथे, &c.; but the root ज्य्, meaning the same, and often identified with ज्ये, makes पिज्ये, पिज्यिथे, &c.

374. If a root end in *इ i* or *ई ē*, this vowel does not blend with the initial *i* of the terminations in du. pl. Parasmai, sing. du. pl. *Ātm.*ane, but is changed to *y*, in opposition to 31: thus, from चि *ci*, 5th c. 'to collect,' come the bases *cīcai*, *cīce*, and *cīci*, changeable to *cīcāy*, *cīcāy*, and *cīcy* (1. 3. *cīcāya*, 2. *cīcāyitha* or *cīcētha*; Du. 1. चिच्यिथ *cīcyiva*, 2. *cīcyathus* by 34. *Ātm.* 1. 3. *cīcye*. See the table at 583). Observe—चि may also substitute चिकाथ for चिकाथ and चिक्ये for चिक्ये.

a. Similarly, गी *gī*, 'to lead' (1. 3. *gīcāya*; Du. 1. *gīcāyiva*. *Ātm.* 1. *gīcye*, &c.). ✓

b. जि *ji*, 'to conquer,' makes its base जिगि, as if from *gi* (1. 3. जिगाथ; Du. 1. जिगिथ, &c. See 590). ✓

c. हि *hi*, 'to go,' 'to send,' makes जिधि, as if from *ghi* (1. 3. जिधाथ).

d. दी *Ātm.* 'to sink,' 'to decay,' makes its base दिदीथ throughout: thus, 1. 3. दिदीथे, 2. दिदीथिथे, &c.

e. But roots ending in *इ i* or *ई ē*, and having a double initial consonant, change *i* or *ī* to *इय iy* before all terminations, except those of the sing. Parasmai; hence, from जि 1st c., 'to have recourse,' come the three bases *śīcrai*, *śīcre*, and *śīcriy* (1. 3. शिच्राथ, 2. शिच्रिथ; Du. 1. शिच्रिथ, &c.). So क्री 9th c. 'to buy' (1. 3. चिक्राथ, 2. चिक्रिथ or चिक्रेथ; Du. 1. चिक्रिथ, &c. See 689). ✓

f. श्वि *śvi*, 'to swell,' like जे at 373. e, forms its base as if from श्व, but only optionally: thus, 1. 3. श्विच्राथ or श्विश्राथ, 2. श्विच्रेथ or श्विच्रिथ or श्विश्रेथ or श्विश्रिथ.

g. And all roots ending in *उ u* or *ऊ ū* change *u* or *ū* to *उव uv* before the terminations of the du. and plur. Parasmai and the whole *Ātm.*ane (except of course ह्रु, ह्रु, ह्रु, ह्रु, in the persons marked with * at p. 127; and except भू 'to be,' see next rule but one): thus, from धू *dhu*, 'to shake,' come the bases *dudhau*, *dudho*, and *dhuv* (1. 3. दुधाथ, 2. दुधधिथ or दुधोथ; Du. 1. दुधुधिथ. *Ātm.* 1. 3. दुधुथे). Similarly, उ *u*, *Ātm.* 'to sound,' makes 1. 3. ऊवे, 2. ऊधिथे.

l. But च् makes 1. 3. चुञ्च, 2. चुञ्चोच; Du. 1. चुञ्चुव, 2. चुञ्चुवचुव. Átm. 1. 3. चुञ्चुवे; and similarly, लु, रु, and लु *srw.*

i. भू 'to be' is anomalous, and makes its base बभूव throughout; see 585, 586. So सू 'to bring forth' makes in the Veda ससूव.

j. ऊर्णु 'to cover' (although properly requiring the periphrastic form of perfect, see 385) is reduplicated into ऊर्णुनु. In the 2d sing. it may reject Guṇa: thus, ऊर्णुनविष or ऊर्णुनुविष, 3d sing. ऊर्णुनाव; Du. 1. ऊर्णुनुविष, 3. ऊर्णुनुवचुव; Pl. 3. ऊर्णुनुवुस्.

k. Roots ending in the vowel च् *ri*, preceded by a double consonant, and most roots in long च् *ri*, instead of retaining this vowel and changing it to *r* by 364. d, *guṇate* it into *ar* in the 2d sing., and throughout the whole tense, except the 1st and 3d sing. (and even in the 1st there may be optionally Guṇa by 368): thus, from स्मृ *smri*, 'to remember,' 1. *sasmāra* or *sasmara*, 2. *sasmartha*, 3. *sasmāra*; Du. 1. *sasmariva*, &c. Átm. 1. 3. *sasmare*.

l. But धृ *dhri*, 'to hold,' not being preceded by a double consonant, makes regularly 1. Sing. Du. Pl. दधार, दधिव, दधिस.

m. पू 'to fill,' ऋ 'to injure,' and दृ 'to rend,' may optionally retain *ri*, changeable to *r*: thus, Du. पपरिवं or पप्रिव.

n. च् *ri*, 'to go,' takes Vṛiddhi, and makes its base चार् *dr* throughout: thus, 1. 3. चार, 2. चारिष; Du. 1. चारिव.

o. मृ Átm. 'to die,' although properly Átmane, is Parasmai in perfect: thus, 1. 3. ममार, 2. ममर्ष.

p. जागृ 'to awake,' which properly takes the periphrastic form of perfect (जागराचकार, see 385), may also take the reduplicated form, and may optionally drop the reduplicated syllable: thus, 1. 3. जजागात् or जागात्, 2. जजागरिष or जागरिष (370. a).

q. गृ 'to swallow' may optionally change र् to ल्: thus, जगार or जगाल.

r. हृ 'to pass' follows 375. a, as if it were तर्: thus, 1. 3. ततार, 2. तेरिष; Du. 1. तेरिव.

s. जृ 'to grow old' optionally follows 375. a (3. जजार, 2. जजरिष or जेरिष; Du. 3. जजरतुस् or जेरतुस्).

375. We have already seen, at 364, that roots beginning with any consonant and ending with a single consonant, and enclosing short अ *a*, lengthen this vowel in the 3d sing. and optionally in the 1st; as, from पच् *pac*, 'to cook,' पचात् *papdē*; from त्यज्, 'to quit,' तत्यज् (1. 3. *tatyāja*, 2. *tatyajitha* or *tatyaktha*; Du. 1. *tatyajiva*, &c.).

a. Moreover, before *itha* and in the dual and plur. Parasmai, and all the persons of the Átmane, if the initial as well as the final consonant of the root be single, and if the root does not begin with च् *r*, and does not require a substituted consonant in the reduplication, the reduplication is suppressed, and, to compensate for

this, the **a** is changed to **e*** : thus, from *pać* come the bases *पपाच् papác*, *papác*, and *पेष् peć* (1. *papáća* or *papata*, 2. *pećitha* or *papaktha*, 3. *papáća* 296; Du. 1. *pećiva*. *Ātm.* 1. 3. *peće*, &c.). Similarly, from *labh*, 1st c. *Ātm.*, 'to obtain' (cf. *λαμβάνω*, *ἐλαβον*), the base *लेभ् lebh* throughout (*lebhe*, *lebhishē*, *lebhe*, *lebhivake*, &c.). So *nah*, 'to bind,' makes 1. *nandāha* or *nanaha*, 2. *nehitha* or *nanaddha*, 3. *nandāha* by 305; Du. 1. *nehiva*, &c. *Ātm.* *nehe*, &c.

Similarly, *naś*, 'to perish,' 1. *nandāśa* or *nanāśa*, 2. *neśitha* or *nanamśhita* (ननंश्), 3. *nandāśa*, &c.: see 620, 370. *g*.

b. Roots that require a substituted consonant in the reduplication are excepted from 375. *a* (but not *भञ् bhaj* and *फल् phal*, see *g*. below): thus, *भाच्* 'to speak' makes 1. 3. *बभाय*; Du. 1. *बभयिष*.

c. *वच्* 'to speak,' *वद्* 'to say,' *वप्* 'to sow,' *वञ्* 'to wish,' *वस्* 'to dwell,' *वह्* 'to carry,' beginning with *v*, are also excepted. These require that the reduplicated syllable be *उ u*, or the corresponding vowel of the semivowel, and also change *va* of the root to *उ u* before every termination, except those of the sing. *Parasmai*, the two *u*'s blending into one long *ऊ ú*: thus, from *वच्* *vać*, 'to speak,' come the two bases *उवाच्* *uwać* and *ऊच्* *úć* (1. *uwaća* or *uwaća*, 2. *uwaćitha* or *uwaćtha*, 3. *uwaća*; Du. 3. *úćatus*; Pl. 3. *úćus*). cf. 454.

वह् *vah*, 'to carry,' changes the radical vowel to *ओ o* before *tha* (see 305. *a*), optionally substituted for *itha* (1. 3. *उवाह*, 2. *उवहिष* or *उवोह*). Compare 424.

d. Observe—*वम्* *vam*, 'to vomit,' is excepted from 375. *c* (thus, 3. *vavádma*, *vavamatus*, *vavamus*, *Páp.* VI. 4, 126); it may also, according to *Vopadeva*, follow 375. *a* (3. *vavádma*, *vematus*, *vemus*).

e. *यञ्* *yaj*, 'to sacrifice,' is excepted from 375. *a*, and follows the analogy of 375. *c* (1. 3. *iyája*; Du. 3. *ijatus*; Pl. 3. *ijus*): the 2d sing. is *इयजिष* or *इयह* by 297; *Ātm.* 1. 3. *ईजे*, 2. *ईजिषे*, see 597. *Yej* is allowed optionally in the weak forms, and optionally in 2d sing., especially in the *Veda*.

f. *शस्* 'to injure' and *दद्* *Ātm.* 'to give' are excepted from 375. *a* (*शशस*, *शशसिष*, *दददिषे*).

g. *भञ्* 'to honour,' *अप्* 'to loosen,' *क्षप्* 'to be ashamed,' *फल्* 'to bear fruit,' necessarily conform to 375. *a*, although properly excepted (thus, *भेजिष*, *भेजिष*, &c.). The following conform to 375. *a*. optionally: *गम्* 'to go,' *स्वन्* 'to sound,' (according to some) *स्तन्* 'to sound,' *धम्* 'to wander,' *वम्* 'to vomit,' and (according to some) *स्तन्* and *स्यन्* 'to sound,' *त्स* 'to tremble' (thus, *पफयिष* or *फेयिष*, *पफयिष* or *फेयिष*, &c.).

h. The following also conform optionally to 375. *a*: *ग्रन्प्* 'to tie,' *अन्प्* 'to loosen,' *दम्* 'to deceive;' and, when they do so, drop their nasals (thus, *जग्रन्पिष* or *ग्रेपिष*, *जग्रन्पुस* or *ग्रेपुस*).

i. The following, although their radical vowel is long, also conform optionally

* Bopp deduces forms like *pećiva*, from *papáćiva*, by supposing that the second *p* is suppressed, the two *a*'s combined into *á*, and *á* weakened into *e*.

to 375. a: राज्, भाज् *Ātm.*, भाज्, and भाज्, all meaning 'to shine' (रराजिष or रेजिष, &c.).

j. राष्, when it signifies 'to injure,' necessarily conforms to 375. a (2. रेजिष; Du. 1. रेजिष, 3. रेधनुस्; Pl. 3. रेधुस्).

k. तृ 'to pass' follows 375. a, and जृ 'to grow old' may do so. See 374. r, s.

376. गम् *gam*, 'to go,' जन् *jan*, 'to be born,' खन् *khan*, 'to dig,' and हन् *han*, 'to kill' (which last forms its perfect as if from खन् *ghan*), drop the medial *s* before all the terminations, except those of the sing. Parasmai. (compare the declension of *rājan* at 149). Hence, *gam* makes in sing. du. pl. 3. *jagāma*, *jagmatus*, *jagmus*; *jan* makes *jajāna*, *jajānatus*, *jajānus*; *khan* makes *śakhāna*, *śakhnatus*, *śakhnus*; and *han* makes 1. 3. *jaghāna*, *jaghnatus*, *jaghnus*, 2. *jaghamitha* or *jaghantha*.

377. षन् *ghas*, 'to eat,' is analogous, making *jaghāsa*, *jakshatus*, *jakshus*; Du. 1. *jakshiva*. See 42 and 70. And in the Veda some other roots follow this analogy: thus, पत् 'to fall' (पपिष &c.); तन् 'to stretch' (तन्निषे &c.); भस् 'to eat' (पिषिष &c.).

378. सञ् 'to adhere,' स्वञ् 'to embrace,' and दंस् 'to bite,' can optionally drop their nasals in du. pl. Parasmai and all the *Ātmāne*: thus, ससजिष or ससजिष, स्वस्वे or स्वस्वे.

379. रप् 'to perish' and जम् *Ātm.* 'to yawn' may insert a nasal before vowel-terminations (ररन्धिष, ररन्धिष or ररद्ध; Du. 1. ररन्धिष or रेध्, see 371: 1. 3. जम्पे).

380. मृन् 'to clean' makes its base ममार्ज् in sing. Parasmai, and may do so before the remaining terminations (1. 3. ममार्जे, 2. ममार्जिष or ममार्जे; Du. 1. ममार्जिष or ममृजिष or ममृज्, see 651).

381. प्रच्छ् *pracśh*, 'to ask,' makes its base पप्रच्छ् * throughout; see 631. ब्रज् *bhradj*, 6th c., 'to fry,' makes either बभ्रज् or बभ्रज् throughout. See 632.

a. चृष् or चृष् 'to go' gunates the radical vowel throughout: thus, 1. 3. चानर्ज्, 2. चानर्जिष; Du. 1. चानर्जिष.

382. स्वप् *svap*, 'to sleep,' makes its bases सुष्याप् and सुषुप्. See 655.

a. ङिष् or ङीष् 'to spit' may substitute ङ् for ङ् in the reduplication: thus, 1. 3. टिङ्गेव or तिङ्गेव, टिङ्गीव or तिङ्गीव.

383. व्यष् 'to pierce,' व्यष् 'to encompass,' 'to deceive,' व्यष् *Ātm.* 'to be pained,' make their reduplicated syllable *vi*: and the first two roots change *vyā* to *vi* before all the terminations, except the sing. Parasmai: thus, from *vyadh* comes sing. du. pl. 3. *viśyāth*, *viśyadhatus*, *viśyadhus*; *Ātm.* *viśyāte*, &c.: from *vyāś*, *viśyāth*, *viśyadhatus*, *viśyadhus*: from *vyāth*, *viśyāte*, *viśyāyāte*, *viśyāpīre*. See 615 and 629.

a. श्रुत् 1st c. *Ātm.*, 'to shine,' makes its reduplicated syllable *śi* (1. 3. *śiśyate*).

384. ग्रह् *grah*, 9th c., 'to take,' makes its base जग्राह् and जगृह् (S. Du. Pl. 3. जग्राह, जगृहहत्, जगृहुस्). But sing. 2. जग्रहिष. See 699.

a. गुह् 'to conceal' lengthens its radical vowel instead of gunating it in the sing. Parasmai. जुगूह, जुगृहिष, &c.

* This rests on Siddhānta Kaum. 134. Some grammarians make the base in du. and pl. &c. पपृच्छ्.

b. अह् *ah*, 'to say,' is only used in the perfect. It is defective in sing. du. pl. 1. and pl. 2, and forms 2d sing. from अत् (2. आत्, 3. आह; Du. 2. आहयुत्, 3. आहयुत्; Pl. 3. आहुत्).

c. भू 'to say' has no perfect of its own, but substitutes either that of अत् (375. c) or the above forms from अह्. Again, अह् 'to eat' has a perfect of its own, but may substitute that of अत्. Similarly, अत् 'to drive' (*ago*) may substitute that of अत्.

Periphrastic perfect.

385. Roots which begin with a vowel, long by nature or position (except the vowel *á*, as in आप् 'to obtain,' 364. a, and in आह् 'to stretch;' and except अत् 'to go,' 381. a; and roots having an initial *a* before two consonants, 371), and all roots of more than one syllable (except अत् 'to cover,' 375. j; and except optionally जागृ 'to awake,' 375. p, and दरिद्रा 'to be poor,' 373. a), form their perfects by adding आम् *ám* to the root or base (which generally gunates its last vowel if ending in *i*, *u*, *ri*, short or long), and affixing the perfect of some one of the auxiliary verbs, अस् *as*, 'to be;' भू *bhú*, 'to be;' कृ *kri*, 'to do.'

a. Observe—This *ám* may be regarded as the accus. case of an abstract noun formed from the verbal base. With चकार it becomes आचकार or आचकार by 59. Thus, from ईञ्, 'to rule,' comes 1st and 3d sing. ईञ्जात् or ईञ्जात् or ईञ्जात्; the last might be translated 'he made ruling,' and in the former cases the accusative may be taken adverbially. So also, from चकात्, 'to shine,' comes चकात्-कार 'he made shining.'

b. When the *Átmanepada* inflection has to be employed, कृ only is used: thus, ईञ् *Átm.*, 'to praise,' makes 1st and 3d sing. ईञ्जात् 'he made praising or praised.'

c. Roots of the 10th class also form their perfect in this way, the syllable *ám* blending with the final *a* of the base: thus, from चुर *cur*, 10th c., 'to steal,' चुरयाम् *churayámasa*, 'I have or he has stolen.'

d. Also all derivative verbs, such as causals, desideratives, and frequentatives. See 490, 505, 513, 516.

e. Also the roots अय् *ay*, 'to go;' दय् *day*, *Átm.*, 'to pity;' आस् *ás*, *Átm.*, 'to sit;' कास् *kás*, 'to cough,' 'to shine' (कासात् &c.)*.

And optionally the roots भी *bhí*, 3d c., 'to fear' (विभाय or विभयात्कार); ही *hí*, 3d c., 'to be ashamed' (विहाय or विहयात्कार); भू *bhri*, 3d c., 'to bear' (चभार or

* Pāṇini III. 1, 37, 35.

विभवाचकार); हु *As*, 3d c., 'to sacrifice' (बुहाव or बुहवाचकार); विद् *vid*, 2d c., 'to know' (विवेद or विदाचकार); उष् *ush*, 1st c., 'to burn' (उषीव or उषीवाचकार).

f. The roots कम् *Atm.*, गुप्, धूप, विह्, पश, पन्, whose peculiarity of conjugational form is explained at 271, and क्षुत् *Atm.* 'to blame,' may optionally employ a periphrastic perfect, not derived from the root, but from the conjugational base: thus, चकने or कामयाचक्रे, जुगोप or गोयायाचकार, दुधूप or धूयायाचकार, विपिक्क or पिक्कयाचकार, पेथे or पयायाचकार, पेने or पनायाचकार, जानते or क्षुतीयाचक्रे.

g. Observe—Bases ending in *i*, *u*, or *ri*, short or long, are generally *gūṣṭa* before *ám*; but दीप्ती 'to shine' and वेधी 'to go' make दीष्वाचक्रे, वेष्वाचक्रे, &c.

386.

First and second future.

Terminations of first future repeated from page 127.

	PARASMAI.			ĀTMANE.		
<i>tásmi</i>	<i>tásvas</i>	<i>tásmas</i>	<i>táhe</i>	<i>tásvahe</i>	<i>tásmahē</i>	
<i>tási</i>	<i>tásthas</i>	<i>tástha</i>	<i>táse</i>	<i>tásáthe</i>	<i>tásthve</i>	
<i>tá</i>	<i>tárau</i>	<i>táras</i>	<i>tá</i>	<i>tárau</i>	<i>táras</i>	

Terminations of second future repeated from page 128.

<i>syámi</i>	<i>syávas</i>	<i>syámas</i>	<i>syē</i>	<i>syávahe</i>	<i>syásmahē</i>
<i>syasi</i>	<i>syathas</i>	<i>syatha</i>	<i>syase</i>	<i>syethe</i>	<i>syadhve</i>
<i>syati</i>	<i>syatas</i>	<i>syanti</i>	<i>syate</i>	<i>syete</i>	<i>syante</i>

a. Observe—The first future results from the union of the nom. case of the noun of agency (formed with the affix *तृ* *tri*, see 83. I) with the present tense of the verb अस् *as*, 'to be:' thus, taking दातृ *dātṛi*, 'a giver' (declined at 127), and combining its nom. case with अस्मि *asmi* and हे *he*, we have *dātásmi* and *dátáhe*, 'I am a giver,' identical with the 1st pers. sing. Parasmai and Ātmane of the 1st fut., 'I will give.' So also *dátási* and *dátáse*, 'thou art a giver,' or 'thou wilt give.' In the 1st and 2d persons dual and plur. the sing. of the noun is joined with the dual and plur. of the auxiliary. In the 3d person the auxiliary is omitted, and the 3d sing. dual and plur. of the 1st future in both voices is then identical with the nom. case sing. dual and plur. of the noun of agency: thus, *dátá*, 'a giver,' or 'he will give;' *dátárau*, 'two givers,' or 'they two will give,' &c. *

387. The terminations of the second future appear also to be derived from the verb अस् joined, as in forming the passive and 4th conjugational class, with the *y* of the root या 'to go,' just as in English we often express the future tense by the phrase 'I am going.'

388. Rule for forming the base in verbs of the first nine classes. *Gūṣṭa* the vowel of the root (except as debarred at 28. b, and ex-

* The future signification inherent in the noun of agency *dátá*, seems implied in Latin by the relation of *dator* to *daturus*.

cept in certain roots of the 6th class, noted at 390, 390. a) throughout all the persons of both first and second future; and in all roots ending in consonants (except those enumerated at 400—414), and in a few ending in vowels (enumerated at 392), insert the vowel इ between the root so gunated, and the terminations.

389. Thus, from जि *ji*, 1st c., 'to conquer,' comes the base जे *je* (1st Fut. *je + tāsmi* = जेतास्मि, &c.; *Ātm. je + tāhe* = जेताहे. 2d Fut. *je + syāmi* = जेष्यामि, &c.; *Ātm. je + sye* = जेष्ये, by 70). Similarly, from श्रु *śru*, 5th c., 'to hear,' comes the base श्रो *śro* (1st Fut. *śro + tāsmi* = श्रोतास्मि, &c.; 2d Fut. *śro + syāmi* = श्रोष्यामि, &c., by 70).

a. So also, from बुध् *budh*, 1st c., 'to know,' comes the base बोधि *bodhi* (1st Fut. *bodhi + tāsmi* = बोधितास्मि, &c.; *Ātm. bodhi + tāhe* = बोधिताहे. 2d Fut. *bodhi + syāmi* = बोधिष्यामि, &c.; *Ātm. bodhi + sye* = बोधिष्ये).

cf 366 a.

390. The roots ending in उ and ऊ of the 6th class, forbidding Guṇa, are कु 'to call out,' गु or गू 'to void excrement,' धु or धू 'to be firm,' नु or नू 'to praise,' शू 'to shake.' These generally change their final उ to वः thus, कुविताहे &c. from कू. but कुताहे &c. from कु; गुवितास्मि &c. from गू, but गुतास्मि &c. from गु.

a. The roots ending in consonants of the 6th class, not gunated, are कुष् 'to contract,' गुष् 'to sound,' कुट् 'to make crooked,' युट् 'to resist,' 'to oppose,' चुट् or कुट् 'to cut,' तुट् 'to quarrel,' द्रुट् 'to break,' पुट् 'to embrace,' 'to enclose,' मुट् or मुह् or तुह् 'to pound,' 'to break in pieces,' स्फुट् 'to burst in pieces,' लुट् 'to revolve,' 'to roll,' कुह् 'to play,' कुह् or दूह् 'to be immersed,' लुह्, चुह्, कुह्, पुह्, मुह्, बुह्, धुह्, ऋह्, स्फुह्, स्फुह्, all meaning 'to cover,' गुह् 'to guard,' युह् 'to hinder,' ब्रुह् 'to bind,' म्रुह् 'to strike,' पुह् 'to let out,' 'to emit,' लुह् 'to adhere,' तुह् 'to collect,' शिप् 'to throw,' गृ Atm. 'to make effort,' कृत् 'to cut,' स्फुक् or स्फुक् 'to glitter,' 'to quiver,' भृक् 'to be firm,' 'to go,' कृह् 'to eat,'—nearly all uncommon as verbs. To these must be added बिञ् 7th c. 'to tremble.'

b. कर्षु 'to cover' may either gunate its final or change it to वः (कर्षुवितास्मि or कर्षुवितास्मि, कर्षुष्यामि or कर्षुष्यामि).

c. दीप्ती *Ātm.* 'to shine,' वेपी *Ātm.* 'to go,' drop their finals before the inserted इ (दीपिताहे &c.). Similarly, दरिद्रा 'to be poor' (दरिद्रितास्मि &c., दरिद्रिष्यामि &c.).

d. Roots in ए e, ऐ ai, ओ o, change their finals to अ: thus, ज्ञे 'to call' (ज्ञातास्मि, ज्ञास्यामि).

e. मि 'to throw,' मी 'to perish,' and दी *Ātm.* 'to decay,' must change, and ली 'to obtain' may optionally change their finals to अ (मातास्मि, मास्यामि, &c.; दाताहे, &c.; लेतास्मि or लातास्मि, &c.; लेष्यामि or लास्यामि, &c.). Compare 373. c.

f. Roots containing the vowel ऋ, as मृष् 'to creep,' मृञ् 'to handle,' स्पृञ् 'to

touch,' कृच् 'to draw,' are generally gunated, but may optionally change the vowel *ri* to *ra*: thus, सर्त्तस्मि or सर्त्तस्मि &c., सप्त्योमि or सप्त्योमि &c.

g. Reversing this principle, भ्रजच् 'to fry' may make either भ्रजस्मि or भ्रजस्मि &c., भ्रज्यामि or भ्रज्यामि &c.

h. The alternative is not allowed when *i* is inserted: thus, तृप् 'to be satisfied' makes तृप्स्मि or तृप्स्मि, but only तृप्स्मि. Similarly, दृप् 'to be proud.'

i. सृज् 'to let go,' 'to create,' and दृज् 'to see,' necessarily change *ri* to *ra*: thus, सृजस्मि, सृज्यामि, &c.; दृजस्मि, दृज्यामि, &c.

j. मृज् 'to rub', 'to clean,' takes Vridhhi instead of Guṇa (मृजिस्मि or मृजिस्मि).

k. मज् 'to be immersed,' and नज् 'to perish' when it rejects *i*, insert a nasal: thus, मंजस्मि, मंज्यामि, &c.; नंजस्मि, नंज्यामि, &c.; but नजिस्मि &c., नजिज्यामि &c.

l. क्म Atm., गुप्, धूप्, विद्, पण्, पन्, च्चुत्, at 385. f, may optionally carry their peculiar conjugational form into the futures (कमिताहे or कमयिताहे, गोमस्मि or गोपितास्मि or गोपायितास्मि, विजिस्मि or विज्यायितास्मि, च्चिस्मि or च्चुत्पितास्मि, &c.).

m. गुह् 'to conceal' lengthens its vowel when *i* is inserted. See 415. m.

n. अस् 'to be,' ब्रू 'to say,' and अस् 'to speak,' have no futures of their own, and substitute those of भू, वच्, and स्था respectively; अद् 'to eat' may optionally substitute the futures of अस्, and अज् 'to drive' of वी (अजितास्मि or अजितास्मि &c.). Compare 384. c.

o. The rules at 296—306 must, of course, be applied to the two futures: thus, नह् 'to tie' makes नह्यामि &c. See 306. b.

Observe—The above rules apply generally to the aorist, precative (Atmane), and conditional, as well as to the two futures.

391. It will be necessary here to give the rules for the insertion or rejection of the vowel इ *i*.

RULES FOR INSERTION OR REJECTION OF THE VOWEL इ *i*, IN FORMING THE LAST FIVE TENSES AND DESIDERATIVE.

a. Observe—These rules do not apply to form II of the aorist at 435, or to the Parasmai of the precative (benedictive) at 442, which can never insert *i*.

b. The manifest object of the inserted *i* is to take the place of the conjugational vowel, and prevent the coalition of consonants. Hence it is evident that roots ending in vowels do not properly require the inserted *i*. Nevertheless, even these roots often insert it; and if it were always inserted after roots ending in consonants, there would be no difficulty in forming the last five tenses of the Sanskrit verb.

Unfortunately, however, its insertion is forbidden in about one hundred roots ending in consonants, and the combination of the

final radical consonant with the initial *t* and *s* of the terminations will require an acquaintance with the rules already laid down at 296, &c.

We now proceed to enumerate, 1st, the roots which insert *i*; 2dly, those which reject it; 3dly, those which optionally insert or reject it.

Observe—In the following lists of roots the 3d sing. will sometimes be given between brackets, and the roots will be arranged in the order of their vowels.

It is of the utmost importance that the attention of the student be directed to this subject, as the assumption or rejection of this inserted vowel is not confined to the two futures, but extends to many other parts of the verb; insomuch, that if the first future reject इ i, it is generally rejected in form I of the aorist, in the *Ātmane-pada* of the benedictive, in the conditional, infinitive mood, passive past participle, indeclinable past participle, future participle formed with the affix *tavya*, and noun of agency formed with the affix *tri*; and often (though not invariably) decides the formation of the desiderative form of the root by *s* instead of *ish*. So that the learner, if he know the first future, will pass on with greater ease to the formation of these other parts of the verb, and may always look to this tense as his guide. For example, taking the root *kship*, 'to throw,' and finding the 1st future to be *ksheptāmi*, he knows that *i* is rejected. Therefore he understands why it is that the 2d future is *kshepsyāmi*; the aorist, *akshaiṣam*; the *Ātmane* of the benedictive, *kshiptīya*; the conditional, *akshepsyam*; the infinitive, *ksheptum*; the passive past participle, *kshipta*; the indeclinable participle, *kshiptvā*; the future participle, *ksheptavya*; the noun of agency, *ksheptri*; the desiderative, *śikshipsāmi*. On the other hand, taking the root *yāc*, 'to ask,' and finding the 1st future to be *yācīdā*, he knows that *i* is inserted, and therefore the same parts of the verb will be *yācīshyāmi*, *ayācīsham*, *yācīshīya*, *ayācīshyam*, *yācītum*, *yācīta*, *yācītā*, *yācītā*, *yācītri*, *yīyācīshāmi*, respectively.

Roots ending in vowels inserting इ i (except as indicated at 391. a).

As before remarked, it is evident that roots ending in vowels do not properly require the insertion of another vowel. The following, however, take *i*:

392. Five of those in इ i and ई ī, viz. अि 'to have recourse' (अयिता, अयिष्यति), अि 'to swell,' उी 'to fly,' उी 'to lie down,' स्मि 'to smile' (in desid. alone).

a. Six of those in उ u, viz. सु 'to sneeze,' सु 'to sharpen,' नु 'to praise,' यु 'to join,' रु 'to sound,' 'to roar,' सु 'to ooze' (the last only when *Parasmai* *).

* If सु is inflected in the *Ātmane*, it may reject *i*.

b. All in ऊ u, as भू 'to be' (भविता, भविष्यति), except. सू and पू (which optionally reject i), and except in the desiderative. See 395, 395. a.

c. All in short चृ ri, in the 2d future and conditional, &c., but not in the 1st future, as कृ 'to do' (करिष्यति, but कर्ता).

d. Two in short चृ ri (viz. वृ 'to choose' and जागृ 'to awake') also in 1st future (वरिता, वरिष्यति, जागरिता, &c.).

e. All in long चृ ri, as तृ 'to pass' (तरिता, तरिष्यति).

393. Observe—वृ 'to choose,' and all roots in long चृ ri, may optionally lengthen the inserted i, except in aorist Parasmai and precativē Ātmane (वरिता or वरीता, वरिष्यति or वरीष्यति, तरिता or तरीता, &c.).

Roots ending in vowels rejecting इ i.

394. All in आ á, as दा 'to give' (दाता, दास्यति).

a. Nearly all in इ i and ई í, as जि 'to conquer,' नी 'to lead' (जेता, जेष्यति, &c.).

b. Nearly all in short उ u, as श्रु 'to hear' (श्रोता, श्रोष्यति).

c. Those in long ऊ u generally in the desiderative only.

d. All in short चृ ri (except चृ) in the 1st future only, as कृ 'to do' (कर्ता, but करिष्यति). See 392. c.

e. All in ए e, ऐ ai, ओ o. See 390. d.

Roots ending in vowels optionally inserting or rejecting इ i, either in all the last five tenses and desiderative, or in certain of these forms only.

395. सू or सु 2d and 4th c. Ātm. 'to bring forth' (स्रोता or स्रविता, स्रोष्यते or स्रविष्यते).

a. पू 'to shake' (षविता or षोता, षविष्यति or षोष्यति, &c., but i must be inserted in aorist Parasmai, see 430), पू 'to purify,' optionally in desiderative only (पुपूष्व, पिपविष्व Ātm.).

b. घृ Ātm. 'to grow fat' (घ्राता and घ्रायिता, घ्रास्यते and घ्राविष्यते; but necessarily inserts i in desid.).

c. चृ 'to go,' स्फृ or स्फृ 'to spread,' 'to cover,' and सृ 'to sound,' all in 1st fut., and the latter two optionally in desiderative also (कर्ता, करिता or (?) करीता; स्फर्ता, स्फरिता or स्फरीता; स्रता or स्ररिता; तिस्रिष्यति or तिस्ररिष्यति or तिस्ररीष्यति; सिस्रिष्यति or सुस्रूष्यति).

396. दरिद्रा 'to be poor' optionally in the desiderative (दिदरिद्रास्व or दिदरिद्रिष्व).

397. All roots in long ऋ *rī* optionally in the desiderative, as नृ makes नित्तरिष्यति or नित्तीष्यति.

398. चि, यु, भृ, वृ, optionally in desiderative. Compare 392.

Roots ending in consonants inserting इ i.

399. As a general rule, all roots ending in क *kh*, ग *g*, घ *gh*, ङ *jh*, ट *t*, ठ *th*, ड *d*, ध *dh*, न्न *n*, त् *t*, थ *th*, प् *ph*, ब् *b*, य *y*, र *r*, ल *l*, व *v*: thus, लिक् 'to write' makes लेखिता, लेखिष्यति, &c.; वल् 'to leap' makes वलिता, वलिष्यति.

a. ग्रह् 'to take' lengthens the inserted i in all the last five tenses, except the precativē Parasmai (ग्रहीता, ग्रहीष्यति), see 699. It rejects i in the desiderative.

Roots ending in consonants rejecting इ i.

Observe—The rules at 296—306 must in all cases be applied. When a number is given after a root, it indicates that the root only rejects i if conjugated in the class to which the number refers. When a number is given between brackets, this refers to the rule under which the root is conjugated.

400. One in क *k*.—शक् 5. to be able (शक्ता, शक्यति 679).

401. Six in च् *č*.—पच् to cook (पक्ता, पच्यति); वच् to speak (650); रिच् 7. to make empty (रिक्ता, रेच्यति); विच् 7. 3. to separate; सिच् to moisten, to sprinkle; मुच् to loosen (628).

402. One in छ् *čh*.—ग्रह्* to ask (ग्रहा, पच्यति 631).

403. Fifteen in ज् *j*.—मज् to quit (596); भज् to honour; यज् to sacrifice (597); भञ्ज† 6. to fry (632); मज्ज to be immersed (633); भञ्ज to break (669); रज्ज to colour, to be attached; अज्ज to adhere (597. a); सज्ज to embrace; निज्ज to cleanse (नेक्ता, नेच्यति); विज्ज‡ 3. to tremble (वेक्ता, &c.); भुज् 6. to bend, 7. to enjoy (668. a); युज्ज to join (670); रुज्ज to break (रोक्ता, &c.); सृज्ज to create, to let go (625).

404. One in त् *t*.—वृत् to be, to turn, but only in 2d fut. Par., cond. Par., aor. Par., desid. Par. (This root is generally *Ātm.* and inserts i, 598.)

405. Fourteen in ह् *d*.—जह् to eat (652); गह् to go (पक्ता, पच्यते); जह् to fall, to perish; सह् to sink; खह् 1. Parasmai, to mount, to leap; हह् to void excrement; सिह् to be troubled (सेक्ता, &c.); सिह् to

* ग्रह् inserts i in the desiderative.

† भञ्ज optionally inserts i in the desiderative.

‡ When विज् belongs to the 7th c., it takes i: thus, विजिता, विजिष्यति. See 390. a.

cut (667); भिद् to break (583); विद् 7. to recognise, 4. to be, to exist, 6. to find; सिद् 4. to sweat; सुद् to pound, to crush (घोषा, घोष्यति); तुद् to strike (634); नुद् to impel.

406. Thirteen in ध dh.—बन्ध् to bind (692); व्य्ध् to pierce (615); राध् to accomplish (राधा, राध्यति); साध् 5. to accomplish; सिध् 4. to be accomplished (616); क्रुध् to be angry (क्रोधा, क्रोध्यति); शुध् to be hungry; बुध् 4. Ātm. to be aware (614) *; युध् Ātm. to fight; रुध् to obstruct (671); शुध् to be pure; वृध् to increase, only in 2d fut. Par., cond. Par., aor. Par.; जृध् to break wind, only in 2d fut. Par., cond. Par., aor. Par. (both these last insert i throughout the Ātmane).

407. Two in न् n.—मन् 4. Ātm. to think (617); हन् to kill (654). but the last takes i in 2d fut. and conditional.

408. Eleven in प् p.—तप् to burn (तप्ता, तप्यति); वप् to sow; ज्वप् to curse; स्वप् to sleep (655); चाप् to obtain (681); क्षिप् to throw (635); तिप् Ātm. to distil; लिप् to anoint; क्षुप् to touch (क्षोभा, क्षोप्यति); लुप् 6. to break (लोभा, लोप्यति); सृप् to creep (390. f).

409. Three in भ् bh.—यभ् to lie with carnally (यम्ना, यप्यति); रभ् Ātm. to long after (with चा to begin, 601. a); लभ् Ātm. to obtain (601).

410. Five in म् m.—गम् to go (602), but takes i in 2d fut. and cond.; नम् to bend (नन्ता, नंस्यति); यम् to restrain; रम् Ātm. to sport; क्रम् 'to walk' in the Ātmane (क्रन्ता, क्रंस्यते).

411. Ten in ज् ś.—दंज् to bite (दंहा, दंध्यति); दिज् 6. to point out (583); विज् to enter (वेहा, वेध्यति); रिज् to hurt; लिज् to become small; रुज् to cry out (क्रोहा, क्रोध्यति); रुज् 6. to hurt; दृज् 1. to see (390. i, 604, द्रहा, द्रध्यति); मृज् to handle (390. f); स्पृज् 6. to touch (390. f, 636, स्पृहा, स्पृध्यति).

412. Eleven in श् sh.—निश् to shine (निहा, निध्यति); क्षिश् to hate (657); पिश् 7. to crush, to pound; विश् to pervade, to sprinkle, &c.; शिश् 7. to distinguish (672); सिश् 4. to embrace (301, 302); तुश् 4. to be satisfied (तोहा, तोध्यति); दुश् 4. to be sinful; पुश् 4. to be nourished † (पोहा, पोध्यति); शुश् 4. to become dry (शोहा, शोध्यति); कृश् to draw (390. f, 606).

413. Two in स् s.—वस् to eat (वस्ता, वत्यति); वस् 1. to dwell (607) ‡.

* When बुध् belongs to the 1st c., it inserts i.

† When पुश् belongs to the 9th c., it takes i (पोषितुं, पोषिष्यति).

‡ वस् c. 2. Ātm. 'to put on,' 'to wear,' inserts i (वसितुं, वसिष्यते).

414. Eight in ह h.—दह् to burn (610); नह् to tie, to string together (624); वह् to carry (611); दिह् to anoint (659); मिह् to make water (मेढा 305. a, मेह्यति); लिह् 2. to lick (661); दुह् 2. to milk (660) *; रुह् to ascend (रोढा, रोह्यति).

Roots ending in consonants optionally inserting or rejecting इ i, either in all the last five tenses and desiderative, or in certain of these forms only.

Observe—When no tenses are specified, the option applies to all except to form II of the aorist and the Parasmai of the precativè (benedictive), which can never insert i.

415. Two in च č.—तच् or तञ् 7. to contract; वच् to cut (630).

a. Three in ज j.—अज् 7. to anoint (668, but necessarily inserts i in desid.); मृज् to rub, to clean (390. j, 651); भञ्ज् to fry (optionally in desid. only, necessarily rejects i in other forms).

b. Four in त t.—पत् to fall (optionally in desid. only; necessarily inserts i in futures and cond., and rejects it in aor.); कृत् 6. to cut (optionally in 2d fut., cond., and desid.; necessarily inserts i in 1st fut. and aor.); कृत् to kill (optionally in 2d fut., cond., and desid.; necessarily inserts i in 1st fut. and aor.); नृत् to dance (optionally in 2d fut. and desid., necessarily inserts i in 1st fut. and aor.).

c. Four in ह d.—स्यह् to flow (optionally in all forms except 2d fut. and cond. Parasmai, and desid. Parasmai, where i is necessarily rejected); शिह् to be wet, शृह् to shine, and नृह् to kill, to injure (the last two optionally in all forms except 1st fut., which necessarily inserts i).

d. Three in ध dh.—रध् to perish; सिध् 1. to rule, to restrain, to keep off; प्रध् to prosper (the last optionally in desid. only, necessarily inserts i in other forms, see 680).

e. Two in न n.—तन् to stretch and सन् to honour, to give (both optionally in desid. only, necessarily insert i in other forms, see 583).

f. Five in प p.—अप् to be ashamed; गुप् 1. to defend; नृप् 4. to be satisfied (618); दृप् 4. to be proud; कृप् to be capable (when it rejects i, it is Parasmai only).

g. Two in भ bh.—लुभ् 4. to desire (optionally in 1st fut., necessarily

* दुह् c. 1, 'to afflict,' inserts i (दोहिता, &c.).

inserts *i* in other forms *); दम्भ् to deceive (optionally in desid. only, दिदम्भिषति or धिष्यति or भीष्यति, necessarily inserts *i* in other forms).

h. One in म् *m.*—जम् 1. 4. to bear (जमिता or जना, जमिष्यते, -ति, or जंस्यते, -ति).

i. All in इव् *iv* (optionally in desid. only); as, दिव् to play, शिव् to spit, सिव् to sew.

j. Two in य् *y.*—आय् to honour; आय or स्वयय् to be fat (but both necessarily insert *i* in desid., compare 395. *b*).

k. Three in ज् *ś.*—जज् 5. *Ātm.* to pervade † (but necessarily inserts *i* in desid., see 681. *a*); नज् 4. to perish (see 390. *k*, and 620); क्रिज् 9. to torment (697).

l. Seven in ष् *sh.*—जष् to pervade; तष् to cut in pieces, to carve (तषिता or तटा, तषिष्यति or तष्यति, &c.); त्वष् to cut, to carve; कुष् with निर् to extract (otherwise necessarily inserts *i*); इष् 6. to wish (637); रिष् to injure, to kill; रुष् 1. to injure (the last three optionally in 1st fut., but necessarily insert *i* in other forms).

m. Twelve in ह् *h.*—सह् *Ātm.* to bear (optionally in 1st fut. only, necessarily inserts *i* in other forms, see 611. *a*); गृह् to take (गृहिता or गृढा, &c.); ग्राह् to penetrate; माह् to measure (माहिता or माढा, &c.); स्निह् snih, to love (स्नेहिता or स्नेषा or स्नेढा, &c.); श्लुह् shluh, to love, to vomit; मुह् to be perplexed (612); गुह् to conceal (गृहिता or गोढा, गृहिष्यति or घोष्यति, see 306. *a*, 390. *m*); दूह् to bear malice, to seek to injure (623); गृह् 6. 7. or गृह् 6. to kill (674); वृह् or वृह् to extol, to raise; स्तृह् or स्तृह् 6. to kill.

Aorist (third preterite).

This complex and multiform tense, the most troublesome and intricate in the whole Sanskrit verb, but fortunately less used in classical Sanskrit than the other past tenses, is not so much one tense, as an aggregation of several, all more or less allied to each other, all bearing a manifest resemblance to the imperfect or first preterite, but none of them exactly assignable to that tense, and none of them so distinct in its character or so universal in its application as to admit of segregation from the general group, under a separate title.

416. Grammarians assert that there are seven different varieties of

* Except the aorist, following form II at p. 184.

† जज् 9, 'to eat,' inserts *i*.

the Sanskrit aorist, four of which correspond more or less to the Greek 1st aorist, and three to the 2d aorist, but we shall endeavour to show that all these varieties may be included under two distinct forms of terminations given in the table at p. 128, and again below, and at p. 184.

417. Form I is sub-divided like the terminations of all the last five tenses into (A) those which reject *i*, and (B) those which assume it; A belongs to many of those roots at 394, 400—414, which reject *i*; B to most of those at 392, 399, which insert it: but in the latter case the initial *s* becomes *sh* by 70, and in the 2d and 3d sing. the initial *s* is rejected, the *i* blending with the *t*, which then becomes the initial of those terminations. Moreover, in the case of roots which insert *i* the base is formed according to rules different to those which apply in the case of roots which reject *i*.

a. Form II at p. 184 resembles the terminations of the imperfect or first preterite, and belongs, in the first place, to some of those roots rejecting *i*, whose bases in the imperfect present some important variation from the root (see 436); in the second, to certain of the roots rejecting *i*, which end in $\text{श्र } s$, $\text{श्र } sh$, or $\text{ह्र } h$, and which have *i*, ऋ , or ऌ , for their radical vowel (see 439); in the third, to verbs of the 10th class and causals.

FORM I.

418. The terminations are here repeated from 247, p. 128.

A. Terminations without $\text{श्र } i$.

PARASMAI.			ĀTMANE.		
1. <i>sam sva</i>	<i>sma</i>		<i>si</i>	<i>svahi</i>	<i>smahi</i>
2. <i>sís stam [tam]</i>	<i>sta [ta]</i>		<i>sthás [thás]</i>	<i>sáthám</i>	<i>dhvam</i> or <i>qhvam</i>
3. <i>sít stám [tám]</i>	<i>sus</i>		<i>sta [ta]</i>	<i>sátám</i>	<i>sata</i>

B. Terminations with $\text{श्र } i$.

PARASMAI.			ĀTMANE.			
1. <i>isham</i>	<i>ishva</i>	<i>ishma</i>		<i>ishi</i>	<i>ishvahi</i>	<i>ishmahi</i>
2. <i>ís</i>	<i>ishám</i>	<i>ishá</i>		<i>ishthás</i>	<i>isháthám</i>	<i>idhvam</i> or <i>iqhvam</i>
3. <i>ít</i>	<i>ishám</i>	<i>ishus</i>		<i>ishá</i>	<i>ishátám</i>	<i>ishata</i>

419. Observe—The brackets in the A terminations indicate the rejection of initial *s* from those terminations in which it is compounded with *t* and *th*, if the base ends in any consonant except a nasal or semivowel, or in any short vowel such as *a*, *i*, ऋ ,

or *ri*. Observe also, that initial *s* is liable to become *ś* by r. 70, in which case a following *t* or *th* is cerebralised. The substitution of *śksam* for *dkvam* and *idhvam* for *idhvam*, in certain cases, is explained in the table at p. 128.

420. General rule for forming the base for those verbs of the first nine classes which reject *इ i* and so take the A terminations.

In Parasmai, if a root end in either a vowel or a consonant, *vṛiddhi* the radical vowel before *all* the terminations.

In *Ātmane*, if a root end in *इ i*, *ई i*, *उ u*, or *अ अ*, *gunate* the radical vowel; if in *ऋ ri* or any consonant, leave the vowel unchanged before *all* the terminations. Final consonants must be joined to the A terminations according to the rules propounded at 296—306.

Observe—The augment *अ a* must always be prefixed, as in the imperfect; but it will be shown in the Syntax at 889, that when the aorist is used as a prohibitive imperative, the particle *मा* or *मा sma* being prefixed, the augment is then rejected.

a. When a root begins with the vowels *इ i*, *उ u*, or *ऋ ri*, short or long, the augment is prefixed in accordance with 260. a, b.

b. Thus, from *नी* 'to lead' come the two bases *anai* for Parasmai and *ane* for *Ātmane* (*anai + sam = अनेष* by 70; *Ātm. ane + si = अनेषि*, *ane + sthás = अनेष्टास्*, &c.); and from *कृ* 8th c., 'to make,' come the two bases *akár* for Parasmai and *akri* for *Ātmane* (*akár + sam = अकार्षे* by 70, &c.; *Ātm. akri + si = अकृषि* by 70, *akri + thás = अकृषास्* by 419, *akri + ta = अकृत*, &c.). See 682. Similarly, *भृ* 3d c., 'to bear.' See the table at 583.

c. So, from *युज्* 'to join' come the two bases *ayauj* for Parasmai and *ayuj* for *Ātmane* (Parasmai *ayauj + sam = अयौष* by 296, *ayauj + sva = अयौक्ष*, *ayauj + tam = अयौक्ष* by 419; *Ātm. ayuj + si = अयुषि* by 296, *ayuj + thás = अयुक्षास्*, *ayuj + ta = अयुक्ष*); and from *रुप्* 7th c., 'to hinder,' the bases *araudh* and *arudh* (Parasmai *araudh + sam = अरौक्ष* by 299, Du. *araudh + sva = अरौक्ष*, *araudh + tam = अरौक्ष*; *Ātm. arudh + si = अरुक्षि*, *arudh + thás = अरुष्टास्*, &c.).

d. Similarly, from *पक्* 'to cook' come the bases *apát* and *apat* (*apát + sam = अपाक्ष* by 296; *Ātm. apát + si = अपाषि*, *apat + thás = अपक्षास्*, &c.); and from *दह्* 'to burn' (610), the bases *adáh* and *adah* (*adáh + sam = अधाक्ष* by 306. a, *adáh + tam = अदाक्ष* by 305; *Ātm. adah + si = अधाषि* by 306. a, *adah + thás = अदग्धास्*, &c.).

421. By referring to 391. b. it will be easy to understand that most roots in i, é,

short *u*, and short *ri*, take the A terminations. Most of those in *d*, *e*, *ai*, *o*, do so in the *Ātmane*, and a few of those in *d* also in the *Parasmai*.

a. लृ or लृ 'to spread' takes either A or B; and in *Ātmane* when it takes A, changes *ri* to *ir*. See 678.

b. वृ or वृ 'to choose,' 'to cover,' changes its vowel to *úr*, under the same circumstances. See 675.

c. Roots in *e*, *ai*, *o*, change these vowels to *d* as in the other non-conjugational tenses: thus, from षे 'to cover,' अव्यासिषं &c. (see 433), अव्यासि &c. Similarly, नि, मी, दी, and optionally ली, see 390. e (अनासिषं &c., अनासि &c.).

d. दा 'to give' (see 663), था 'to place' (see 664), स्था 'to stand' (see 587), दे 'to protect,' 'to pity,' धे 'to drink' (if in *Ātme*), दो or दा 'to cut' (if in *Ātme*), change their finals in the *Ātmane* to *i* (अदिषि, अदिषात् 419, अदित, अदिष्वहि; 2d pl. अदिदुः). In *Parasmai* they follow 438.

e. गा used for इ 'to go,' with अधि prefixed, signifying 'to go over,' 'to read' (*Ātmane* only), changes its final to *i* (अध्यगीषि, -गीहास, -गीह, &c.).

f. कु *Ātm.* 'to cry out,' गु 'to void excrement,' and भु 'to be firm,' all of the 6th class, preserve their vowels unchanged (अकुषि, &c.; अकुषात्, अकुत, &c.; अगुषं, &c.); भु may also make अभीषं, and गु may also make अगुषिषं, but the latter root is then generally regarded as गू.

422. The following roots of those rejecting *i*, enumerated at 400—414, take the A terminations only, both for *Par.* or *Ātm.*: पञ्; प्रञ्; त्यञ्, भञ्, भञ्ज, भञ्ज, मञ्ज, यञ्, रञ्, सञ्, खञ् *Ātm.*, भुञ्, रुञ्, सृञ्; पद् *Ātm.*, हद् *Ātm.*, सिद्, तुद्, नुद्; बन्ध्, व्यध्, राध्, साध्, बुध् 4. *Ātm.*, युध्; मन् 4. *Ātm.*; तप्, वप्, शप्, स्वप्, क्षिप्, तिप् *Ātm.*, कृप्; यभ्, रभ्, लभ्; दंश्; वस्; दह्, नह्, वह्.

a. The following take in the *Parasmai* either the A terminations of form I or optionally form II; but in the *Ātmane* usually the A form of I, sometimes form II: रिष्, विष् 3, निञ्, विञ् 3, स्कन्द्, क्षिद्, भिद्, क्षुद्, रूप्, दृश्, मृश्, स्पृश्, कृष्.

b. The following take in the *Parasmai* only form II; but in the *Ātmane* the A form of I, or sometimes the B form of I: शक् (*Ātmane* doubtful), सिष्, मुष्, विद् 6. 'to find' (*Ātmane* doubtful), 4. 7. (only *Ātmane*), शद्, सद्, क्रिद्, सिद् 4, रष्, सिष् 4, कृष्, वृष्, हन् (see 424. b: बध् with the B terminations is generally used for *Parasmai*, but अहनत् occurs in Epic po.), क्षाप्, लिप्, लुप्, मृप्, गन्, वस्.

423. The following of those inserting or rejecting *i*, enumerated at 415, take either the A or B terminations: तञ् or तञ्ज्, वञ्, मृञ्, स्पन्द् generally *Ātm.* only, सिष्, तप् *Ātm.*, गुप्, कृप् *Ātm.*, नृप्, दृप् (the last three in *Parasmai* take also form II), क्षम् generally *Ātm.* (may also follow form II in *Parasmai*), प्याप् (or प्यै) *Ātm.*, अञ्, अक्ष्, गृह्, गाह्, माह्, तृह्.

424. The rules at 296—306 must in all cases be applied, as well as the special rules applicable to certain roots in forming the futures at 390 and 390. a—o: thus, वञ् makes अव्राक्षं by 297. b (see 630); मञ्ज् makes अमाञ्जं by 390. k (see 633); नञ् in *Ātm.*, अनञ्जि or अनञ्जिषि; भञ्ज्, अभाक्षं or अभाक्षं, अक्षिषि or अक्षिषि by 390. g: मृञ्, अमाक्षं by 390. j (also अमाञ्जिषं); नह्, अनान्तं by 306. b.

a. *पद्* *Ātm.* 'to go,' *बुध्* *Ātm.* 'to be aroused,' *जन्* *Ātm.* 'to be born,' may form their 3d sing. as if they were passive verbs (see 475): thus, *अपादि*, Du. 3. *अप-त्सातां*; *अपोधि* (or optionally *अपुद्ध*), Du. 3. *अभुत्सातां*; *अजनि* (or optionally *अजनिह*).

b. Roots ending in *न्* and *ञ्* must change these letters to Anusvāra before *s*, and *ञ्* becomes *न्* before *ञ्*: thus, *मन्* makes *अमंसि*, *अमंस्यास्*, *अमंस्त* (or if in class 8. *अमनिह*, or by c. below *अमत*); *ञञ्* makes *अञ्चंसि* &c., Du. 2. *अञ्चञ्चं*.

हन् (generally *Parasmai*) drops its nasal before the *Ātmāne* terminations (*अह्दि*, *अह्यास्*, &c.; initial *s* being rejected according to 419).

गम् does so optionally (*अगंसि* or *अगसि*, *अगंस्यास्* or *अगयास्*, &c.).

c. Roots in *न्* and *श्* of the 8th class, which properly take the B terminations, are allowed an option of dropping the nasal in the 2d and 3d sing. *Ātmāne*, in which case initial *s* is rejected according to 419: thus, *तन्* makes 3. *अतनिह* or *अतत* (*Pāp.* II. 4, 79).

d. Similarly, *अण्* makes 3. *अण्णिह* or *अणत*; and *ञुश्*, *आर्शिह* or *आर्त*.

e. *सन्* 'to give' is allowed the option of lengthening the *a*, when *s* is dropped: thus, Sing. 2. *असायास्* or *असनिहास्*, 3. *असात* or *असनिह*. Compare 354. a, 339 (*Pāp.* II. 4, 79).

f. The nasal of *दंञ्* 'to bite' becomes *ङ्* before *क्* and *श्* before *ह्*: thus, *अदाङ्*, Du. 2. *अदांङ्*; *Ātm.* 1. *अदिङ्*, Du. 2. *अदङ्ङ्*. See 303.

425. *वह्* 'to carry' (see 611) changes its radical vowel to *ओ* before those terminations which reject an initial *s* by 305. a: thus, *avāksam*, *avāksāsi*, *avāksāsi* (*Lat. vezit*), *avāksava*, *avākham*, &c.; *Ātm.* *avāksī* (*Lat. vezī*), *avākās*, *avāka*.

a. *सह्* *Ātm.*, 'to bear,' generally takes the B terminations (*asakīsi*, &c.), though the form *असोढ* is also given for the 3d sing.

426. *नह्* 'to tie,' 'to fasten,' makes *andāsam*, *andāsi*, *andāsit*, *andāsva*, *andādham*, &c.; and *Ātm.* *anāsi*, *anādhās*, &c., by 306. b (compare 183).

a. *वञ्* 'to dwell' (see 607) makes *avātsam*, &c., by 304. a.

427. Verbs which assume *i*, and so take the B terminations at 418, require a different rule for the formation of their base, as follows:—

a. If a root end in the vowels *इ i*, *ई ī*, *उ u*, *ऊ ū*, *ऋ ṛi*, *ॠ ṛī*, *ऌ ḷi*, *ॡ ḷī*, *ṛiddhi* those vowels in the *Parasmai* before *all* the terminations, and *gūpate* them in the *Ātmāne*.

Thus, from *पू* 'to purify' come the two bases *apau* for *Parasmai* and *apo* for *Ātmāne* (*apau + i + sam* = *अपादिषं* by 37, *apau + i + ts* = *अपावीत्*, *apau + i + it* = *अपावीत्*, &c.; *Ātm.* *apo + i + si* = *अपयिषि*, &c., by 36), see 583; and from *तृ* 1st c., 'to cross,' comes the base *atār* for *Parasmai* (*atār + i + sam* = *अतारिषं* &c.).

So, from *ङी* 'to lie down' comes *अङ्गयिषि*, *अङ्गयिहास्*, &c.; but roots ending in any other vowel than *ū* and long *ṛī* more frequently take the A terminations, as they generally reject *i*.

b. If a root end in a single consonant, guṇate the radical vowel in both Parasmai and Ātmane (except as debarred at 28. *b*, and except in the roots enumerated at 390. *a*).

Thus, बुध् *budh*, 1st c., 'to know,' makes its base *abodh* (*abodhi-sham*, &c.), see 583; and वृत् *vṛit*, 'to be,' *avart* (*avartishi*, &c.); and एध् *edh*, 'to increase,' *aidh* (*aidhishi*, &c., 260. *b*), see 600.

428. A medial *a* in roots ending in र् and ल् is lengthened in the Parasmai, but not in Ātmane: thus, चर् 'to go' makes चकारिषं; जल 'to blaze,' जज्जालिषं. The roots बद् 'to speak' and व्रज् 'to go' also lengthen the *a* in Parasmai (जवादिषं; but not in Ātmane जवदिषि &c.).

a. But those in न्, य्, ह् never lengthen the *a* in Parasmai: thus, स्यन् 'to sound' makes अस्यमिषं. The following roots also are debarred from lengthening the *a*: कञ्, कण्, रग्, लग्, सग्, स्पग्, ह्रग्, झग्, कट्, चय्, चर्, झय्, पय्, मय्, पद्, चय्, चत्, हत्. One or two do so optionally; as, कञ् and नट् 'to sound.'

429. Observe, that as the majority of Sanskrit verbs assume *i*, it follows that rule 427. *a, b*, will be more universally applicable than rule 420, especially as the former applies to the aorist of intensives, desideratives, and nominals, as well as to that of simple verbs.

430. The special rules for the two futures at 390. *a—o* will of course hold good for the aorist: thus the roots enumerated at 390 and 390. *a* (बुध् &c.) forbid Guṇa; and गू, धू, भू, नू generally change their finals to *uv* (जकुविषं &c., जगुविषं &c.); but when गू is written गु it makes जगुषं &c., see 421. *f*, and धू may also make जधाविषं, and नू, जनाविषं.

a. ऊर्ध्व् makes और्ध्वविषं or और्ध्विषं or और्धुविषं &c., and in Ātmane और्ध्विषि or और्धुविषि.

b. According to 390. *c.* दीधी, वेवी, and दरिद्रा drop their finals (जदीधिषि, जदरिद्रीषं, &c.; see also 433).

431. In the Ātmane, वृ 'to choose,' 'to cover,' and all roots in long ऋ ऌ, such as स्तृ 'to spread,' may optionally lengthen the inserted *i*: thus, जवरिषि or जवरीषि &c., जस्तरीषि or जस्तरीषि; but in Parasmai only जवारिषं, जस्तारिषं.

432. षि 'to swell' and जागृ 'to awake' take Guṇa instead of Vriddhi (जषयिषं &c., see also 440. *a*; जजागरिषं &c.).

a. यद् according to 399. *a.* makes जयहीषं, and by 390. *m.* गुह् makes जगूहिषं. The latter also conforms to 439 and 439. *b*. See 609.

b. हन् 'to kill' forms its aorist from चय् (जचयिषं &c.), but see 422. *b*.

433. Many roots in चा *á*, ए *e*, जो *o*, and ऐ *ai*, with three in न् *m*, viz. यन् *yam*, रन् *ram*, नन् *nam*, assume *i*, but in the Parasmai insert *s* before it; final *e, o*, and *ai*, being changed to चा *á*: thus, from या 'to go' comes जयासिषं, &c. (see 644); from ज्ञो 'to sharpen,' जज्ञासिषं, &c.; from यन् 'to restrain,' जयंसिषं, &c.

दरिद्रा 'to be poor' makes *adaridrisham* or *adaridrúsham*, &c.

434. In the *Ātmane* these roots reject the *i* and the *s* which precedes it, and follow 418: thus, from मा 'to measure' comes अमासि, &c. (see 664. a); from च्चे 'to cover,' अच्यसि (see 421. c); from रम् 'to sport,' अरंसि, अरंस्यास्, अरंस्व, &c.

FORM II.

435. Resembling the imperfect or first preterite.

	PARASMAI.			ĀTMANE.		
1. <i>am</i>	<i>áva</i> [<i>va</i>]	<i>áma</i> [<i>ma</i>]		<i>e</i> [<i>i</i>]	<i>ávahi</i>	<i>ámahi</i>
2. <i>as</i> [<i>s</i>]	<i>atam</i> [<i>tam</i>]	<i>ata</i> [<i>ta</i>]		<i>athás</i>	<i>ethám</i> [<i>áthám</i>]	<i>adhvam</i>
3. <i>at</i> [<i>t</i>]	<i>atám</i> [<i>tám</i>]	<i>an</i> [<i>us</i>]		<i>ata</i>	<i>etám</i> [<i>átám</i>]	<i>anta</i>

436. Observe—No confusion arises from the similarity which this form bears to the imperfect or 1st preterite, as in all cases where the above terminations are used for the aorist, the imperfect presents some difference in the form of its base: thus, गम् 'to go' make *sagattham* for its imperfect, *agamam* for its aorist (see 602); भिद् 'to break' makes *abhinadam* for its imperfect, *abhidam* for its aorist (see 583). So again, the sixth conjugation, which alone can show a perfect identity of root and base, never makes use of this form for its aorist, unless by some special rule the base of its imperfect is made to differ from the root: thus, लिप् 'to smear' (cf. ἀλείφω), which makes *alípam* in its aorist, is *alímpam* in its imperfect (281). So in Greek, compare the imperfect ἔλειπον with the 2d aor. ἔλιπον; ἐλάβανον with ἔλαβον; ἐδάμνην with ἔδαμον, &c.

a. Note—This form of the Sanskrit aorist corresponds to the Greek 2d aorist (compare *asthám*, *asthás*, *asthát*, with ἔστην, ἔστης, ἔστη), and the first form is more or less analogous to the 1st aorist. The substitution of *i* for *e*, and *áthám*, *átám*, for *ethám*, *etám*, in the *Ātmane* of form II, is confined to a class of roots mentioned at 439.

437. Rule for forming the base in verbs of the first nine classes. In general the terminations are attached directly to the root; as in *agamam*, &c., *abhidam*, &c., at 436. So also, नम् 'to perish' makes अनशं (also अनेशं, see 441, 424).

a. Observe, however, that most of the roots which follow this form in the *Parasmai*, follow form I at 418 in the *Ātmane*: thus, भिद् 'to break' makes *abhitsi*, &c., in *Ātmane*; see the table at 583: similarly, चिद् 'to cut,' see 667. And a few roots, which are properly restricted to the *Ātmane*, have a *Parasmai* aorist of this 2d form:

thus, हृष् *Átm.* 'to shine,' 'to be pleasing,' makes *Parasmai arutam*, as well as *Átmane arotishi*.

b. One or two roots in *आ á*, *इ i*, and *ए e* reject their finals; and one or two in *चृ ri* and *चुरि* gunate these vowels before the above terminations: thus, *व्या* 'to tell' makes *वस्यं* &c., *वस्ये* &c.; *धि* 'to swell,' *धियं*; *हे* 'to call' makes *वहं* (see 595); *गृ* 'to go,' *गस्रं*; *चु* 'to go,' *चारं*; *जृ* 'to grow old,' *जस्रं*.

c. *दृञ्* 'to see' gunates its vowel (*अदृञ्*, see 604).

d. Penultimate nasals are generally dropped: thus, *सम्भ्* 'to stop' makes *सस्रभं*; *स्यन्द्* 'to distil,' *सस्यदं*; *स्यन्द्* 'to mount,' *सस्यदं*; *भञ्* 'to fall,' *अभस्रं*.

e. A form *अच* occurs in the Veda, from *चस्* 'to eat,' the medial *a* being dropped.

438. In the *Parasmai* certain roots ending in long *आ á* and *ए e* conform still more closely to the terminations of the imperfect, rejecting the initial vowel, as indicated by the brackets in the table at 435. In the 3d plur. they take *us* for *an*: thus, *दा* 3d c., 'to give,' makes *adám*, *adás*, *adát*, *adáva*, &c.; 3d pl. *adus*, see 663. So also, *धा* 3d c., 'to place,' makes *adhám*, &c., 664; and *स्था* 1st c., 'to stand,' makes *asthám*, &c., 587.

a. Similarly, *भू* 1st c., 'to be,' except 1st sing. and 3d pl. (*अभूचं*, *अभूस*, *अभूह*, *अभूव*, &c.; but 3d pl. *अभूवन्*, see 585).

b. Observe, however, that some roots in *á*, like *या*, 'to go,' follow 433.

c. And some roots in *ए e* and *ओ o*, which follow 433, optionally follow 438; in which case *e* and *o* are changed as before to *á*: thus, *धे* *dhe*, 1st c., 'to drink,' makes either *adhásisham* &c., or *adhám* &c., also *adadhám*, see 440. a; *सो so*, 4th c., 'to come to an end,' makes either *asásisham* or *asám*, see 613.

d. In the *Átmane-pada*, roots like *दा*, *धा*, *स्था*, *दे*, *धे*, *दो*, follow 421. d.

e. *इ* 'to go' makes its aorist from a root *गा*: thus, *agám*, *agás*, &c.

Note—*Adadám*, the imperfect of the root *dá*, 'to give,' bears the same relation to its aorist *adám* that *ἔδιδον* does to *ἔδεν*. So also the relation of *adhám* (aorist of *dhá*, 'to place') to *adadhám* (imperfect or 1st pret.) corresponds to that of *ἔθην* to *ἔτιθην*. Compare also *abhavas* and *abhús* with *ἔφνες* and *ἔφνυς*.

439. Certain roots ending in *ञ् ś*, *ष् sh*, *ह् h*, enclosing a medial *i*, *u*, or *ri*, form their aorists according to form II at 435; but whenever confusion is likely to arise between the imperfect and aorist, *s* is prefixed to the terminations, before which sibilant the final of the root becomes *k* by 302 and 306.

Thus, *दिञ्* 'to point out,' the imperfect of which is *अदिञ्*, makes *अदिशं* &c. in aorist (compare the Greek 1st aorist *ἔδειξα*). Similarly, *हिष्* 2d c., 'to hate,' makes *adviksham* &c. 657; *दुह्* 2d c., 'to milk,' makes *अधुशं* *adhuksham* &c. by 306. a. See 660.

a. This class of roots substitutes *i* for *e*, and *áthám*, *átám*, for *ethám*, *etám*, in the *Átmane* terminations: thus, *adikshi*, *adikshathás*, *adikshata*, *adikshávahi*, *adiksháthám*, &c.; 3d pl. *adikshanta*.

b. A few roots in *ह्* (*viz.* लिह्, दिह्, गृह्, दुह्) optionally in the *Átmane* reject the initial *a* from the terminations of the 2d and 3d sing., 1st du., and 2d pl.: thus, लिह् may make अलिधि, अलीढास्, अलीढ; Du. I. अलिहहि; Pl. 2. अलीढुं, 661: and दुह् 'to milk,' अधुधि, अदुधास्, &c. See 661, 659, 609, 660.

c. According to some authorities, a few roots (e. g. वृष्, दृष्, वृष्) which generally follow form I, A, in *Átmane*, may optionally conform to form II, taking the terminations *i*, *áthám*, *átám*, rejecting initial *a* and *á* from the other terminations, and taking *ata* for *anta*: thus, *atripsi*, *atriphás*, *atripta*, *atripahi*, &c.

440. Causal verbs and verbs of the 10th class make use of form II, but the base assumes both reduplication and augment (as in the Greek pluperfect): thus, वृष् 1st c., 'to know,' makes in the causal aorist अववृषं, &c. This will be explained at 492.

a. A few primitive verbs besides those of the 10th class take a reduplicated base, analogous to causals (see 492): thus, वि 'to have recourse' makes अविधियं &c.; श्वि 'to swell' makes अश्विधियं (also अश्वं and अश्वियं, see 432, 437. b); दृ 1st c., 'to run,' अदुदृचं; सु 'to flow,' असुसुचं; धे 'to drink,' अदधं; क्म् 'to love,' अक्क्मे, &c. This last is defective when it belongs to the 1st c., having no conjugational tenses; but when it belongs to the 10th c. (Pres. कानये, &c.) its aorist is अक्क्मे.

441. The following primitive verbs take a contracted form of reduplicated base: वच् 2d c., 'to speak,' makes अवोचन् *avocham* (from अवउचं for अववचं 650); पत् 1st c., 'to fall,' अपतं (from अपपतं; compare Greek *ἐπιπτου*); शास् 2d c., 'to rule,' अशिशं (from अशिश्वं, but the *Átmane* follows 427; see 658); अस् 4th c., 'to throw,' आसं (from आससं, contracted into आप्तं for आसं 304. a, whence by transposition आस्यं); नश् 4th c., 'to perish,' अनेशं (from अनइं for अननिं 620, 436).

Precative or benedictive.

Terminations of precative or benedictive repeated from page 128.

PARASMAI.			ÁTMANE.		
yásam	yásva	yásma	síya	sívahi	símahi
yás	yástam	yásta	sishthás	siyástám	sídhvam or sídhvam
yát	yástám	yásus	sishṭa	siyústám	síran

Sídhvam is used for *sídhvam* when immediately preceded by any other

vowel but *a* or *á*, and optionally *ishídhvam* for *ishídhvam* when immediately preceded by a semivowel or *h*.

442. Observe, that the terminations of this tense resemble those of the potential in the memorial scheme at p. 125. In the 2d and 3d singular they are identical. In the other persons of the Parasmai a sibilant is inserted, and in some of the Átmane, both prefixed and inserted. The only difference between the potential and precative of verbs of the 2d and 3d groups, at 290, will often be that the potential will have the conjugational characteristic: thus, *bhid*, 7th c., 'to break,' will be *bhidyát* in the potential, and *bhidyát* in the precative. Compare the optative of the Greek aorist *δοίην* with the optative of the present *διδοίην*.

443. Rule for forming the base in verbs of the first nine classes. In the Parasmai, as a general rule, either leave the root unchanged before the *y* of the terminations, or make such changes as are required in the passive (see 465—472), or by the conjugational rule of the 4th class, and never insert *i*.

In Átmane, as a general rule, prefix *i* to the terminations in those roots ending in consonants or vowels which take *i* in the futures (see 392, 399), and before this *i* gunate the radical vowel. Gunate it also in the Átmane in some roots ending in vowels which reject *i*: but if a root end in a *consonant*, and *reject i*, the radical vowel is generally left unchanged in the Átmane, as well as Parasmai.

444. Thus, from भू 1st c., 'to be,' come the base of the Parasmai *bhú*, and the base of the Átmane *bhavi*, by 36. a (*bhú* + *yásam* = भूयासं &c., *bhavi* + *síya* = भविषीय by 70).

445. Frequently, as already observed, before the *y* of the Parasmai terminations, the root is liable to changes analogous to those which take place before the *y* of the 4th conjugational class at 272, and the *y* of passive verbs at 465; and not unfrequently it undergoes changes similar to those of the perfect at 373, &c., as follows:—

446. A final आ *a* is changed to ए *e* in the Parasmai, but remains unchanged in the Átmane, as before the *s* of the 2d future terminations: thus, दा 3d c., 'to give,' makes देयासं &c. for Parasmai, but दासीय &c. for Átmane-pada; पा 'to drink' makes पेयासं &c.

a. But ज्या 'to become old' makes जीयासं &c., and दरिद्रा 'to be poor' drops its final even in Parasmai (दरिद्रासं, दरिद्रिषीय, &c. Compare 390. c).

447. Final इ *i* and उ *u* are lengthened in Parasmai, as before the *y* of passives, and gunated in Átmane, as before the *s* of the 2d future: thus, चि 'to gather' makes चीयासं &c., चेषीय &c.; and हु 'to sacrifice' makes हूयासं &c., होषीय &c.

a. When इ 'to go' is preceded by a preposition, it is not lengthened (इयासं &c.; otherwise ईयासं).

b. दीधी and वेची drop their finals as at 390. c (दीधिधीय &c.).

448. Final च्च ri is changed to रि ri in Parasmai, but retained in Ātmane: thus, कृ 'to do' makes क्रियासं &c., and कृषीय &c. After a double consonant ri is gunated in Parasmai, as well as before inserted i: thus, स्फुर 'to spread' makes स्फुर्यासं &c., स्फुरीय &c., or स्फुरिधीय &c.

a. It is also gunated in च्च ri, 'to go,' and जागृ 'to awake' (जाग्यासं, जाग्यासं, &c.).

b. वृ 'to cover,' 'to choose,' makes either क्रियासं or पूर्यासं, वृषीय or वरिषीय or पूरिषीय.

449. Final च्च ri is changed to ईर r in both voices, but is gunated before inserted i in Ātmane: thus, तृ 1st c., 'to cross,' makes तीर्यासं &c., तीरीय &c., or तरिरीय &c., or तरीरीय &c.

a. One root, वृ 10th c., 'to fill,' makes पूर्यासं &c. Compare 448. a.

450. Of roots in र e, धे 'to drink' makes धेयासं &c. (which is also the precative of धा 'to hold'); दे 'to protect,' देयासं.

a. But ज्ञे 'to call' makes ज्ञेयासं &c., and ज्ञासीय &c.; ज्ये 'to cover' makes जीयासं &c., and ज्यासीय &c.; and वे 'to weave' makes जयासं &c., and वासीय &c. Compare 465. c.

451. Final ऐ ai and ओ o are often treated like final d at 446: thus गै 'to sing' makes गेयासं &c.; सै 'to waste' and सो 'to destroy' make सेयासं; दो 'to cut,' like दा 'to give,' and दे 'to protect' make देयासं. But sometimes they are changed to d: thus, लै 'to preserve' makes लासीय &c.; दै 'to purify' makes दावासं; ज्ये 'to think' either ज्यायासं or ज्येयासं; ग्ने 'to be weary' either ग्यायासं or ग्नेयासं.

452. As already stated, if a root end in a consonant, there is no change in Parasmai, except the usual changes before y; moreover, unlike the 2d future, there is no Guṇa in Ātmane, unless the root take i; the other changes in Ātmane are similar to those applicable before the s of the 2d future terminations (390. e): thus, दुह् 'to milk' makes दुह्यासं &c., and धुषीय &c., by 306. a; हिष् 'to hiss' makes हिष्यासं &c., and हिषीय &c., by 302; and बुष् 'to know' makes बुष्यासं &c., and बोधिषीय &c. See 443.

a. Roots of the 10th class, however, retain Guṇa in the Parasmai, as well as in the Ātmane, rejecting the conjugational aya in the Parasmai only; see under Causals (495).

453. According to the usual changes in the 4th class and in passives, roots ending in a double consonant, of which the first member is a nasal, generally reject the nasal: thus, भञ्ज bhñj, 7th c., makes bhñjāsam, &c. Compare 469.

a. So again, according to 472, ग्रह् 'to take' makes in Parasmai गृह्यासं &c.; प्रश् 'to ask,' पूच्छ्यासं &c.; भ्रञ्ज् 'to fry,' भृज्यासं (632); व्रश् 'to cut,' वृच्छ्यासं (636); व्यष् 'to pierce,' विष्यासं; व्यप् 'to deceive,' विष्यासं; ज्ञास् 'to teach,' ज्ञिष्यासं &c. In the Ātmane they are regular.

b. So again, इ i and उ u before r and v are lengthened: thus, कुर 'to sound' makes कूर्यासं; and दिव् 'to play,' दीष्यासं. Compare 446.

454. वच् 'to speak,' वद् 'to say,' वप् 'to sow,' वञ् 'to wish,' वच् 'to

dwell,' वह् 'to carry,' and स्वप् 'to sleep,' substitute उः for व् *va* in the Parasmai, and यन् 'to sacrifice' substitutes *i* for *ya*: thus, उच्यसं, सुष्यासं, इज्यासं, &c. In the *Ātmane* they are regular; as, वक्षीय from वह्; यक्षीय from यन्.

a. वन्, खन्, and सन् conform to 470: thus, जन्यासं or जायासं &c.; compare 424.e.

Observe—In addition to these rules, the other special changes which take place before the *s* of the 2d future terminations, noted at 390 and 390. *a-o*, will apply to the *Ātmane* of the precativē: thus, कु or कू at 390 makes कुवीय or कुविवीय; भक्ष् at 390. *g*. makes भक्षीय or भक्षीय; कन् at 390. *l*. makes कामयिषीय or कनिषीय; and गुप् may be गुष्यासं or गोष्यासं even in Parasmai.

Conditional.

Terminations of conditional repeated from page 128.

PARASMAI.			ĀTMANE.		
<i>syam</i>	<i>syáva</i>	<i>syáma</i>	<i>syē</i>	<i>syávahi</i>	<i>syámahi</i>
<i>syas</i>	<i>syatam</i>	<i>syata</i>	<i>syathás</i>	<i>syethám</i>	<i>syadhvam</i>
<i>syat</i>	<i>syatám</i>	<i>syān</i>	<i>syata</i>	<i>syetám</i>	<i>syānta</i>

455. Observe, that this tense bears the same relation to the 2d future that the imperfect does to the present. In its formation it lies half-way between the imperfect or first preterite and the second future. It resembles the imperfect in prefixing the augment अ् *a* to the base (see 260), and in the latter part of its terminations: it resembles the second future in the first part of its terminations in gunāting the radical vowel, in inserting इ *i* in exactly those roots in which the future inserts *i*, and in the other changes of the base.

456. The rule for the formation of the base in verbs of the first nine classes after prefixing the augment अ् *a*, according to the usual rules, will be the same as for the 2d future at 388. Gunāte the radical vowel, except as debarred by 28. *b*. &c., and insert *i* before the terminations if the futures insert *i*. When *i* is rejected, the rules of Sandhi must of course be observed, and all other changes as in the 2d future, see 388—415.

457. Thus, बुध् 1st c., 'to know,' makes अबोधिसं &c.; दुग् 'to milk' makes अबोधिसं &c. (see 414 and 306. *a*); द्विष् 'to hate,' अद्वेषिसं &c. (see 412); गुह् 'to conceal,' अगूहिसं or अबोधिसं (415. *m*); मज् 'to be immersed,' अमंजिसं (390. *k*).

a. The augment will be prefixed to roots beginning with vowels according to the rules for the imperfect: thus, ऊर्ज् 'to cover' makes और्जुविसं or और्जुविसं, see r. 260. *a*, *b*, and compare 390. *b*.

b. इ 'to go,' with अधि prefixed (meaning 'to read'), may optionally form its conditional from the root गा (अधीषे or अध्यागीषे, see 421. *e*).

Infinitive.

458. The termination of the infinitive is तुम् *tum*, like the *tum* of the Latin *supine*.

Observe—The affix *tum* is probably the accusative of an affix *tu*, of which the affix *tvá* of the indeclinable participle (see 555. a) is the instrumental case, and of which other cases are used as infinitives in the Veda.

459. Rule for forming the base in verbs of the ten classes. The base of the infinitive is identical with the base of the first future, and where one inserts इ *i*, the other does also: thus, *budh*, 1st c., 'to know,' makes बोधितुम् *bodhitum*; क्षिप् *kship*, 6th c., 'to throw,' makes क्षेप्तुम् *ksheptum*. Moreover, all the rules for the change of the root before the *t* of the future terminations apply equally before the *t* of the infinitive. Hence, by substituting *um* for the final *á* of the 3d pers. sing. of the 1st future, the infinitive is at once obtained: thus, शक्ता, शक्नुं; प्रष्टा, प्रष्टुं; सोढा, सोढुं; कथयिता, कथयितुं. So also, दृह् makes दोगुं; दृह्, द्रोहुं or द्रोह्युं or द्रोहितुं; कुब्, कुषितुं. See 388—415.

a. In the Veda, infinitives may be formed by any of the affixes, त्वे, त्वै, तौ, स्ये, से, ससे, स्यै, सन्, ए, ऐ, अत्.

b. The following examples will show how remarkably the Sanskrit infinitive answers to the Latin *supine*. S. स्थातुं 'to stand,' L. *statum*; S. दातुं 'to give,' L. *datum*; S. पातुं 'to drink,' L. *potum*; S. इतुं 'to go,' L. *itum*; S. स्रतुं 'to strew,' L. *stratum*; S. संक्तुं 'to anoint,' L. *unctum*; S. जनितुं 'to beget,' L. *genitum*; S. स्रनितुं 'to sound,' L. *sonitum*; S. सर्षुं 'to go,' L. *serptum*; S. वषितुं 'to vomit,' L. *vomitum*.

DERIVATIVE VERBS.

460. Having explained the formation of the verbal base in the ten classes of primitive verbs, we come next to the four kinds of derivative verbs, viz. passives, causals, desideratives, and frequentatives.

PASSIVE VERBS.

461. Every root in every one of the ten classes may take a passive form (see 253, and 253. a, b), which is conjugated as an *Ātmane-pada* verb of the 4th class, the only difference being in the accent*.

a. There will be three kinds of passive verbs: 1st, The passive, properly so called; as, from तुह्, तुष्यते 'he is struck' (i. e. 'by another'), where the verb

* The accent in passives is on the characteristic *ya*, whereas in the *Ātmane-pada* of primitive verbs of the 4th class, it falls on the radical syllable. There are occasional instances in the Mahá-bhárata of passive verbs conjugated in the *Parasmai*.

implies that the person or thing spoken of suffers some action from another person or thing.

b. 2dly, An impersonal passive, generally formed from a neuter verb, and only occurring in the 3d singular; as, from गम् 'to go,' गम्यते 'it is gone;' from नृत्य 'to dance,' नृत्यते 'it is danced,' where the verb itself implies neither person nor thing as either acting or suffering, but simply expresses a state or condition. This impersonal form is commonly used in classical Sanskrit, with an instrumental case, in place of the active verb: thus गम्यते मया 'it is gone by me' is equivalent to गच्छामि 'I go;' and तेन गम्यतां 'let it be gone by him' is idiomatically used for स गच्छतु 'let him go.'

c. 3dly, A reflexive passive, where there is no object as distinct from the subject of the verb, or, in other words, where the subject is both agent and sufferer, as in पच्यते 'it is ripened' (i. e. 'becomes ripe of itself'); जायते 'he is born,' &c. In these latter, if a vowel immediately precedes the characteristic y, the accent may fall on the radical syllable, as in the 4th class. They may also, in some cases, make use of the *Ātmane-pada* of the active, and drop the y altogether: thus to express 'he is adorned by himself,' it would be right to use भूयते 'he adorns himself.'

462. Observe—Passive verbs take the regular *Ātmane-pada* terminations at 247, making use of the substitutions required in the 4th class. In the aorist (or 3d preterite) they take either the A or B terminations of form I at 418, according as the root may admit the inserted इः or not; but they require that in the 3d singular of both forms the termination be इः in place of *sta* and *ishā*.

Conjugational tenses.

463. Rule for the formation of the base in the four conjugational tenses, *Ātmane-pada*, of roots of the first nine classes. The rule is the same as in the 4th class at 272, viz. affix य *ya*—lengthened to या *yá* before initial *m* and *v*—to the root, the vowel of which is not gunated, and often remains unchanged.

Observe—This *ya* is probably derived from *yá*, 'to go,' just as the causal *aya* is derived from *i*, 'to go.' It is certain that in Bengálí and Hindí the passive is formed with the root *yá*. Compare the Latin *amatum iri*, &c. See 481.

464. Thus, from भू 1st c., 'to be,' comes the base भूय *bhúya* (Pres. *bhúya* + *i* = भूये, *bhúya* + *se* = भूयसे, &c.; Impf. *abhúya* + *i* = अभूये, &c.; Pot. *bhúya* + *íya* = भूयेय, &c.; Impv. *bhúya* + *ai* = भूये, &c.); from तुह् 6th c., 'to strike,' comes *tudya* (Pres. *tudya* + *i* = तुद्ये, &c.).

465. The root, however, often undergoes changes, which are generally analogous to those of the 4th class and the precative *Parasmai-pada* (see 275 and 445); but a final *á* is not changed to *e* as in the precative.

Six roots in आ *á*, and one or two in ए *e*, ऐ *ai*, and औ *o*, change their final vowels to ई *i*: thus, दा 'to give,' दे 'to protect,' and दो 'to cut,' make Pres. दीये, दीयसे, दीयते, &c. So also, धा 'to place,' स्था 'to stand,' मा 'to measure,' पा 'to drink,' and हा 'to quit' (धीये); धे 'to drink' (3d sing. धीयते, &c.); गै 'to sing' (गीयते); सो 'to destroy' (सीयते).

a. But other roots in आ *á* remain unchanged; and most others in *ai* and *o* are changed to *á*: thus, स्था 'to tell' makes 3d sing. स्थायते; and ज्ञा 'to know,' ज्ञायते; पा 'to protect,' पायते; ध्ये 'to meditate,' ध्यायते; ज्ञो 'to sharpen,' ज्ञायते.

b. दरिद्रा, दीधी, and वेवी, drop their finals as at 390. c (दरिद्रे, दीधे, &c.); and ज्या 'to become old' makes 1. जीये 446. a.

c. ज्ञे 'to call,' ष्ये 'to cover,' वे 'to weave,' make their bases क्षया, ष्या, and ष्ये (3d sing. ह्यते). Compare 450. a.

466. Final इ *i* or उ *u* are lengthened, as also a medial *i* or *u* before *v* or *r*: thus, from जि, हु, दिव्, कुरु, come जीय, ह्य, दीव्य, कूर्ये. See 447 and 453. b.

a. But श्वि 'to swell' makes 3d sing. ज्यते; and शी 'to sleep,' श्यते.

467. Final च्च *ri* becomes रि *ri*, but if preceded by a double consonant is *gunated*: thus, कृ makes 3. क्रियते; वृ, त्रियते; but स्तृ, स्तयते.

a. The roots च्च and ञ्गृ are also *gunated* (च्ये, &c.). See 448 and 448. a.

468. Final च्च *ri* becomes ईर् *ir*: thus, कृ 'to scatter' makes 3. कीरते; but पू 'to fill,' पूर्यते. See 449 and 449. a.

469. Roots ending in a double consonant, of which the first is a nasal, usually reject the nasal; as, from बन्ध्, स्तम्भ्, सङ्ग, come the bases बंध्या, &c. (बन्धे, &c.).

a. The roots at 390. l. carry their peculiarities into the passive (कन्ये or कन्ये, गुप्ये or गोपाय्ये, विच्छ्ये or विच्छाय्ये, च्यते or च्यतीये).

470. कृन् 'to produce,' खन् 'to dig,' तन् 'to stretch,' सन् 'to give,' optionally reject the final nasal, and lengthen the preceding *a*: thus, जायते or ज्ञयते, &c.

471. वक् 'to speak,' वद् 'to say,' वप् 'to sow,' वञ् 'to wish,' वक् 'to dwell,' वह् 'to bear,' स्वप् 'to sleep,' यज् 'to sacrifice,' make their bases उच्य, उच्य, उच्य, उच्य, उच्य, उच्य, सुच्य, इज्य respectively, (उच्यते, &c.)

472. ग्रह् 'to take,' ग्रह् 'to ask,' भ्रज् 'to fry,' व्यप् 'to deceive,' व्यप् 'to pierce,' वृश् 'to cut,' ज्ञास् 'to rule,' make their bases गृह्य, पृह्यन्, भृज्य, विध्य, विध्य, वृध्य, शिष्य respectively, (गृह्यते, &c.)

a. जह् 'to reason' shortens its vowel after prepositions (उसे; otherwise जसे).

b. च्च forms its passive from ची; घस् from चद्; छस् from भू; हू from च्च; and च्च from स्था.

Non-conjugational tenses.—Perfect (or second preterite) of passives.

473. The base of this tense in the passive verb is identical with that of all primitive verbs, in all ten conjugations. The bases, therefore, as formed at 364—384, will serve equally well for the perfect of the passive, provided only that they be restricted to the *Átmane-pada* inflection: thus, बुबुधे, येचे, &c.

a. When the periphrastic perfect has to be employed (see 385) the auxiliaries चस and भू may be used in the *Átmane*, as well as कृ. Compare 385. b.

First and second future of passives.

474. In these and the remaining tenses no variation generally occurs from the bases of the same tenses in the primitive, *Ātmane-pada*, unless the root end in a vowel. In that case the insertion of इ i may take place in the passive, although prohibited in the primitive, provided the final vowel of the root be first vṛiddhiéd : thus, from गिँ *gi*, 5th c., 'to gather,' may come the base of the 1st and 2d fut. pass. *gáyi* (*gáyitáhe* &c., *gáyishye* &c.), although the base of the same tenses in the primitive is *ge* (*gétáhe* &c., *geshye* &c.). Similarly, from कृ *ku* and कृ *kri* may come *kávi* and *kávi* (*hávitáhe*, *káritáhe*), although the bases in the primitive are *ko* and *kar*.

a. In like manner इ i may be inserted when the root ends in long आ *á*, or in ए *e*, ऐ *ai*, ओ *o*, changeable to आ *á*, provided that, instead of Vṛiddhi (which is impossible), *y* be interposed between the final *á* and inserted *i* : thus, from दा *dá*, 'to give,' may come the base of the fut. pass. *dáyí* (*dáyitáhe* &c.), although the base of the same tenses in the primitive is *dá* (*dátáhe* &c.); from ह्वे *hve*, 'to call,' may come *hváyí* (*hváyitáhe* &c.), although the base in the primitive is *hód*. But in all these cases it is permitted to take the base of the primitive for that of the passive, so that *gétáhe* or *gáyitáhe* may equally stand for the 1st fut. pass.; and similarly with the others.

b. In the case of roots ending in consonants, the base of the two futures in the passive will be identical with that of the same tenses in the primitive verb, the inflection being that of the *Ātmane*. दृश् 'to see,' however, in the passive, may be दर्शिताहे, दर्शिष्ये, as well as दृष्टाहे, दृष्ट्ये; and हन् 'to kill' may be घानिताहे, घानिष्ये, as well as हनाहे, हनिष्ये; and ग्रह् 'to take' may be ग्राहिताहे, ग्राहिष्ये, as well as ग्रहीताहे, ग्रहीष्ये.

c. In verbs of the 10th class and causals, deviation from the *Ātmane* form of the primitive may take place in these and the succeeding tenses. See 496.

Aorist (or third preterite) of passives.

475. In this tense, also, variation from the primitive may occur when the root ends in a vowel. For in that case the insertion of इ i may take place, although forbidden in the primitive verb, provided the final of the root be vṛiddhiéd : thus, from गिँ *gi* may come the base of the aorist pass. *acáyi* (*acáyishi* &c., 427), although the base in the *Ātmane* of the primitive is *ace* (*aceshi* &c., 420). So also, from कृ *ku* and कृ *kri* may come *ahávi* and *akávi* (*ahávishi*, *akárisi*, 427), although the bases in the *Ātmane* of the primitive are *aho* and *akri* (*ahoshi*, *akrishi*, 420). Again, *i* may be inserted when the root ends in long आ *á*, or in ए *e*, ऐ *ai*, ओ *o*, changeable to आ *á*, provided that *y* be interposed between final *á* and inserted *i* : thus, from दा 'to give,' दे 'to protect,' दै 'to purify,' दो 'to cut,' may come *adáyí* (*adáyishi* &c.), although the bases in the *Ātmane* of the primitives are different (as *adishi* &c.). But in all these cases it is permitted to take the base of the primitive for that of the passive (so that the passive of *gi* may be either *acáyishi* or *aceshi*), except in the

3d pers. sing., where the terminations *ishṭa* and *sta* being rejected, the base, as formed by Vṛiddhi and the inserted *i*, must stand alone: thus, *acáyi*, 'it was gathered;' *ahávi*, 'it was sacrificed;' *akári*, 'it was done;' *adáyi*, 'it was given,' 'protected,' 'purified,' 'cut.'

a. Sometimes the usual form of the aorist *Átmane* is employed throughout (see 461. c). This is the case whenever the sense is that of a reflexive passive, not of the real passive: thus, *ख्या* 'to tell' in the aorist passive 3d sing. is *अख्यायि*, but in the sense of a reflexive passive *अख्यात*; *अधि* 'to have recourse' makes passive aorist 1st sing. *अधयिषि*, but reflexive *अधिष्ठिये*; and *कम्* 'to love' makes 3d sing. passive *अकमि* or *अकामि*, but reflexive *अकमे*.

b. If the root end in a *consonant*, the base of the aorist pass. will always be identical with that of the *Átmane* of the primitive, except in the 3d sing., where *इ* *i* being substituted for the terminations *ishṭa* and *sta* of form I at p. 179, generally requires before it the lengthening of a medial *a* (if not already long by position), and the *Guṇa* of any other short medial vowel*. Hence, from *tan*, 'to stretch,' 1st, 2d, and 3d sing. *atanishi*, *atanishṭhás*, *atáni*; from *kship*, 'to throw,' *akshipá*, *akshipṭhás*, *akshepi*; from *vid*, 'to know,' *avedishi*, *avedishṭhás*, *avedi*, &c.

c. The lengthening of a medial *a*, however, is by no means universal; and there are other exceptions in the 3d sing., as follows:—Nearly all roots in *am* forbid the lengthening of the vowel in the 3d sing.: thus, *अक्रमि* from *क्रम्* 'to walk;' *अकमि* from *कम्* 'to bear;' *अशमि* from *शम्* 'to be calm' (but in the sense of 'to observe,' *अशामि*).

d. Similarly, *अघयि* from *घय्* and *अजनि* from *जन्*. The former may optionally substitute *अघानि* from *हन्*.

e. *गुञ्* and *गुह्* lengthen their vowels (*अगार्जि*, *अगूहि*).

f. The roots at 390. l. will have two forms, *अकमि* or *अकामि*, *अगोपि* or *अगोपायि*, *अविच्छि* or *अविच्छायि*, &c.

g. *रप्* 'to perish,' *रम्* 'to yawn,' *रम्* 'to desire,' insert nasals (*अरन्धि*, *अरन्धि*, *अरन्धि*). Similarly, *लम्* 'to receive,' when it has a preposition (e. g. *ब्रालम्भि*), and optionally when it has none (*अलम्भि* or *अलाभि*, Pāṇ. VII. 1, 69).

h. *भञ्* 'to break' may drop its nasal, in which case the medial *a* is lengthened (*अभञ्जि* or *अभान्जि*).

i. *हेइ* 'to clothe' may either retain the *e* or change it to *í* or *i* (*अहेइ* or *अहिइ* or *अहीइ*).

j. *इ* 'to go' substitutes *गा*, and optionally does so when *adhi* is prefixed in the sense of 'to read' (*अध्यगायि* or *अध्यायि*).

k. *क्षुत्* 'to blame' makes *आर्तीय* or *आर्ति*.

Precative (or benedictive) and conditional of passives.

476. In these tenses the same variation is permitted in the case of roots ending in vowels as in the last; that is, the insertion of *इ* *i* is allowed, provided that

* A medial vowel, long by nature or position, remains unchanged (by 28. b), and in one or two cases a short; as, *asámi* for *asáni*.

before it, Vṛiddhi take place in a final vowel capable of such a change, and *y* be interposed after final *á*: thus, from **वि** *vi* may come the bases *ávyi* and *ávyi* (*ávyishya*, *ávyishye*); from **हु** *hu*, *hávi* and *ahávi*; from **कृ** *kṛi*, *kári* and *akári*; from **दा** *dá*, *dávyi* and *addyi*. But *śeshya*, *aceshye*, *hoshya*, *ahoshye*, &c., the forms belonging to the *Ātmane* of the primitive verb, are equally admissible in the passive.

Passive infinitive mood.

477. There is no passive infinitive mood in Sanskrit distinct in form from the active. The affix *tum*, however, is capable of a passive sense, when joined with certain verbs, especially with the passive of **शक्** *śak*, 'to be able.' It is also used passively, in connection with the participles *drabdha*, *nirūpita*, *yukta*, &c. See Syntax, 869.

Passive verbs from roots of the 10th class.

478. In forming a passive verb from roots of the 10th class, although the conjugational **अय** is rejected in the first four tenses, yet the other conjugational changes of the root are retained before the affix *ya*: thus, from **चुर्** 10th c., 'to steal,' comes the base *śorya* (**चोर्यते**). In the perfect **अय** is retained (see 473. a), and in the other non-conjugational tenses the base may deviate from the *Ātmane* form of the primitive by the optional rejection or assumption of **अय**, especially in the aorist. See Causal Passives at 496.

CAUSAL VERBS.

479. Every root in every one of the ten classes may take a causal form, which is conjugated as a verb of the 10th class; and which is not only employed to give a causal sense to a primitive verb, but also an active sense to a neuter verb; see 289, 254: thus the primitive verb *bodhati*, 'he knows' (from the root *budh*, 1st c.), becomes in the causal **बोधयति** *bodhayati*, 'he causes to know,' 'he informs;' and the neuter verb *kshubhyati*, 'he shakes,' 'is shaken' (from *kshubh*, 4th c.), becomes **क्षोभयति** 'he shakes' (actively).

a. This form may rarely imply other analogous senses: thus, *hārayati*, 'he allows to take;' *nāsayati*, 'he suffers to perish;' *abhisheṭayati*, 'he permits himself to be inaugurated;' *kshamayati*, 'he asks to be forgiven;' **अभिषेचय आत्मानं** 'allow yourself to be inaugurated.'

480. As to the terminations of causal verbs, they are the same as those of the scheme at 247, p. 126; and the same substitutions are required in the first four tenses as in the 1st, 4th, 6th, and 10th classes.

Conjugational tenses.

481. General rule for forming the base in the four conjugational tenses of roots of the ten classes. If a root end in a vowel, vṛiddhi that vowel; if in a consonant, guṇate the radical vowel before *all* the terminations, and affix अय *aya** (changeable to *ayá* before initial *m* and *v*, but not before simple *m*) to the root so vṛiddhied or guṇated.

482. Thus, from नी 'to lead' comes the base नायय by 37 (Pra. *náyayá* + *mi* = नाययामि, *náyaya* + *si* = नाययसि &c.; Impf. *anáyaya* + *m* = अनाययं &c.; Pot. *náyaya* + *iyam* = नाययेयं &c.; Impv. *náyaya* + *áni* = नाययानि &c. Átm. Pres. *náyaya* + *i* = नायये &c. In Epic poetry a doubtful form नापयामि is found). Similarly, from झी 'to lie down' comes ज्ञायय *sáyaya* (ज्ञाययामि &c.); from भू *bhú*, 'to be,' comes भावय *bhávaya* (भावयामि &c.); and from कृ 'to do' and कृ 'to scatter' the base कारय *káraya*.

But from बुध् 'to know' comes the guṇated बोधय *bodhaya* (बोधयामि); and from सृप् 1st c., 'to creep,' the guṇated सर्पय *sarpaya*.

Observe—कृत् 'to celebrate,' and other verbs of the 10th class, will take the changes already explained at 285—289.

483. Roots ending in आ *á*, or in ए *e*, ऐ *ai*, ओ *o*, changeable to आ *á*, cannot be vṛiddhied, but frequently insert प *p* between the root and the affix *aya*: thus, दा 'to give,' दे 'to love,' and दो 'to cut,' all make दापयामि *dápayámi*, &c.; वे 'to drink,' धापयामि *dhápayámi*, &c.; गै 'to sing,' गापयामि *gápayámi*, &c. See 484.

a. So also other roots in *á* insert *p*, except पा 1st c., 'to drink,' which inserts य *y* (पाययामि &c.); and पा 2d c., 'to preserve,' which inserts लृ (पालयामि &c.); and वा 2d c., in the sense of 'to agitate,' which inserts ञ (वाञ्जयामि &c.).

b. So also other roots in *ai* insert *p*, but most others in *e* and *o* insert *y*: thus, हे 'to call' makes ह्याययामि &c. Similarly, वे 'to weave,' वे 'to put on.' शो 'to sharpen' makes शाययामि &c. Similarly, खो 'to cut,' सो 'to destroy.'

484. ज्ञा 'to know,' आ or औ 'to stew,' बा 'to bathe,' and ग्रे 'to languish,' may optionally shorten the *á*, the last two only when not joined with prepositions: thus, ज्ञापयामि &c., or ज्ञपयामि &c.; ग्रापयामि &c., or ग्रपयामि &c. (but with परि only, परिग्रापयामि). खे 'to waste away' makes only खपयामि.

485. Some roots in *i*, *í*, *ri*, also insert *p*, after changing the final vowel to *á*: thus, जि 'to conquer' makes जापयामि &c. Similarly, मि 'to throw,' मी 'to perish,' क्री 'to buy' (मापयामि, क्रापयामि, &c.).

a. स्मि 'to smile' makes स्माययामि &c., and स्मापये &c.

* This may be derived from the root इ *i*, 'to go,' just as the passive *ya* is supposed to be derived from *yá*. See 463.

b. चि 'to collect' has four forms; 1. चापयामि &c., 2. चपयामि &c., 3. चाययामि &c., 4. चययामि &c.

c. भी 3d c., 'to fear,' has three forms; 1. भाययामि &c., 2. भापये &c., Åtm. only, 3. भीषये &c., Åtm. only.

d. इ 2d c., 'to go,' makes चापयामि &c., especially with the preposition अधि 'over,' अध्यापयामि 'I cause to go over,' 'I teach.'

e. Three roots insert ञ; ली 4th c., 'to embrace,' 'to adhere,' making (with prep. वि in the sense of 'to dissolve') -लीनयामि &c., as well as -लापयामि, -लाययामि, and -लालयामि &c.; in some senses, however, लापयामि only can be used: प्री 9th c., 'to please,' makes प्रीणयामि (also प्राययामि): and धू 5th and 9th c., 'to shake,' धूनयामि.

486. ह्री 3d c., 'to be ashamed,' री 'to flow,' व्री 'to choose,' and च्च 1st c., 'to go,' insert *p* after guṇation: thus, ह्रेपयामि &c., चर्षयामि &c.

a. दीधी and वेवी and दरिद्रा (see 390. c) drop their finals (दीधयामि, वेवयामि, दरिद्रयामि, &c.).

b. जागृ 'to awake,' स्मृ in sense of 'to long for,' जृ 4th c., 'to grow old,' दृ in sense of 'to fear,' नृ 'to lead,' take Guṇa (जागरयामि). But दृ 'to tear,' दारयामि.

c. गृ 'to swallow' makes गारयामि or गालयामि.

487. Roots ending in single consonants, enclosing a medial अ *a*, generally lengthen the *a*: thus, पक् 1st c., 'to cook,' makes पाचयामि &c. There are, however, many exceptions: thus, ञ्जर् 'to be sick,' त्वर् 'to hasten,' &c., do not lengthen the vowel. In ज्वल् 'to blaze,' and some others, the lengthening is optional.

a. Few roots in *m* lengthen the *a*: thus, गम् 1st c., 'to go,' makes गमयामि &c.; क्लम् 'to be weary,' क्लमयामि &c. Some, however, optionally do so; as, नम् 'to bend,' &c. One or two always lengthen the *a*: as, कम् 'to love' makes कामयामि.

b. The roots रध्, जभ्, रभ्, and लभ् (see 475. e) insert nasals (रन्धयामि &c.).

488. Other anomalies.—रूह् 'to grow' makes रोहयामि or रोपयामि; झृष् or झृ 'to sound,' झ्रोपयामि; दुष् 'to be corrupt,' दूषयामि; हन् 'to kill,' चातयामि; झद् 'to fall,' 'to perish,' ज्ञातयामि; स्फुर् 'to quiver,' स्फ्यरयामि or स्फ्येरयामि; स्फ्यय् 'to increase,' स्फ्यावयामि; छ्वाय् 'to shake' as the earth, छ्वापयामि &c.; नृन् 'to rub,' नार्जयामि (390. i); गुह् 'to conceal,' गूहयामि (390. m).

a. The roots गुप्, विह्, धूप, पण्, पन्, च्चन्, at 390. l, will have two forms (गोपयामि or गोपाययामि &c., see 390. l).

b. सिध् 'to be finished' makes its causal either साधयामि or, with reference to sacred rites, सेधयामि; भञ्ज् 'to fry' either भञ्जयामि or भर्जयामि; but the last form may be from भृन्.

c. हेह् 'to clothe' makes हिडयामि; रञ्ज् in the sense of 'to hunt,' रजयामि.

Observe—The causal of verbs of the 10th class will be identical with the primitive; see 289. The causals of causals will also be identical with the causals themselves.

Non-conjugational tenses.

489. The changes of the root required to form the base of the conjugational tenses are continued in the non-conjugational. Moreover, *aya* is retained in all these tenses, except the aorist and except the benedictive, Parasmai; but the last *a* of *aya* is dropped before the inserted इ i, which is invariably assumed in all other conjugational tenses.

Perfect (second preterite) of causals.

490. This tense must be of the periphrastic form, as explained at 385; that is, आम् *ám* added to the causal base is prefixed to the perfect of one of the three auxiliary verbs, अस् 'to be,' भू 'to be,' or कृ 'to do:' thus, बुध् 'to know' makes in causal perfect बोधयात्कार or बोधयाम्भूव*.

First and second future of causals.

491. In these tenses the inserted इ i is invariably assumed between the base, as formed in the conjugational tenses, and the usual terminations: thus, बुध् makes बोधयितासि &c., बोधयिष्यामि &c.

Aorist (third preterite) of causals and verbs of the 10th class.

492. The terminations are those of form II at 435. In the formation of the base of this tense, the affix *ay* is rejected; but any other change that may take place in the conjugational tenses, such as the insertion of *p* or *y*, is preserved. The base is a reduplicated form of this change, and to this reduplication the augment अ *a* is prefixed: thus, taking the bases *bodhay* and *jápay* (causal bases of *budh*, 'to know,' and *ji*, 'to conquer'), and rejecting *ay*, we have *bodh* and *jáp*; and from these are formed the bases of the aorist *abúbudh* and *ajjap* (अबूबुधम् *abúbudham* &c., अबूबुधे *abúbudhe* &c., अजीजपम् *ajjapam* &c., अजीजपे *ajjape* &c., cf. the Greek pluperfect).

493. The rule for this reduplication is as follows:—The initial consonant of the root, with its vowel, is reduplicated, and the reduplicated consonant follows the rules given at 331; but the reduplication of the vowel is peculiar.

Reduplication of the vowel of the initial consonant in the causal aorist.

a. Causal bases, after rejecting *ay*, will generally end in *áy*, *áv*, *ár*, or a consonant

* It may be questioned whether अभूव is found added to causals.

preceded by *a, á, e, o, or ar*. The usual reduplicated vowel for all these, except *o*, is *इ*. But *उ* is reduplicated for *o*, and sometimes also for *á*. The rule is, that either the reduplicated or base syllable must be long either by nature or position; and in general the reduplicated vowel *i* or *u* is made long, and, to compensate for this, the long vowel of the causal base shortened, or, if it be *Guṇa*, changed to its cognate short vowel: thus, the causal base *náy* (from *नी*, rejecting *ay*) makes the base of the aorist *antnáy* (अनीनयम् *antnayam* &c.); the causal base *bháv* (from *भू*) makes *abibháv* (अबीभवं &c.); the causal base *kár* (from *कृ*), *actkar*; *gam* (from *गम्*), *ajigam*; *pác* (from *पच्*), *apípac*; *pál* (from *पा*), *apípal*; *ved* (from *विद्*), *avívid*. But *bodh* (from *बुध्*), *abúbudh*; and *sáv* (from *सु*), *asúshav*.

b. Sometimes the reduplicated vowel is only long by position before two consonants, the radical vowel being still made short; as, *śráv* (from *श्रु*) makes *asíśrav* or *asúśrav*; *dráv* (from *द्रू*), *aduśrav* or *adidrav*; धान्, *abibhraj* (also *ababhráj*).

c. Sometimes the reduplicated vowel remains short, whilst the vowel of the causal base, which must be long either by nature or position, remains unchanged: thus, the causal base *jív* (from *जीव्*) may make *अजिजीव्* (also *अजीजिव्*); *cint*, *aticint*; *kalp*, *aticalp*. In such cases *a* is generally reduplicated for *a* or *á*; as, *laksh* makes *alalaksh*; *yác*, *ayayác*; *vart* (from *vrit*), *avavart*, &c.

d. Observe—If the base has *ar, ár, ír, al* (from radical *ri, rí, or lri*), these are either left unchanged or *ar, ár, ír* may be changed to *अर ri*, and *al* to *ल lri*: thus, *vart* (from *वृत्*) may make *avívrit* as well as *avavart*; *kirt* (from *कृत्*) either *acíkirt* or *actkirt*, &c.

e. The following are other examples, some of which are anomalous: from *páy* (causal of *pá*, 'to drink'), *अपीप्यं* &c.; from *stháp* (caus. of *sthá*, 'to stand'), *अतिष्ठिपं* &c.; from *ghráp* (caus. of *ghrá*, 'to smell'), *अजिघ्रिपं* &c., and *अजिघ्रपं* &c.; from *adhýp* (caus. of *í*, 'to go,' with *adhi*), *अध्यगीपं* &c.; from *śeshá* (caus. of *śeshá*, 'to make effort'), *अशशेषेहं* or *अशिशेषेहं*; from *hódy* (caus. of *hve*, 'to call'), *अनुहावं* or *अनुहवं*; from *tvar* (caus. of *tvar*, 'to hasten'), *अतत्वरं*; from *stár* (caus. of *stí* or *stí*, 'to spread'), *अतस्तरं* or *अतिस्तरं*; from *dár* (caus. of *dí*, 'to tear'), *अददरं*; from *dyot* (caus. of *dyut*, 'to shine'), *अदिद्युतं*; from *śody* (caus. of *śvi*, 'to swell'), *अशुशायं* or *अशिशायं*; from *smár* (caus. of *smri*, 'to remember'), *असस्मरं*; from *sváp* (caus. of *svap*, 'to sleep'), *अनुसुपं*; from *kath* (10th c. 'to tell'), *अककथं* or *अकीकथं*; from *gam* (10th c. 'to count'), *अजगथं* or *अजीगथं*; from *prath* (caus. of *prá*, 'to spread'), *अपप्रथं*.

Reduplication of an initial vowel in the causal aorist.

494. Roots beginning with vowels, and ending with single consonants, form their causal aorists by a peculiar reduplication of the root (after rejecting *अय*). The rule is that not only the initial vowel, as in the perfect (2d pret.) at 364. *a*, but the final consonant also be reduplicated. In fact, the whole root is doubled, as it would be if it began with a consonant, and ended with a vowel; the consonant is reduplicated according to the rules at 331, but the second vowel is generally *इ*. This *i* (which probably results from a weakening of *a*) takes the place of the base

vowel, which then becomes the initial of the reduplicated syllable, and combines with the augment **अ** *a*, according to 260. *a*: thus, **अह्** 'to infer' makes the base of its causal aorist **अजिह्** *ajih*; and with **अ** prefixed, **अजिह्** (**अजिह्** 'I caused to infer'). So also, **आप्** 5th c., 'to obtain,' makes **आपिपं** 'I caused to obtain;' **ईह्** 2d c., 'to praise,' makes **ऐडिडं** 'I caused to praise.' Compare the Greek 2d aorist **ἤγαγον** from **ἄγω**, and **ἔροπον** from **ἔρπυμι**.

a. If a root end in a compound consonant, the first member of which is a nasal or *r*, this nasal or *r* is rejected from the final, but not from the reduplicated letter: thus, **अह्** 'to be worthy' makes **अजिहं** 'I caused to be worthy,' 'I honoured;' so **अर्ध्**, causal base from **अध्** 'to prosper,' makes **आदिधं** 'I caused to prosper;' and **उन्द्** 'to moisten' makes **अनिद्दं** 'I caused to moisten.'

b. But when the first member of the compound is any other letter, then the corresponding consonant to this first member of the compound is reduplicated by 331. *c*: thus, **ईक्ष्** 'to see' makes **ऐषिक्षन्** *aiciksham*, 'I caused to see;' **अग्** 'to go' makes **आविधं** 'I caused to go.'

c. Roots consisting of a single vowel, form their causal aorists from the causal base (after rejecting *aya*): thus, the root **अग्** 'to go' makes its causal base **अग्**, 'to deliver over;' and its causal aorist **आपिपं** 'I caused to deliver.'

d. **अणु** 'to cover' makes its causal aorist **अणुनुवं**; **अन्द्** 10th c. 'to be blind,' **आन्दधं**; and **अन्** 10th c. 'to diminish,' **अननं**.

e. When the consonant which follows the initial vowel has another vowel after it, this vowel must appear in the reduplication: thus, from **अवधीर्** 10th c., 'to despise,' comes the aorist **आवधीरं**.

Benedictive and conditional of causals.

495. The base of the causal benedictive *Ātmane*, and of the causal conditional in both voices, does not differ from that of the non-conjugational tenses; but the last *a* of *aya* is dropped before the inserted **इ** *i*, which is always assumed. In the benedictive *Parasmai* both *aya* and *i* are rejected, but any other change of the root is retained: thus, **बुध्** 'to know' makes in causal benedictive **bodhyá-sam** &c., **bodhayishīya** &c.; in conditional, **abodhayishyam** &c., **abodhayishye** &c.

Infinitive of causals.

a. The infinitive is formed regularly from the 3d sing. 1st future, as explained at 459: thus, from **बुध्** comes **बोधयिष्या** 'he will cause to know,' **बोधयितुं** 'to cause to know.'

Passive of causals.

496. In forming a passive verb from a causal base, the causal

affix चय is rejected, but the other causal changes of the root are retained before the passive affix *ya*: thus, from the causal base पातय *pátaya* (from पत् 'to fall') comes the passive पातय *pátya*, making 1st sing. पाते 'I am made to fall,' 3d sing. पातते 'he is made to fall.' Similarly, स्था 'to stand' makes स्थापयति 'he causes to stand,' स्थाप्यते 'he is caused to stand;' and ज्ञा 'to know' makes ज्ञापयति 'he causes to know,' and ज्ञाप्यते 'he is caused to know,' 'he is informed.'

a. In the non-conjugational tenses, the base of all the tenses, excepting the perfect, may vary from the *Ātmane* form by the optional rejection of the conjugational चय. But in the perfect (2d preterite), the *Ātmane* of the usual form with *ám* and the auxiliaries (490, 385) is admitted for the passive. In the aorist (3d preterite), the usual reduplicated form (492) gives place to the *Ātmane* form which belongs to those verbs of the first nine classes which assume *i*: thus, from भावय, the causal base of भू 'to be,' come the passive perfect भावयाच्चक्रे or भावयामासे or भावयाम्भूवे; 1st fut. भावयिताहे or भाविताहे; 2d fut. भावयिष्ये or भाविष्ये; aorist अभावयिषि or अभाविषि, 3d sing. अभावि; bened. भावयिषीय or भाविषीय; cond. अभावयिष्ये or अभाविष्ये. Similarly, from बोधय, causal base of बुध् 'to know,' come passive perfect बोधयाच्चक्रे &c. 'I have been caused to know;' 1st fut. बोधयिताहे or बोधिताहे &c. 'I shall be caused to know;' 2d fut. बोधयिष्ये or बोधिष्ये &c.; aorist अबोधयिषि or अबोधिषि, 2. अबोधयिषास् or अबोधिषास्, 3. अबोधि 'I have been caused to know,' &c. So also, from ज्ञमय, causal base of ज्ञम् 'to cease,' come the passive perfect ज्ञमयाच्चक्रे or ज्ञमयामासे &c. 'I have been caused to cease,' &c.; 1st fut. ज्ञमयिताहे or ज्ञमिताहे; 2d fut. ज्ञमयिष्ये or ज्ञमिष्ये; aorist अज्ञमयिषि or अज्ञमिषि, 3d sing. अज्ञमि; bened. ज्ञमयिषीय &c. : and the radical *a* may be optionally lengthened; thus, 1st fut. ज्ञमयिताहे or ज्ञामयिताहे &c.

b. So also, अक्षयि or अक्षयि, 3d sing. aorist, from causal of क्षे.

Even रङ्, कन्द, क्रन्द, and some other roots which end in a double consonant, may optionally lengthen the medial *a*: thus, aorist 3d sing. अरङ्गि or अरङ्गि.

Desiderative of causals.

497. When causals and verbs of the 10th class take a desiderative form (see 498), they retain *ay*, and are all formed with *isha*: thus, चुर् makes *čurayishámi*, 'I desire to cause to steal,' &c.; पातयामि

'I cause to fall' makes पिपातयिषामि 'I desire to cause to fall;' स्नापयामि 'I cause to sleep' makes मुञ्चापयिषामि 'I desire to cause to sleep.'

a. The desiderative base of the causal of अशी, 'to go over,' is either अध्यापयिष or अधिजिगापयिष; of the causal of ज्ञे 'to call,' ज्ञहावयिष (as if from हावय); of the causal of ज्ञा 'to know,' ज्ञीष (or regularly जिज्ञापयिष or जिज्ञपयिष); of the causal of दृष्टि 'to swell,' शुशावयिष (or regularly शिश्चाययिष).

DESIDERATIVE VERBS.

498. Every root in the ten classes may take a desiderative form.

a. Although this form of the root is not often used, in classical composition, in its character of a verb, yet nouns and participles derived from the desiderative base are not uncommon (see 80. XXII, and 82. III). Moreover, there are certain primitive roots which take a desiderative form, without yielding a desiderative sense; and these, as equivalent to primitive verbs (amongst which they are generally classed), may occur in classical Sanskrit. For example, *jugups*, 'to blame,' from गुप् *gup*; *śikits*, 'to cure,' from कित् *kit*; *titiksh*, 'to bear,' from तिज् *tij*; *mínáms*, 'to reason,' from मन् *man*; *bhats*, 'to abhor,' from बाष् or बष्.

499. Desideratives take the terminations of the scheme at 247, with the substitutions required in the 1st, 4th, 6th, and 10th classes; and their inflection, either in the Parasmai or Átmane, is generally, though not invariably, determined by the practice of the primitive verb: thus, the root बुध् *budh*, 1st c., 'to know,' taking both inflections in the primitive, may take both in the desiderative (*bubodhiśhāmi* &c., or *bubodhishe* &c., 'I desire to know'); and लब् *labh*, 'to obtain,' taking only the Átmane in the primitive, may take only the Átmane in the desiderative (*lipse* &c., 'I desire to obtain').

500. Rule for forming the base in the four conjugational tenae. Reduplicate the initial consonant and vowel of the root, and generally, though not invariably, if the primitive verb inserts इ *i* (see 392—415), affix इष् *ish* or in a few roots ईष् (see 393); if it rejects *i*, then simply स् *s*, changeable to श् *sh* (by 70)*, to the root so reduplicated. The vowel *a* is then added, as in the 1st, 4th, 6th, and 10th classes; and, agreeably to the rule in those classes, this *a* becomes *á* before terminations beginning with *m* and *v* (but not before simple *m*).

* See, however, 500. f.

a. Thus, from क्शिप् *kship*, 'to throw,' comes the base *tikshipsa* (*tikshipśá + mi = चिक्शिप्सामि cikshipśámi &c.*, 'I desire to throw'); but from विद् *vid*, 'to know,' taking inserted *i*, comes *vividisha* (*vividishá + mi = विविदिषामि vividishámi &c.* In *Átm. vivitsa*).

b. Some roots, however, which reject the inserted *i* in other forms, assume it in the desiderative, and *vice versa*. Some, again, allow an option: thus, भू 'to be' makes विवर्तिये &c. or विवृत्सामि &c. See the lists at 392—415.

c. The reduplication of the consonant is in conformity with the rules at 331; that of the vowel belonging to the initial consonant follows the analogy of causal aorists at 493; that is, the vowel इ *i* is reduplicated for *a, á, i, í, ri, ři, lri, e, or ai*; but the vowel उ *u* for *u, ú, and o*; and also for the *a* of *av* or *dv* preceded by any consonant except *j*, a labial or a semivowel: thus, from पक् 'to cook' comes the base *pipaksha* by 296; from याक् 'to ask' comes *yyidásha*; from जीक् 'to live,' *jijésha*; from दृक् 'to see,' *didriksha*; from सेक् 'to serve,' *sisevisha*; from गै 'to sing,' *jigása*; from ज्ञा 'to know,' *jijñása* (गृग्वँσκω): but from युक् 'to join' comes *yuyuksha*; from पू 'to purify,' *pupúsha*; from बुक् 4th c., 'to know,' बुभुत् *bubhutsa*, see 299. *a*; from नाक्, causal base of नु 'to praise,' *nundvayisha*; from पाक्, causal base of पृ, 'to purify,' *pipávayisha*.

d. And if the root begin with a vowel the reduplication still follows the analogy of the same tense at 494: thus, from अक् comes अश्रिक्; and with *isha* added, अश्रिक्शिष. Similarly, from अर्है comes *arjihisha*; from अह्, *ájihisha*; from ईक्ष्, *tikshisha*; from उद्, *undidisha*: see 494.

Observe—In reduplication the vowel *i* takes the place of *a*, as being lighter; see 331. *d*. It is probably the result of a weakening of *a*.

e. In desiderative bases formed from the causals of प्यु 'to fall,' दू 'to run,' मु 'to go,' लु 'to leap,' सु 'to hear,' वु 'to distil,' and सु 'to flow,' *a* or *á* may be represented by either *u* or *i*: thus, the causal of प्यु makes चिप्यावयिष or चुप्यावयिष.

f. Observe—When the inserted *s* becomes *sh* by r. 70, the initial स् of a root will not be affected by the vowel of the reduplicated syllable: thus, *śic* makes *śisiksha*, not *sishiksha*; and *sev* makes *sisevisha*. Except, however, लु, which makes लुलूक्; and except the desid. of causals, as सिषेययिष from causal of सिष्.

501. When a root takes the inserted *i* or *í* (393), and forms its desiderative with *isha* or *ísha*, then final च् *ři* is gunated: thus, त् 'to cross' makes *titarisha* or *titarísha* (also *titrísha*, see 502).

a. Moreover, initial and medial *i, u, ři* are often, but not always, gunated if followed by a single consonant: thus, उक् 'to go' makes *otikhisha*; इक् 'to wish,' *eshishisha*; दिक् 'to play,' *didevisha*; नृक् 'to dance,' *ninartisha*: but विद् 'to know,' *vividisha*.

b. An option, as to Guṇa, is however generally allowed to medial *i* and *u*: thus, मुद् 'to rejoice' makes either *mumodisha* or *mumudisha*; शिद् 'to become moist' either *śiklidisha* or *śikledisha*; but roots in *iv* (e. g. *śiv*) are peculiar, see 502. b.

c. इ 'to go' and उ 'to sound,' having no consonant, reduplicate the characteristic letter of the desiderative with *i*: thus, ईषिष (used with the prepositions *adhi* and *prati*), so ऊषिष.

502. When a root rejects *i* and forms its desiderative with *sa*, this *sa* if affixed to roots ending in vowels, has the effect of lengthening a final इ *i* or उ *u*; of changing ए *e*, ऐ *ai*, ओ *o*, to आ *á*; च् *ri* or च् *ri* to ई *ír*, or after a labial to ऊ *úr*: thus, from पि comes *picísha*; from च्, *śubrúsha*; from क्, *śikírsha*; from गै, *jigása*; from त्, *titírsha*; from प्, *pupúrsha*; from भ्, *bubhúrsha*; from म्, *mumúrsha*.

a. When it is affixed to roots ending in consonants, the radical vowel generally remains unchanged, but the final consonant combines with the initial sibilant, in accordance with the rules laid down at 296; as, from युष् comes *yuyutsa* (299); from दह् comes *didhaksha* (306. a); from दुह्, *dudhuksha*; from भुञ्, *bubhuksha*.

b. A medial long *ri* becomes *ír*, and final *iv* becomes *yá* or is *gupated*: thus, from कृत् comes *śikírtayisha*; from सिष्, *susyúsha* or *sisevisha*.

c. Many of the special rules for forming the base in the last five tenses at 390. a—o apply to the desiderative: thus the roots at 390. a. generally forbid Guṇa (*śukucísha* &c.).

d. So भञ् makes *bibhraksha* or *bibharksha* or *bibhrajisha* or *bibharjisha* (390. g); मञ् and नञ्, *miman-ksha* and *ninan-ksha* (390. k); नह्, *ninatsa* (390. o); दरिद्रा, *didaridriha* (390. c, but makes also *didaridrása*); कम्, *śikamisha* or *śikámeyisha*; गुप्, *jugopisha* or *jugopáyisha* or *jugupsa* (390. l).

503. The following is an alphabetical list of other desiderative bases, some of them anomalous: अट्टिष from अट् 'to wander'; अट्टिष from अट् 'to transgress'; अरिष from अष् 'to go'; ईष from आप् 'to obtain'; ईषी (or regularly अदिषिष) from अष् 'to prosper'; ईषिषिष or ईषिषिषिष from ईष् 'to envy'; ऊषुष or ऊषुनविष or ऊषुनुविष (390. b) from ऊष् 'to cover'; पिषीष (or regularly पिषीष) from पि 'to collect'; जिगांस (or regularly जिगमिष) from गन् 'to go'; जिगलिष (or regularly जिगरिष) from गृ 'to swallow' (cf. 375. g); जिगीष from जि 'to conquer'; मिषत्स from घस् 'to eat' (used as desid. of अट्); जिषांस from हन् 'to kill'; जिषीष from हि 'to send'; जिषृष from ग्रह् 'to take'; जुहुष from जे 'to call'; तितांस (or regularly तितनिष) from तन् 'to stretch'; तितृष from तुंह 'to kill'; दित्स from दा 'to give,' दे 'to love,' and दो 'to cut'; दिदरिष from दृ 'to respect'; दिदरिष or दिदरीष or दिदीषे from दृ 'to tear'; दिद्युतिष or दिद्युतिष from

दृष्ट् 'to shine;' दिषरिष from धृ 'to hold;' दृष्ट् (or regularly दिदेविष) from दिष् 'to play;' धित्त from धा 'to place' and धे 'to drink;' धिष् or धीष् (or दिदम्भिष) from दम्भ् 'to deceive;' पित्त (or पिपतिष) from पत् 'to fall' and पद् 'to go;' पिपविष or पुपूष from पू 'to purify;' पिपृच्छिष from प्रच्छ् 'to ask;' विभरिष or बुभूर्धे from भृ 'to bear;' मित्त from मा 'to measure,' मि 'to throw,' मी 'to perish,' and मे 'to change;' निमार्जिष or निमृक्ष from मृज् 'to rub;' मोक्ष from मुष् (in the sense of 'desiring release from mundane existence,' otherwise मुमुक्ष); यियविष or युगूष from यु 'to join;' रिष्त from राष् 'to accomplish;' रिष्त from रष् 'to begin;' लिष्त from लभ् 'to obtain;' विषरिष or विवरीष or वृवूर्धे from वृ 'to choose;' वित्रक्ष from व्रच्छ् 'to cut;' शिष्त from शक् 'to be able;' शिष्ययिष (or शिष्यीष) from शिष् 'to have recourse;' सिषास (or सिसनिष) from सन् 'to obtain,' 'to give;' सिस्मयिष from स्मि 'to smile;' सिस्वरिष (or सुस्वूर्धे) from स्वृ 'to sound;' सुवृष्त from स्वप् 'to sleep.'

Non-conjugational tenses of desideratives.

504. The perfect must be of the periphrastic form as explained at 385; that is, ञाम् *ám* added to the desiderative base, as already formed, with *sa*, *isha*, or *isha* (500), is prefixed to the perfect of one of the auxiliaries *kri*, *as*, or *bhú* (see 385): thus, from *pipaksha* (root *pac*, 'to cook') comes the perfect *pipakshánñákára*, 'I wished to cook;' from *bubodhisha* (root *budh*, 'to know') comes *bubodhishánñákára*, *bubodhishámása*, *bubodhishámbabháva*, 'he wished to know.'

a. In all the remaining tenses it is an universal rule, that inserted *i* be assumed after the desiderative base, whether formed by *sa* or *isha*, except in the precative (bened.) Parasmai: thus, from *pac* comes 1st fut. 1st sing. *pipakshitámi* &c.; 2d fut. *pipakshishyámi* &c.; aorist *apipakshisham* &c. (form I, B, at 418); precative Parasmai *pipakshyásam* &c.; Átmané *pipakshishíya* &c.; cond. *apipakshishyam* &c. So also, taking *viridish* (formed with *isha* from *vid*, 'to know'), the 1st fut. is *viridishitámi*; 2d fut. *viridishishyámi*; aorist *aviridishisham* &c. Similarly, from *bubodhisha*, 1st fut. *bubodhishitámi* &c.; 2d fut. *bubodhishishyámi*; aorist *abubodhishisham* &c.

b. The infinitive is formed regularly from the 1st future: thus, from *bubodhishitá*, 'he will wish to know,' comes *bubodhishitum*, 'to wish to know.'

Passive of desideratives.

505. Desideratives may take a passive form by adding *ya* to the desiderative base after rejecting final *a*: thus, from *bubodhisha* comes *bubodhishye*, 'I am wished to know,' &c. The non-conjugational tenses will not vary from the active Átmanepada form of desiderative except in the aorist 3d sing., which will be *abubodhishi* instead of *abubodhishishṭa*.

Causal of desideratives.

506. Desiderative verbs may take a causal form: thus, *dudyúshámi*, 'I desire to play' (from *dir*, 'to play'), makes in causal *dudyúshayámi*, 'I cause to desire to play,' &c.

FREQUENTATIVE OR INTENSIVE VERBS.

507. Every one of the roots in nine of the classes may take a frequentative form.

a. Nevertheless this form is even less common in classical composition than the desiderative. In the present participle, however, and in nouns, it not unfrequently appears (see 80. XXII). It either expresses repetition or gives intensity to the radical idea: thus, from दीप् 'to shine' comes the frequentative base *dedīpya* (Pres. 3d sing. *dedīpyate*, 'it shines brightly'), and the present participle *dedīpyamāna*, 'shining brightly': so also, from सुभ् 'to be beautiful' comes *śośubhya* and *śośubhyamāna*; from रुद् 'to weep,' *rorudya* and *rorudyamāna*.

b. Observe—There is no frequentative form for roots of the 10th class, or for polysyllabic roots (अच्छु 'to cover' excepted, which has for its first frequentative form अच्छीनूय, and for its second अच्छीन्), or for most roots beginning with vowels. Some few roots, however, beginning with vowels take the *Ātmane* form of frequentative; see examples at 511. a, b, 681. a.

508. There are two kinds of frequentative verb, the one a reduplicated *Ātmane-pada* verb, with *ya* affixed, conforming, like neuter and passive verbs, to the conjugation of the 4th class, and usually, though not always, yielding a neuter signification; the other a reduplicated *Parasmai-pada* verb, following the conjugation of the 3d class of verbs. The latter is less common in classical Sanskrit than the former, and will therefore be considered last*.

a. The terminations for the first form of frequentative will be those of the *Ātmane* at 247, with the usual substitutions required for the 4th class of verbs. For the second form they will be the regular *Parasmai-pada* terminations of the memorial scheme at 246.

ĀTMANE-PADA FREQUENTATIVES, FORMED BY REDUPLICATION AND
AFFIX *ya*.

509. Rule for forming the base in the four conjugational tenses. Reduplicate the initial consonant and vowel of the passive base according to the rules for reduplicating consonants at 331, and *guṇate* the reduplicated vowel (if capable of *Guṇa*), *whether it be a long or short vowel*: thus, from the passive base दीय (of दā, 'to give') comes

* Intensive or frequentative forms are found in Greek, such as *παιπάλλω*, *δαιδάλλω*, *μαιμάζω* or *μαιμάω*, *παμφαίνω*, *ἀλαλάζω*.

the frequentative base *dedīya* (Pres. 1. *dedīya* + *i* = *ददीये*, 2. *dedīya* + *se* = *देदीयसे* &c.); from *हीय* (passive of *há*, 'to quit') comes *jehtīya* (*jehtīye* &c.); from *स्तीये* (of *स्तृ* 'to spread') comes *testīrya* (also *tá-stārya*); from *पूय* (of *पू* 'to purify'), *popūya*; from *विद्य* (of *विद्* 'to know'), *vevidya*; from *बुध्य* (of *बुध्* 'to know'), *bobudhya* (Pres. *बोबुध्ये*, *बोबुध्यसे*, *बोबुध्यते*, &c.). The conjugation of all four tenses corresponds exactly with that of the passive. लेखि ह्यसे

510. As to the reduplication of the vowel, if the passive base contain a medial *a*, long *d* is substituted: thus, *pāpātya* from *pātya*; *sāsmārya* from *smārya*.

a. If it contain a medial *आ* *ā*, *ए* *e*, or *ओ* *o*, the same are reduplicated; as, *yāyātya* from *yātya*; *seshevyā* from *sevyā*; *lolōtya* from *lōtya*.

b. If it contain a medial *रि* *ri*, then *अरी* *arī** is substituted in the reduplication; as, *darīdūrya* from *drītya*; *parīstūrya* from *sprītya*, &c.; *varīvūrya* from *वृश्*; *varībūrya* from *भृञ्*. Similarly, *अलि* is substituted for *रि* *ri*, in *कृप्* making *चलीकृप्य*.

511. If a passive base has *रि* *ri* before *ya*, this *रि* *ri* becomes *री* *ri* in the frequentative base; as, *chekrōrya* from *क्रिय* (passive of *कृ* 'to do').

a. If the base begin with *अ* *a*, as in *atātya* (from *अट्* 'to wander'), the initial *at* is repeated, and the radical *a* lengthened: thus, *atātātya* (3d sing. *अटाटाते*). Similarly, *achchārya* from *चञ्* 'to pervade.'

b. *चृ* *ri*, 'to go,' makes its base *अरार्ये* *arārya*.

512. If the passive base contain a nasal after short *a*, this nasal generally appears in the reduplicated syllable, and is treated as final *m*: thus, from *gam* 'to go' comes *gammārya* 'to walk crookedly'; from *ham* 'to wander,' *hammārya*; from *gam* 'to kill,' *gammārya*.

a. The passive bases *जप्य*, *जभ्य*, *दस्य*, and some others formed from roots containing nasals (as *दश्य*, *भज्य*), may insert nasals, instead of lengthening the vowel in the reduplication: thus, *jamjārya*, *jamjārya*, *dandārya*, &c.

b. Anomalous forms.—*पह्* 'to go' (making *पद्य*) inserts *नी* *ni*: thus, *panīpadya*. Similarly, *पह्* 'to fall,' *कम्* or *कञ्* 'to go,' *भञ्* 'to fall,' *छञ्* 'to drop,' *ध्वञ्* 'to fall,' *स्कृन्* 'to go,' *वञ्* 'to deceive' (*वनीधश्य*, *पनीपद्य*, *वनीकस्य*, *सनीछस्य*, *दनीधस्य*, *वनीस्कृद्य*, &c.). *चर्* 'to go' makes *चचूर्ये*.

c. *हन्* 'to kill' makes *नेघीय*; *घ्रा* 'to smell,' *नेघीय*; *ध्वा* 'to blow,' *देघीय* (*देघीये* &c.); *गृ* 'to swallow,' *जेगित्य*.

Non-conjugational tenses of *Ātmane-pada* frequentatives.

513. In these tenses frequentatives follow the analogy of passives, and reject the affix *य* *ya*. Since, however, the base of the perfect is formed by affixing *आम्* *ām* (as usual in all polysyllabic forms, see 385), and since, in all the other tenses, inserted *i* is assumed, a coalition of vowels might arise were it not allowed to retain *y* in all

* This seems to support the idea that the original Guṇa of *ri* is *ari*. See 29. b.

cases in which a vowel immediately precedes that letter *: thus, from देदीष्य is formed the perfect (or 2d pret.) 1st sing. देदीषाचक्रे &c., rejecting *ya*; but from देदीष comes देदीषाचक्रे &c., retaining *y*. Similarly in the other tenses: 1st fut. *dedīpitāhe*, *dedīyitāhe*, &c.; 2d fut. *dedīpishye*, *dedīyishye*, &c.; aorist *adedīpishi*, *adedīyishi*, &c.; precative (or bened.) *dedīpishya*, *dedīyishya*, &c.; cond. *adedīpishye*, *adedīyishye*, &c. In the 3d sing. of the aorist (or 3d preterite) इः is not allowed to take the place of the regular terminations, as in the passive form.

a. The infinitive, as formed in the usual manner from the 3d sing. 1st future, will be *dedīpitum* &c.

PARASMAI-PADA FREQUENTATIVES.

514. Rule for forming the base in the four conjugational tenses. The base is here also formed by a reduplication similar to that of *Ātmanepada* frequentatives; not, however, from the passive, but from the root: thus, from the root षष् *ṣaṣ* comes *pāpaṣ*; from विद् *vid* comes *vevid*; from दृञ् comes *darīdriṣ*; from कृ comes *carīkri*.

a. But in the *Parasmai* form of frequentative, अरि *ari* and अर् *ar* as well as अरी *arī* may be reduplicated for the vowel अर् *ri*; so that दृञ् may make दरीदृञ् or दरिदृञ् or दर्दृञ्; and कृ, अरीकृ or अरि कृ or अर्कृ. Similarly, कृष् may make अलीकृष् or अलि कृष् or अल्कृष्.

b. Again, in roots ending in long अर् *rī*, *rī* is reduplicated for अर् *rī*, and this *rī* is retained even when *rī* becomes *ir*: thus, कृ 'to scatter' makes 1. *śākarṃi*; Pl. 3. *śākirati*. Similarly, from कृ 'to cross' come *tātarṃi* and *tātirati*.

c. In accordance with the rules for the 2d and 3d class (307, 332), the radical vowel is gunated before the P terminations of the scheme at 246. Hence, from विद् come the two bases *veved* and *vevid* (Pres. *vevedmi*, *vevetṣi*, *vevetṣi*; Du. *vevedoas*, &c.; Impf. *avevedam*, *avevet*, *avevet*, *avevidva*, &c.; Pot. *vevidyām*, &c.; Impv. *vevedāni*, *veviddhi*, *vevettu*, *vevedāva*, *vevittam*, &c.).

d. Again, the base will vary in accordance with the rules of combination at 296—306, as in बुध् *budh* (Pres. *bobodhmi*, *bobodhṣi*, *boboddhi*, *bobudhvas*, &c.; see 298). So also, वह् *vah* makes in 3d sing. वावोदि *vāvodhi* (see 305. a); दृह् makes दोदोदि (305); नह् makes नानदि (305 note); दृह् makes दोदोदि or दोदोदिष; and जिह्, सेषोदि or सेषोदिष (305. b).

e. And in further analogy to the 2d class (313, 314) long *rī* is often optionally inserted before the consonantal P terminations (Pres. *vevedmi*, *vevedrīṣi*, *vevedrīṣi*; Du. *vevedoas*, &c.; Impf. *avevedam*, *avevedrīṣi*, *avevedrīṣi*, *avevedrīṣi*, &c.; Impv. *vevedāni*, *veviddhi*, *vevedrīṣu*).

515. Lastly, when the root ends in a vowel, the usual changes take place of *i* and *rī* to *y* or *iy*; of *u* and *urī* to *uv*; and of *rī* to *r* (see 312): as in the roots श्री *śrī*,

* In passives this coalition of vowels is avoided by the change of a final vowel to Vriddhi, as of *śi* to *śāy*, of *hu* to *hār*, and of *kri* to *kār*; and by the change of final *urī* to *ūr*, as of *dā* to *dāy*; see 474.

भू *bhū*, कृ *kṛi* (Pres. 1st sing. *bebhemi*, *bobhomi*, *ṅarkarmi*; 3d plur. *bebhyati*, *bobhuvati*, *ṅarkrati*).

a. Observe—Many of the anomalous formations explained under *Ātmane-pada* frequentatives must be understood as belonging also to the *Parasmai-pada*: thus, पद् (512. b) makes in *Parasmai* पनीपमि, पनीपमिस्ति, पनीपमि, &c.; and so with the other roots at 512. b.

b. हन् 'to kill,' गृ 'to swallow' (512. c), and some others have a separate *Parasmai-pada* form (जङ्गमि, जागमि; the last identical with pres. of जाग).

Non-conjugational tenses of Parasmai-pada frequentatives.

516. The perfect (or second preterite) follows the usual rule for polysyllabic bases (385), and affixes ञाम् *ām* with the auxiliaries: thus, from बुध् *budh*, 'to know,' comes *bobudhāmāsa*, *bobudhāmbabhūva*, *bobudhāntakāra*; from विद् *vid*, 'to know,' comes *vevidāmāsa*. Guṇa of a final and sometimes of a penultimate vowel is required before *ām*: thus, *bobhū* (from भू) becomes *bobhavāmāsa*. So also, वृत् makes *vāvartāmāsa*. In the other tenses, excepting the benedictive, inserted *i* is invariably assumed; and before this inserted *i* some roots are said to forbid the usual Guṇa change of the radical vowel in the 1st future &c.: thus, *budh* is said to make *bobudhitāsmi*; *bhī*, 'to fear,' *bebhyitāsmi*, &c. (374); 2d fut. *bobudhishyāmi*, *bebhyishyāmi*, &c.; aorist *abobudhisham*, *abebhyisham*, &c.; prec. or bened. *bobudhyāsam*, *bebhyāsam*, &c.; cond. *abobudhishyam*, *abebhyishyam*, &c. The rejection of Guṇa from the radical syllable, however, admits of question: thus, *bhū*, 'to be,' makes, according to the best authorities, *bhobhavitāsmi*, &c. The infinitive will be formed in the usual way from the 1st future, see 513. a.

Passive, causal, desiderative, and desiderative causal form of frequentatives.

517. Frequentatives are capable of all these forms. The passive, when the root ends in a consonant, will be identical with the *Ātmane-pada* frequentative formed by reduplication and the affix *ya*: thus, from the frequentative base *totud*, 'to strike often,' comes *totudye*, 'I am struck often;' but from *lolúya* (*lú*, 'to cut'), *lolúyye*, &c. Again, from *totud* comes *totudayāmi*, 'I cause to strike often;' *totudishāmi*, 'I desire to strike often;' *totudayishāmi*, 'I desire to cause to strike often.'

a. The *ya* of the *Ātmane-pada* frequentative if preceded by a consonant is rejected; but not if preceded by a vowel: thus, *lolúya*, frequentative base of *lú*, 'to cut,' makes *lolúyishāmi*, 'I desire to cut often.' See 331. g.

NOMINAL VERBS, OR VERBS DERIVED FROM NOUNS.

518. These are formed by adding certain affixes to the crude base of nouns. They are not in very common use, but, theoretically, there is no limit to their formation. They might be classed according to their meaning: viz. 1st, transitive nominals, yielding the

sense of performing, practising, making or using the thing or quality expressed by the noun ; 2d, intransitive nominals, giving a sense of behaving like, becoming like, acting like the person or thing expressed by the noun ; 3d, desiderative nominals, yielding the sense of wishing for the thing expressed by the noun. It will be more convenient, however, to arrange them under five heads, according to the affixes by which they are formed, as follows :—

519. 1st, Those formed by affixing **ञ a** (changeable to *á* before a syllable beginning with *m* and *v*) to a nominal base, after Guṇa of its final vowel (if capable of Guṇa). When the base ends in *a*, this vowel takes the place of the affix *a*. A final *á* absorbs the affix.

Observe—The terminations of nominals will be those of the scheme at 247, making use of the substitutions required by the 1st, 4th, 6th, and 10th classes.

a. Thus, from कृष्ण 'Kṛishṇa,' Pres. 1. कृष्णामि 'I act like Kṛishṇa,' 2. कृष्णसि, 3. कृष्णति, &c. So, from कवि 'a poet,' Pres. 1. कवयामि 'I act the poet,' 2. कवयसि, &c.; and from पितृ 'a father,' Pres. 1. पितरामि 'I act like a father,' 2. पितरसि, 3. पितरति; Atm. Pres. 1. पितरे, &c.: from माला 'a garland,' Pres. 1. मालामि, 2. मालसि, 3. मालति; Impf. 1. समालां, 2. समालास्, &c.; Pot. मालेयं, &c.: from स्व 'own,' Pres. 3. स्वति 'he acts like himself.' Sometimes a final *i* or *s* is not gunated; as, from चञ्चु 'a beak,' Pres. चञ्चामि, चञ्चसि, चञ्चति, 'he uses his beak,' 'he pecks'; from कवि 'a poet,' कव्यामि, कव्यसि, &c. Words ending in nasals preserve the nasals, and lengthen the preceding vowels; as, राजानति 'he acts like a king,' पथीनति 'it serves as a road,' इदामति 'he acts like this.'

520. 2dly, Those formed by affixing **य ya** to a nominal base.

a. If a word end in a consonant, *ya* is generally affixed without change; as, from वाच् 'a word,' वाच्यति 'he wishes for words'; from दिक् 'heaven,' दिव्यति 'he wishes for heaven' (or, according to some, दीव्यति); from तपस् 'penance,' तपस्यति 'he does penance'; from नमस् 'reverence,' नमस्यति 'he does reverence.' Final *n* is dropped, and the next rule then applied: thus, from राजन् 'a king,' Pres. राज्ञीयामि, Pot. राज्ञीयेयं; from धनिन् 'rich,' धनीयामि, &c.

b. A final **ञ a** or **ञा á** is generally changed to ई *í*; final इ *i* or उ *u* lengthened; final च्चु *ri* changed to री *rí*; ओ *o* to अव; औ *au* to अव.

Thus, from पुत्र 'a son,' Pres. 1. पुत्रीयामि 'I desire a son,' 2. पुत्रीयसि, &c.; from पति 'a husband,' Pres. 1. पतीयामि 'I desire a husband,' &c. So also, from मातृ 'a mother' comes मात्रीयामि, &c.

c. This form of nominal has not always a desiderative meaning. The following are examples of other meanings, some of which properly belong to the next form: प्रामादीयति 'he fancies himself in a palace'; कवीयति 'he acts like a poet'; कञ्चुयति or -ते 'he scratches'; मन्त्रयति or -ते 'he sins' or 'he is angry'; मित्रियते 'he acts the part of a friend'; पुत्रीयति छात्रं 'he treats the pupil as a son'; पित्रयति द्विषं

'he treats the Brahman as if he were Vishnu;' तिस्स्यति 'he vanishes;' गच्छति 'he seeks cows' (from गो 'a cow').

d. In the sense of 'behaving like,' 'acting like,' 'doing like,' a final अ a is generally lengthened, a final अ d retained, and a final न् n, स् s, or त् t, dropped: thus, from पण्डित 'a wise man,' Pres. 1. पण्डिताये 'I act the part of a wise man,' 2. पण्डितायसे, 3. पण्डितायते, &c.; from द्रुम 'a tree,' Pres. 1. द्रुमाये, &c.; from शब्द 'a noise,' शब्दाये 'I am noisy;' from राजन् 'a king,' Pres. 1. राजाये, &c.; from उन्मनस् 'sorrowful,' Pres. उन्मनाये, &c.; from बृहत् 'great,' Pres. बृहाये, &c.

e. This nominal is sometimes found with an active sense, especially when derived from nouns expressive of colour; as, from कृष्ण 'black,' कृष्णायते or -ति 'he blackens:' and sometimes in the Parasmai with a neuter sense; as, from जिघ्र 'crooked,' जिघ्रायति 'it is crooked;' from दास 'a slave,' दासायति 'he is a slave.' It corresponds to Greek desiderative denominatives in *ιάω*, as *θανατιάω* &c.

521. 3dly, Those formed by affixing अय *aya* to a nominal base. This form is similar to that of causals and verbs of the 10th class, with which it is sometimes confounded. Like them it has generally an active sense. A final vowel must be dropped before *aya*; and if the nominal base have more than one syllable, and end in a consonant, both the consonant and its preceding vowel must be dropped.

a. Thus, from वस्त्र 'cloth,' Pres. 1. वस्त्रयामि 'I clothe,' 2. वस्त्रयसि, 3. वस्त्रयति, &c.; from वर्मेन् 'armour,' Pres. 1. वर्मेयामि 'I put on armour,' &c.; from प्रमाण्य 'authority,' प्रमाण्यायामि 'I propose as authority;' from स्रज् 'a garland,' स्रजयामि 'I crown;' from चट 'a jar,' चटयामि 'I make a jar' or 'I call it a jar,' &c.

b. In further analogy to causals, a प् p is sometimes inserted between the base and *aya*, especially if the noun be monosyllabic, and end in a. Before this प् p, Vṛiddhi is required: thus, from स्व 'own,' Pres. स्वापयामि 'I make my own.' There are one or two examples of dissyllabic nouns: thus, from सत्य 'true,' सत्यापयामि, &c.; and from अर्थ 'substance,' अर्थापयामि, &c.

c. If the base be monosyllabic, and end in a consonant, Guṇa may take place; as, from सुभ् 'hunger,' सोभयामि.

d. Whatever modifications adjectives undergo before the affixes *tyas* and *ishtha* at 194, the same generally take place before *aya*: thus, from दीर्घे 'long,' द्वाधयामि 'I lengthen;' from अन्निक् 'near,' नेदयामि 'I make near,' &c.

e. This form of nominal is sometimes neuter, as चिरयति 'he delays' (from चिर 'long'). According to Prof. Bopp, Greek denominatives in *αω*, *εω*, *ωω*, *ιζω*, correspond to this form; as, *πολεμ-όω*, *γυναικ-ιζω*.

522. 4thly, Those formed by affixing स्य *sya* or अस्या *asya* to a nominal base, giving it the form of a future tense, generally with the sense of 'desiring,' 'longing for.'

a. Thus, from क्षीर 'milk,' Pres. 1. क्षीरस्यामि 'I desire milk,' 2. क्षीरस्यसि, &c.;

from वृष 'a bull,' वृषस्यति '(the cow) desires the bull; from दधि 'curds,' दधस्वामि 'I desire curds,' &c. Compare Greek desideratives in *σείω*.

523. 5thly, Those formed by affixing काम्य *kāmya* (derived from *kam*, 'to desire') to a nominal base; as, from पुत्र 'a son,' Pres. 1. पुत्रकाम्यामि 'I desire a son,' 2. पुत्रकाम्यसि, 3. पुत्रकाम्यति, &c.; from यज्ञ 'fame,' यज्ञस्काम्यामि 'I desire fame.'

a. The non-conjugational tenses of these nominals will generally be formed analogously to those of other verbs: thus, from स्वामि 'I act like self' comes the perfect स्वसौ; from कुमार्यामि 'I play like a boy' comes the aorist अचुकुमारं, &c. A long vowel in the base generally remains unchanged, and is not shortened: thus, माल्यामि (from माला 'a garland') makes अममालं. So also, इमिध्यामि 'he will wish for fuel' (Guna being omitted), पुत्रकाम्यता 'he will wish for a son.'

b. Nominal verbs may take passive, causal, desiderative, and frequentative forms. The causal of those formed with *aya* will be identical with the primitive nominal: thus, धर्मेयामि 'I put on armour' or 'I cause to put on armour.' In reduplicating for the desiderative or frequentative, sometimes the last syllable is repeated, sometimes the first: thus, कर्कश्य 'to scratch' makes its desiderative base कर्कूयिष्य, and पुत्रीय 'to treat as a son' makes पुपुत्रीयिष्य or पुत्रीयिष्य. According to some, the middle syllable may be reduplicated: thus, पुत्रिष्यिष्य.

PARTICIPLES.

PRESENT PARTICIPLES; PARASMAI-PADA.—FORMATION OF THE BASE.

524. These are the only participles the formation of which is connected with the conjugational class of the verb. The base in the Parasmai is formed by substituting *त् t* for *न्ति nti*, and *त् at* for *न्ति anti* and *ति ati*, the terminations of the 3d plural present: thus, from पचति *pacanti*, 'they cook' (3d pl. pres. of पच्, 1st c.), comes पचत् *pacat*, 'cooking; from हन्ति *ghnanti*, 'they kill' (3d pl. of हन्, 2d c.), comes हत् *ghnat*, 'killing; from सन्ति *santi*, 'they are' (3d pl. of *-as*, 2d c., 'to be'), comes सत् *sat*, 'being; from यन्ति *yanti*, 'they go' (3d pl. of इ, 2d c.), यत् *yat*, 'going; from यान्ति *yānti*, 'they go' (3d pl. of य, 2d c.), यात् *yāt*; from जुहति *juhvati*, 'they sacrifice' (3d pl. of ह्, 3d c.), जुहत् *juhvat*; from नृत्यन्ति *nrityanti*, 'they dance,' 4th c., नृत्यत् *nrityat*; from चिन्वन्ति *cinvanti*, 'they gather,' 5th c., चिन्वत् *cinvat*;

from आप्नुवन्ति *āpnuvanti*, 'they obtain,' 5th c., आप्नुवत् *āpnuvat*; from तुदन्ति *tudanti*, 'they strike,' 6th c., tudat; from रुन्धन्ति *rundhanti*, 'they hinder,' 7th c., *rundhat*; from कुर्वन्ति *kurvanti*, 'they do,' 8th c., *kurvat*; from पुनन्ति *punanti*, 'they purify,' 9th c., *punat*.

525. The same holds good in derivative verbs: thus, from the causal बोधयन्ति, 'they cause to know' (479), comes बोधयत् 'causing to know'; from the desiderative बुबोधयन्ति, 'they desire to know' (499), comes बुबोधयत् 'desiring to know'; from दित्स्वन्ति, 'they desire to give' (503), comes दित्स्वत् 'desiring to give'; from the frequentative चेक्षिपति, 'they throw frequently,' comes चेक्षिपत् 'throwing frequently.'

a. Nominals form their present participles in the same way: thus, from कृष्यन्ति 'they act like Kṛiṣṇa,' कृष्यात् 'acting like Kṛiṣṇa'; from तपस्यन्ति 'they do penance,' तपस्यत् 'doing penance.'

b. In corroboration of the remark made at 253. b, that the passive verb appears in a few rare instances to assume a Parasmai-pada inflection, and that many of the neuter verbs placed under the 4th conjugation might be regarded (except for the accent) as examples of this form of the passive, it is certain that a Parasmai-pada present participle derivable from a passive base is occasionally found: thus, दृश्यत् 'being seen,' from the passive base दृश्य *dṛiśya*; षीयत् 'being gathered,' from षीय *śīya* (passive base of *śi*).

c. The inflection of Parasmai-pada present participles is explained at 141. The first five inflections of this participle in nine conjugational classes insert a nasal, proving that the base in all the classes, except the third, and a few other verbs (141. a), properly ends in *ant*. The Parasmai-pada frequentative, as conforming to the conjugational rule for the 3d class, also rejects the nasal. In the cognate languages the *n* is preserved throughout.

d. Thus, compare Sanskrit *bharan*, *bharantam* (from *bhṛi*), with *φέρων*, *φέροντα*, *ferentem*; also, *bharantau* (Ved. *bharantā*) with *φέρωντε*; *bharantas* with *φέροντες*, *ferentes*; *bharatas* with *φέροντας*; gen. sing. *bharatas* with *φέροντος*, *ferentis*. So also, Sanskrit *vahan*, *vahantam*, with *vehens*, *vehentem*; and *san*, *santam* (from *as*, 'to be'), with the *sens* of *ab-sens*, *præ-sens*. Compare also the base *striṣvant* with *στροπύυτ*.

PRESENT PARTICIPLES ; ĀTMANE-PADA.—FORMATION OF THE BASE.

526. The base is formed by substituting मान *māna* for न्ते *nte*, the termination of the 3d plur. pres. of verbs of the 1st, 4th, and 6th

classes, and passives; and by substituting **आन** *ána* for **अते** *ate*, the termination of the 3d plur. pres. of verbs of the other classes; see 247, p. 126 thus, from **पचन्ते** *pacante* (1st c.) comes **पचमान** *patamána*, 'cooking;' from **तिष्ठन्ते** (*sthá*, 1st c.), **तिष्ठमान** 'standing;' from **नृत्यन्ते** (4th c.), **नृत्यमान**; from **लिम्पन्ते** (*lip*, 6th c.), **लिम्पमान**.

a. But from **ब्रुवन्ते** *bruvate* (ब्रू 2d c.), **ब्रुवाण** *bruvána* (see 58); from **निग्नन्ते** (हन् with नि 2d c.), **निग्नान**; from **दधन्ते** (*dhá*, 3d c.), **दधान**; from **चिन्वन्ते** (5th c.), **चिन्वान**; from **युञ्जन्ते** (7th c.), **युञ्जान**; from **कुर्वन्ते** (8th c.), **कुर्वाण**; from **पुनन्ते** (9th c.), **पुनान**. The root **आस्** 2d c., 'to sit,' makes **आसीन** for **आसान**; and **शी** 2d c. is **शेते** in 3d pl. (see 315), but **शयान** in the pres. participle.

b. Observe—The real affix for the *Átmane-pada* pres. participle is *mána*, of which *ána* is probably an abbreviation. Compare the Greek **μενος**: **भरमान** (58) = **φερόμενος**.

527. Verbs of the 10th class and causals may substitute either **मान** *mána* or **आन** *ána*: thus, from **बोधयन्ते** *bodhayante* comes **बोधयमान** *bodhayamána* and **बोधयान** *bodhayána*; from **दर्शयन्ते**, **दर्शयान**; from **वेदयन्ते**, **वेदयान**, &c.

528. Passives and all derivative verbs substitute **मान** *mána* for the *Átmane*: thus, from **क्रियन्ते** 'they are made' comes **क्रियमान** 'being made' (58); from **दीयन्ते** 'they are given,' **दीयमान** 'being given'; from the desiderative **दित्सन्ते** 'they desire to give,' **दित्समान** 'desiring to give'; from **निघांसन्ते** 'they desire to kill,' **निघांसमान** 'desiring to kill'; from the frequentative **बोधयन्ते** 'they know repeatedly,' **बोधयमान** 'knowing repeatedly.'

529. The inflection of *Átmane-pada* pres. participles follows that of the 1st class of nouns at 103: thus, N. masc. sing. **पचमान**; fem. **पचमाना**; neut. **पचमानं**.

PAST PARTICIPLES.

PAST PASSIVE PARTICIPLES.—FORMATION OF THE BASE.

530. This is the most common and useful of all participles. In general the base is formed by adding **त्** *ta* directly to roots ending in vowels, and to most roots ending in consonants; as, from **या** *yá*, 'to go,' **यात** *yáta*, 'gone'; from **जि** 'to conquer,' **जित** 'conquered';

from नी 'to lead,' नीत 'led ;' from क्षिप् *kship*, 'to throw,' क्षिप्त *kshipta*, 'thrown.'

a. But if the root end in च् *ri*, by adding न *na*, changeable to *na* by 58; as, from कृ *krī*, 'to scatter,' कृष् *krīṣa*, 'scattered,' see 534.

531. Some roots in आ *á*, ई *í*, and ऊ *ú*, some in ऐ *ai* preceded by two consonants, with some of those in ह् *d*, र् *r*, ज् *j*, one in ग् *g* (लग्), and one or two in च् *č*, छ् *čh* (see 541, 544), also take *na* instead of *ta*; see 532, 536, 540, &c.

532. Roots ending in vowels do not generally admit inserted इ *i* in this participle, even when they admit it in the futures (392, 395, &c.), but attach *ta* or *na* directly to the root; as, from पा 'to protect,' पात; from अत्रि 'to have recourse,' अत्रित; from श्रु 'to hear,' श्रुत; भू 'to become,' भूत; कृ 'to do,' कृत; घ्रा 'to smell,' घ्राण (58); डी 'to fly,' डीन; दी 'to decay,' दीन; मी 'to perish,' मीन; ली 'to embrace,' लीन; ह्री 'to be ashamed,' ह्रीण; लू 'to cut,' लून; दु 'to be afflicted,' दून; श्वि 'to swell,' श्वन.

a. But when they do retain *i*, guṇation of the final vowel is required as in the future: thus, शी 'to lie down' makes शीयत; and पू 'to purify,' पवित (also पूत); and जागृ 'to awake,' जागरित.

533. In certain cases the final vowel of the root is changed: thus, some roots in आ *á* change *á* to *i* before *ta*; as, from स्था *sthá*, 'to stand,' स्थित *sthita*; from मा 'to measure,' मित; from दरिद्रा 'to be poor,' दरिद्रित.

a. पा 'to place' becomes पित; दा 'to give,' दत्त.

Observe—When prepositions are prefixed to *datta*, the initial *da* may be rejected: thus, *átta* for *ádatta*, 'taken'; *pratta* for *pradatta*, 'bestowed'; *vyátta* for *vyádatta*, 'expanded'; *nítta* for *nídatta*, 'given away'; *parítta* for *parídatta*, 'delivered over'; *sútta* for *sudatta*, 'well given,' the *i* and *u* being lengthened.

b. पा 'to drink' makes पीत; but हा 'to quit,' हीन; and ज्या 'to grow old,' जीन; हा 'to go,' हान.

c. Some roots in *á* take both *na* and *ta*; as, from घ्रा 'to smell,' घ्राण and घ्रात; from वा 'to blow,' with the preposition निर्, निर्वाण and निर्वात; from आ (or ऐ) 'to cook,' आण or अत्रित.

534. Roots in च् *ri* change *ri* to *ri* before *na*, which passes into ण *ṇa* by 58; as, from तृ 'to pass,' तीण 'passed.' But when a labial precedes, *ri* becomes *ri*; as, from पू or पूर, पूत or पूण 'full,' 'filled.'

535. The root धे *dhe*, 'to suck,' becomes धीत; डे *hve*, 'to call,' हूत; वे *ve*, 'to weave,' उत; ये *rye*, 'to cover,' यीत; मे 'to barter,' मित.

536. Roots in ऐ *ai* generally change *ai* to *á* before *na* or *ta*; as, from म्ले *mlai*, 'to fade,' म्लान *mlána*; from ध्ये 'to meditate,' ध्यात (in the Veda धीत); from दे 'to purify,' दात; from त्रे 'to rescue,' त्राण or त्रात; from ये 'to grow fat,' ध्यान, &c.

a. But from गै 'to sing,' गीत; from सै 'to waste,' सीत; from खै 'to waste,' खाम, see 548; from झै 'to coagulate,' शीत or शीन or श्यान; from स्त्रै 'to accumulate,' स्त्रान (with प्र), स्त्रीत or स्त्रीन.

537. Of the four or five roots in ओ o, सो 'to destroy' makes सित (same as from सि 'to bind'); शो 'to sharpen,' शित or शान्त; दो 'to tie,' दित; खो 'to cut,' खान्त and खित; ज्यो 'to instruct,' जीत.

538. Those roots ending in consonants which take the inserted *i* in the last five tenses (399), generally take this vowel also in the past passive participle, but not invariably (see 542); and when *i* is assumed, *ta* is generally affixed, and not *na*; as, from पत् *pat*, 'to fall,' पतित *patita*, 'fallen.'

a. इ *i*, उ *u*, or च् *ri* preceding the final consonant of a root may occasionally take Guṇa, especially if the participle be used impersonally or actively; as, from सिद् 'to sweat,' स्वेदित or स्विन्न; from स्निग्द् 'to be unctuous,' स्नेदित or स्निग्ध; from झुत् 'to shine,' जोरित or झुतित; from मृष् 'to bear,' मर्षित and मृष्ट. See Syntax, 895.

b. ग्रह् 'to take' lengthens the inserted *i*, making गृहीत. See 399. a.

539. Roots ending in consonants which reject the inserted *i* in the last five tenses (400—415), generally reject it in the past passive participle. They must be combined with *ta*, agreeably to the rules of Sandhi at 296, &c. Whatever change, therefore, the final consonant undergoes before the termination *tá* of the 1st future (see 400—415), the same will often be preserved before the *ta* of the past participle; so that, in many cases, the form of this participle resembles that of the 3d sing. 1st future, provided the final *d* be shortened, and the vowel of the root preserved unaltered: thus, taking some of the roots at 400—415; शक् (शक्ता), शक्त; सिष् (सेक्ता), सिक्त; मुष् (मोक्ता), मुक्त; तज्, तक्त; युज्, युक्त; सृज्, सृष्ट; मृज् and मृञ्, मृष्ट; सिध्, सिद्ध; बुध्, बुद्ध; युध्, युद्ध; क्षिप्, क्षिप्त; लुप्, लुप्त; मृष्, मृप्त; कृष्, कृष्ट; लभ्, लभ्त; लुभ्, लुभ्त; विग्, विष्ट; दृग्, दृष्ट; कृञ्, कृष्ट; क्षिप्, क्षिष्ट; दुष्, दुष्ट; कृष्, कृष्ट; इष्, इष्ट; दह्, दग्ध; सह, सोढ (415. m); नह्, नष्ट (414); गाह्, गाढ (415. m); लिह्, लीढ; दिह्, दिग्ध; बिह्, बिग्ध; रुह्, रुष्ट; मुह्, मूढ or मुग्ध (415. m); दुह्, दुग्ध; गृह्, गृढ (415. m).

540. Most roots ending in ह् *d*, forbidding the inserted इ *i* (405), take *na* instead of *ta*, and are combined with *na*, agreeably to 47; as, from पद् 'to go,' पन्न; from विद् 'to find,' विन्न (also विन्न); from नृद् 'to impel,' नृन्न (also नृन्न); from

भिद् 'to break,' भिन्न; from सद् 'to sit,' 'to sink,' सन्न, with वि, विषय (70, 58); from क्षुद् 'to pound,' क्षुण्ण; from छृद् 'to play,' 'to vomit,' छृण्ण; from अद् 'to eat,' अन्न (unless जग्ध be substituted). ह्लाद् 'to rejoice' makes ह्लन्न.

541. Roots ending in च् ङ or ज् j of course change these letters to k before ta; see examples at 539. Similarly, those which take na, change ङ and j to g before na; as, from नञ् 'to be ashamed,' नग्न 'naked'; from विञ् 'to tremble,' विग्न; from रुञ् 'to break,' रुग्ण or रुग्न; from स्फुञ् 'to thunder,' स्फूर्ण; from अच् 'to move' (in some senses), अन्न. So, from मञ् 'to be immersed,' rejecting one j, मग्न; from लञ् 'to be ashamed,' लग्न (as well as लञ्जित). लग् 'to adhere' also makes लग्न. But स्फुञ् 'to forget,' स्फूर्ण; हुञ् 'to be crooked,' हूर्ण.

542. Some roots which admit i necessarily or optionally in one or both of the futures, reject it in this participle: thus, धृष् 'to be bold' makes धृष्ट; अर्द् 'to move' makes अर्षे (with prep.) also अर्षे (आर्षे 'pained'); दृह् 'to make firm,' दृढ; वृह् 'to extol,' वृढ; मद् 'to be mad,' मन्न; दीप् 'to shine,' दीम; नञ् 'to perish,' नष्ट; मूर्ह् 'to faint,' मूर्षे as well as मूर्ञित; भ्रेह् 'to speak barbarously,' भ्रिष्ट as well as भ्रेञ्जित; नृत् 'to dance,' नृत्त.

543. If in forming the passive base (471), or in the reduplicated perfect (2d preterite, 375. c), the v or y contained in a root is changed to its semivowel u or i, the same change takes place in the past passive participle: thus, from वच् vac, 'to say,' उक्त ukta; from वद् 'to speak,' उदित; from वञ् 'to wish,' उञ्जित; from वस् 'to dwell,' उषित; from वप् 'to sow,' उष; from वह् 'to carry,' ऊढ (with प्र, प्रौढ); from स्वप् 'to sleep,' सुप्त; from यञ् 'to sacrifice,' इष्ट.

a. Similarly, दिष् 'to play,' छून or छूत; त्वर् 'to hasten,' तूर्ण (also त्वरित).

544. Some other changes which take place in forming the passive base (472) are preserved before ta: thus, from शास् 'to rule,' शिष्ट; from व्यष् 'to pierce,' विष्ट; from व्यच् 'to deceive,' विषित; from धञ् 'to fry,' भृष्ट; from प्रष् 'to ask,' पृष्ट; from त्रष् 'to cut,' वृकण्ण or वृकण्ण (58).

a. When a root ends in a conjunct consonant, of which the first is a nasal, this nasal is generally rejected before ta; as, from बन्ष् 'to bind,' बड्ड; from भंष् 'to fall,' भष्ट; from धंष् 'to fall,' धंष्ट; from अच् 'to move' and अञ् 'to anoint,' अन्न; from अञ् 'to adhere,' सन्न; from रञ् 'to colour,' रन्न; from इन्ष् 'to kindle,' इष्ट; from उन्द् 'to be wet,' उन्न or उन्न; from स्यन्द् 'to ooze,' स्यन्न; from स्कन्द् 'to ascend,' स्कन्न; from स्तम्ष् 'to stop,' स्तन्न; from सन्ष् 'to stop,' सन्न; from दम्ष् 'to deceive,' दन्न; from भञ् 'to break,' भग्न; from दंष् 'to bite,' दष्ट; from तच् 'to contract,' तन्न.

b. But not if इ i is inserted; as, from खद् 'to break,' खड्डित; from क्रन्द् 'to churn,' making मषित; and ग्रन्ष् 'to tie,' ग्रषित.

545. Many roots ending in म् m, न् n, or ण् n reject these nasals before ta if i is not inserted; as, गम् gam, 'to go,' गत gata; यम् yam, 'to restrain,' यत yata; र्ण् 'to sport,' रत; तन् 'to stretch,' तत; हन् 'to kill,' हत; नम् 'to bend,' नत; मन् 'to think,' मत; क्षण् 'to hurt,' क्षत; but अन् 'to breathe' and अम् 'to go' make आन (the latter also अषित); and स्वन् 'to sound,' स्वनित (also स्वान with prep.).

a. जन् 'to be born' makes जात; and खन् 'to dig,' खात; सन् 'to give,' सात; medial *a* being lengthened.

546. Those roots ending in म् *m*, of the 4th conjugation, which lengthen a medial *a* before the conjugational affix *ya*, also lengthen it before *ta*, changing *m* to *n* as in the futures: thus, from क्मन् 'to step,' क्मान्त; from भ्रम् 'to wander,' भ्रान्त; from शम् 'to be appeased,' शान्त; from दम् 'to tame,' दान्त (also दन्ति); from क्षम् 'to be patient,' क्षान्त; from झम् 'to be sad,' झान्त.

a. Similarly, वम् 'to vomit,' वान्त; कम् 'to love,' कान्त; चम् 'to eat,' चान्त.

547. From स्फ्याय् 'to swell' is formed स्फ्योत; from ह्याय् 'to shake,' ह्यात; from पूय् 'to be putrid,' पूत; from जय् 'to weave,' जात; from प्याय् 'to be fat,' पीत (with प्र, प्यान); from क्लूय् 'to stink,' क्लूत.

a. गूर् or गूर 'to make effort' forms गूर्ण; तुर्व 'to kill,' like त्वर् 'to hasten,' तूर्ध; मुर्व 'to bind or tie' makes मूर्ण; क्षिप् or क्षीप् 'to spit,' क्ष्युत; डिप् or डीप् 'to spit,' ड्युत; दिप् 'to play,' द्युत or द्यून; सिप् 'to sew,' स्युत; धाप् 'to wash,' धीत.

b. फल् 'to bear fruit' makes फुल्ल; and घस् 'to eat,' जग्ध.

548. The following are quite anomalous: पच् *pac*, 'to cook,' पक्क; शुष् 'to dry,' शुष्क; क्षीप् 'to be drunk,' क्षीव; कृञ् 'to grow thin,' कृञ्ज; वै 'to waste,' वान्त.

a. From the above examples it appears that sometimes two or three roots have the same form of passive participle. The following may also be noted: पून् 'to stink' and पू 'to purify' both make पूत; मा 'to measure' and मे 'to barter,' मित; मृन् 'to wipe,' मृश् 'to touch,' and मृष् 'to bear,' all make मृष्ट; ज्ञस् 'to tell' and ज्ञम् 'to kill,' ज्ञस्त; शास् 'to rule' and शिष् 'to distinguish,' शिष्ट; सो 'to destroy' and सि 'to tie,' सित. On the other hand, भुञ् 'to enjoy' makes भुङ्क; but भुञ् 'to bend,' भुङ्ग.

549. In forming the past passive participles of causals, the causal affix *aya* is rejected, but the inserted इ *i* is always assumed: thus, from क्करय, causal of कृ 'to make,' comes क्कारित *kārīta*, 'caused to be made; from स्थापय, causal of स्था 'to stand,' comes स्थापित *sthāpīta*, 'placed.'

550. In adding त *ta* to a desiderative or frequentative base, the inserted इ *i* is assumed, final *a* of the base being dropped; and in the case of roots ending in consonants, final *ya* being dropped; as, from पिपास 'to desire to drink' comes पिपासित; from चिकीर्ष 'to desire to do,' चिकीर्षित; from ईष्य 'to desire to obtain,' ईष्यित, &c.; from लोलूय 'to cut often,' लोलूयित; from वेभिद्य 'to break frequently,' वेभिद्यित.

551. त *ta* with *i* is added to nominal bases, final *a* being dropped: thus, from शिथिल 'loose,' शिथिलित 'loosened; from जिघ्र 'crooked,' जिघ्रित 'curved.' These may be regarded as the passive participles of the transitive nominal verbs शिथिलयति, जिघ्रयति (521). So again, from नमस्य 'to do reverence' comes नमस्यित or नमसित.

vyāñchita & *vyāñchi*, 'desired.' cf. 'desired' = *Jame*
parita (-*para*), 'furred.'

a. Moreover, as *na* sometimes takes the place of *ta*, so *ina* is added to some nouns instead of *ita*: thus, *malina*, 'soiled,' from *mala*, 'dirt;,' अङ्गिण्य 'horned,' from अङ्ग 'a horn.'

b. Corresponding forms in Latin are *barbatus*, *alatus*, *cordatus*, *turritus*, &c.; and in Greek, ὀμφαλωτός, κροκωτός, αὐλωτός, &c.

552. The inflection of past passive participles follows that of the first class of nouns at 103; thus exhibiting a perfect similarity to the declension of Latin participles in *tus*: thus, कृत *kṛita*, nom. sing. masc. fem. neut. कृतस्, कृता, कृतं.

a. The resemblance between Sanskrit passive participles in *ta*, Latin participles in *tu-s*, and Greek verbals in *to-s*, will be evident from the following examples: Sanskrit *jñātas*=(*g*)*notus* (*ignotus*), γνωτός; *dattas*=*datus*, δατός; *śrutas*=*clutus*, κλυτός; *bhūtas*=*φνυτός*; *yuktas*=*junctus*, ζευκτός; *labdhas*=*ληπτός*; *pītas*=*πότος*; *bhītas*=*ferus*, φερτός; *dishṭas*=*dictus*, δεικτός. And, like Sanskrit, Latin often inserts an *i*, as in *domitus* (= Sanskrit *damitas*), *monitus*, &c. This is not the case in Greek, but *ε* is inserted in forms like *μενετός*, *έρπετός*. There are also examples of Latin and Greek formations in *nu-s* and *vo-s*, corresponding to the Sanskrit participle in *na*: thus, *plenus* (= *पूर्ण*), *magnus* (from Sanskrit root *mah*), *dignus* (from Sanskrit *dis*, *dik*, Greek *δεικ*); and *στυγνό-ς*, *στεγνό-ς*, *σεμνό-ς*, &c.

PAST ACTIVE PARTICIPLES.

These are of two kinds: 1st, those derived from the past passive participle; 2dly, those belonging to the perfect. These later rarely occur. The former are much used to supply the place of a perfect tense active.

PAST ACTIVE PARTICIPLES DERIVED FROM PAST PASSIVE PARTICIPLES.—FORMATION OF THE BASE.

553. The base of these participles is easily formed by adding *vat* to that of the past passive participle: thus, from कृत 'made,' कृतवत् 'having made or who or what has made;,' from दग्ध 'burnt,' दग्धवत् 'having burnt;,' from उक्त 'said,' उक्तवत् 'having said;,' from भिन्न 'broken,' भिन्नवत् 'having broken;,' from स्थापित 'placed,' स्थापितवत् 'having placed,' &c.

a. For the declension of these participles see 140. a, b, c.

Participles of the reduplicated perfect (2d preterite).

554. In these participles, either *vas* or *iras* is added to the base of the reduplicated perfect, as formed in the dual and plural. *Vas* is added when the

base in the dual and plural (as it appears in its unchanged form before the terminations are added) consists of more than one syllable : thus, from *čakri* (root *kri*, 'to do'), *čakrivas* ; from *vid* (365), *vidivas* ; from *čiči* (374), *čičivas* ; from *nanrit* (364, compare 45. a), *nanrivas* ; from *sasmar* (374. k), *sasmarvas*.

a. And *ivas* is added when the base in the dual and plural consists of one syllable only ; as, from *ten* (375. a), *tenivas* ; from *jagm* (376), *jagmivas* ; from *jaksh* (377), *jakshivas*.

b. When *vas* is affixed, it will be necessary to restore to its original state, the final of a root ending in *i*, *ī*, *u*, *ū*, or *ri*, if changed before the terminations of the du. and plur. to *y*, *r*, *īy*, *uv*, or *ūv* : thus, *रि* *ri*, changed by 374. e. to *riy*, becomes *रिप्रिवस्* ; *क्रि*, changed to *čikriy*, becomes *चिक्रिवस्* ; *धू*, changed by 374. g. to *dudhuv*, becomes *दुधुवस्* ; *भू*, changed by 374. i. to *babhūv*, becomes *बभूवस्*. In declension, the 3d pers. plur. with its termination *us* is the form of the base in the weakest cases (135. a), the final *s* becoming *sh* by 70 : thus, from *jagmus*, I. *jagmushá* ; from *tenus*, I. *tenushá*, &c. See 168.

c. Roots which take the periphrastic perfect (see 385) form the participles of this tense by adding the perfect participles of *kri*, *bhū*, and *as*, to *ám* : thus, from *čur*, 10th c.; *čorayámabhūvas*, *čorayámčakrivas*, *čorayámásivas*.

d. There is an *Ātmane-pada* participle of the reduplicated perfect formed by changing *ire*, the termination of the 3d plur., into *ána* : thus, *vidivána*, *čičivána*, *jagmána*. See 526. a ; and compare the Greek perfect participle in *μενο* : *दुदुषान* = *τετυμμένος*.

e. The *Parasmai-pada* form of these participles is inflected at 168. Those of the *Ātmane-pada* follow the inflection of the first class of nouns at 103.

PAST INDECLINABLE PARTICIPLES.

555. These fall under two heads : 1st, as formed by affixing *ता* *trá* to *uncompounded* roots ; as, from *भू* *bhū*, 'to be,' *भूता* *bhúvá*, 'having been : ' 2dly, as formed by affixing *य* *ya* to roots *compounded* with prepositions or other adverbial prefixes ; thus, from *अनुभू* *anubhū*, 'to perceive,' *अनुभूय* *anubhúya*, 'having perceived ;' from *सज्जीभू* *sajjibhū*, 'to become ready,' *सज्जीभूय* *sajjibhúya*, 'having become ready.' The sense involved in them is generally expressed by the English 'when,' 'after,' 'having,' or 'by : ' thus, *तत् कृत्वा* *tat kṛtvá*, 'when he had done that,' 'after he had done that,' 'having done that,' 'by doing that.' They are capable also of a passive sense, though this is rare. See Syntax.

a. The affix *trá* of this participle is thought by some to be the instrumental case of an affix *tu*, of which the infinitive affix *tum* is the accusative. The indeclinable participle has certainly much of the character of an instrumental case (see Syntax. 901) ; but the form of its base often varies considerably from that of the infinitive :

thus, *vaktum, uktvā*, from *vac*; *yashṭum, ishṭvā*, from *yaj*, &c. त्वाय, त्वानं, त्वीनं or त्वी are sometimes used for त्वा in the Veda.

Indeclinable participles formed with tvá from uncompounded roots.

556. When the root stands alone and uncompounded, the indeclinable participle is formed with त्वा *tvá*.

This affix is closely allied to the त *ta* of the past passive participle at 531, so that the rules for the affixing of त *ta* to the root generally apply also to the indeclinable affix त्वा *tvá*, and the formation of one participle then involves that of the other: thus, from क्षिप्त *kshipta*, 'thrown,' क्षिप्त्वा *kshiptvā*, 'having thrown;' from कृत 'done' (root कृ), कृत्वा 'having done;' from स्थित (root स्था), स्थित्वा; from दृष्ट (root दृश्), दृष्ट्वा; from दत्त (root दा), दत्त्वा; from पीत (root पा), पीत्वा; from क्रान्त (root क्रम्), क्रान्त्वा; from गृहीत (root ग्रह्), गृहीत्वा; from उषित (root वस्), उषित्वा; from उक्त (root वच्), उक्त्वा; from बुद्ध (root बुध्), बुद्ध्वा; from ऊढ (root वह्), ऊढ्वा; from हित (root धा), हित्वा; from जग्थ (root घस्), जग्थ्वा; from गत (root गम् 545), गत्वा.

a. Where *i* is inserted, there is generally guṇation of final *i*, *í*, *u*, *ú*, and of final च् *ṛi* and of medial च् *ṛi*; and optional guṇation of medial *i*, *u* (except as debarred by 28. b): thus, शयित्वा from शी; पयित्वा (also पूत्वा) from पृ; जयित्वा or जरोत्वा from जृ; लिखित्वा or लेखित्वा from लिख्; द्युतित्वा or द्योतित्वा from द्युत्; पथित्वा from पृथ्; मृषित्वा or मर्षित्वा from मृष्.

b. But from दिव्, देवित्वा and द्युत्वा; from सिव्, सेवित्वा and स्यूत्वा. So द्विव् &c. The root जागृ makes जागृत्वा (532. a); and initial *i*, *u*, before single consonants, must be guṇated; as, इम् makes इषित्वा.

c. The roots in the list at 390. a. do not admit Guṇa: thus, विञ् can make only विञित्वा.

d. When there are two forms of the passive participle, there is often only one of the indeclinable: thus, नृत् makes नृत्त and नर्तित, but only नर्तित्वा; लब्ध्, लग्न and लञ्जित, but only लञ्जित्वा; and, *vice versa*, वस् (543) only उषित, but उषित्वा and उष्ट्वा; सह्, सोढ, but सहित्वा and सोढ्वा; मृन्, मृष्ट, but मर्षित्वा and मृष्ट्वा. So, some roots in nasals optionally insert *i*: तन्, तत्वा or तनित्वा; क्षण्, क्षत्वा or क्षणित्वा; वम्, कान्वा or कमित्वा; क्रम्, क्रान्वा or क्रन्वा or क्रमित्वा; सन्, सान्वा or सनित्वा.

e. The penultimate nasal, which is rejected before *ta* (544. a), is optionally so rejected before *tvá* in एत्, सत्, स्वत्, तत् or तच्, and अत्: thus, from एत् comes एत्त्वा, but एत्त्वा or एत्त्वा; from अत्, अत्तित्वा, अत्त्वा or अत्त्वा.

f. मञ् and नञ् optionally insert nasals; मक्त्वा or मक्त्वा, नष्ट्वा or नष्ट्वा, 390. k.

g. Some few roots necessarily retain their nasals : thus, स्खन्द् makes स्खन्त्वा; and स्यन्द, स्यन्त्वा or स्यन्दिता.

557. The only important variation from the passive participle occurs in those roots, at 531. a, which take *na* for *ta*. The change of *r* to *tr* and *sr* (534) is preserved (unless *i* be inserted), but *tvá* never becomes *svá*: thus, जृ, जीर्ण, but जृत्वा (or जरीत्वा); from तृ, तीर्ण, but तीर्त्वा; from पृ, पूर्ण, but पूर्त्वा; from छिद्, छिन्न, but छिन्त्वा; from भङ्, भङ्ग, but भङ्क्ता or भङ्क्ता (556. e); from रुन्, रुन्न, but रुक्ता; from हा, हीन, but हिता 'having quitted' (not distinguishable in form from हिता 'having placed,' root धा).

558. Observe, moreover, that verbs of the 10th class and causals, which reject the characteristic *aya* before the *ita* of the past passive participle, retain *ay* before *itv*: thus, स्थापित 'made to stand' (from the causal base स्थापय), but स्थापयित्वा 'having made to stand'; चिन्तित 'thought' (from चिन् 10th c., 'to think'), but चिन्तयित्वा 'having thought.'

a. All derivative verbs of course assume *i*, and form their indeclinable participles analogously to causals: thus, बुबोधयित्वा (from desid. of बुध), and बोधयित्वा (from freq. of बुध). In regard to the *Ātmane* frequentatives, लोलूयित्वा is formed from लोलूय, and देदीयित्वा from देदीय (ya in the latter being preceded by a consonant).

b. There are one or two instances of compounded roots formed with *tvá*: thus, अनुधात्वा (from धे), Rámáyana I. 2, 20; also समस्तुक्ता Rámáy. I. 74, 23. Especially in the case of causals; as, निवर्त्तयित्वा.

c. When अ a, 'not,' is prefixed, *tvá* is always used; as, अकृत्वा 'not having done,' 'without having done'; अदत्त्वा 'not having given.'

Indeclinable participles formed with ya from compounded roots.

559. When a root is compounded with a preposition or any indeclinable prefix (except अ a, 'not,' see 558. c), the indeclinable participle is formed by affixing य ya, and the rules for annexing it to the root are some of them analogous to those which prevail in other cases in which ya is affixed; see the rules for forming the conjugational tenses in the fourth class at 272, for passives at 461, and for the precativ or benedictive at 443.

560. But if a root end in a short vowel, instead of lengthening this vowel, त् t is interposed; as, from आश्रि अस्रि, 'to take refuge' (root श्रि with आ), आश्रित्य अस्रित्या, 'having taken refuge'; from निश्चि चिश्चि, निश्चित्य चिश्चित्य; from उन्मु, उन्मुत्त; from संस्कृ (root कृ with सं), संस्कृत्य; from निःसृ, निःसृत्य. The lengthening of the radical vowel by coalition does not prevent this rule; as, from अती ती, अतीत्य तीत्या.

a. जागृ 'to awake' guñates its final as in उन्नागर्षे and क्षि 'to destroy,' 'to waste'; lengthens its final as in प्रक्षीय. उपक्षीय.

561. If a root end in long आ *á*, ई *í*, or ऊ *ú*, no change generally takes place; as, from विहा, विहाय; from उपक्री, उपक्रीय; from विभू, विभूय.

a. If it end in long अ *rí*, this vowel becomes *ír*, and after labial letters, *úr*: thus, from अवकृ, अवक्रीये 'having scattered'; from आपृ (root पू 'to fill'), आपूर्ये (compare 534).

562. Final diphthongs pass into आ *á*: as, from परिये, परिधाय (also परिवीय); from अभिधे, अभिधाय; from अवसो, अवसाय.

a. But हे with आ makes आहूय. In Epic poetry, सो with व्यव makes व्यवस्य.

b. मि 'to throw,' मी 'to kill,' मा 'to measure,' and मे 'to barter,' all -माय. Similarly, दी 'to decay,' -दाय; but ली 'to adhere,' -लाय or -लीय (see 390. e). शि and शी conform to the rule for the passive (-शूय, -शय्य).

563. A penultimate nasal is generally rejected, as in passives (see 469): thus, from समासञ्ज *samásañj*, समासन्य *samásajya*; from प्रमन्य, प्रमय्य (used adverbially in the sense 'violently').

a. Some few roots retain the nasal: thus, आशङ् makes आशङ्क्य; and आलिङ्, आलिङ्क्य.

b. लभ् 'to acquire' may insert a nasal after the prepositions आ and उप: thus, आलभ्य & c. (otherwise -लभ्य).

564. If a root end in a consonant the general rule is, that no change takes place; as, from निक्षिप् *nikship*, निक्षिप्य *nikshipya*; from प्राप् (root आप् with प्र), प्राप्य; from वीक्ष् (root ईक्ष् with वि), वीक्ष्य.

a. But roots in र् or व्, preceded by *i* or *u*, lengthen these vowels, as in प्रतिदीप्य from दिव्, विस्फूर्ये from स्फुर्.

b. Four roots in अन् (गन्, नन्, यन्, रन्) optionally reject the nasal, and interpose *t* between the final *a* and *ya*; as, from निर्गन्, निर्गत्य or निर्गम्य. The roots हन्, मन्, तन्, वन्, क्षय्, क्षिप्, क्षय्, घृण्, वृण्, नृण् always reject the nasal; as, from निहन्, निहत्य.

c. खन्, जन्, and सन् optionally reject the न्; but instead of interposing *t*, lengthen the final *a*, as in passives (see 470): thus, from उत्सन्, उत्साय (or उत्सय्य).

565. The changes which take place in certain roots before the *ya* of the passive (471, 472) are preserved before *ya*; as, from निवप्, न्युप्य; from विवप्, व्युप्य; from प्रवप्, प्रोप्य; from अनुवद्, अनूद्य; from विद्यद्, विगूद्य; from आप्रद्, आपृद्य; from आव्यप्, आविध्य; and so with all the roots at 471, 472.

a. The roots at 390. l. have two forms: thus, from गुष् comes -गोपाय्य and -गुष्य, & c.

b. There are one or two instances in which an uncompounded root takes य; as, अर्च्ये 'having revered.' Manu VII. 145. I. 4. Mahá-bhárata 3. 8017. उष्य¹ 'having resided,' Nala V. 42 (from वस्); गूष्य 'having taken,' Astra-śikshá 21.

566. In affixing य *ya* to the bases of causal verbs of the 10th class, and the 3d class of nominals (see 521), the characteristic अय is generally rejected; as, from प्रबोधय *prabodhaya*, प्रबोध्य *prabodhya*; from प्रसारय, प्रसार्य; from सन्दर्शय, सन्दर्शय; from विचारय, विचार्य.

a. It is, however, retained when the root ends in a single consonant and encloses

short *a*: thus, विगणय्य 'having calculated' (गण with वि); आकलय्य 'having imagined' (कल् with आ); सङ्कथय्य 'having narrated' (कथ with सं).

b. The final *a* of frequentative bases is of course dropped, and the final *ya* of both frequentatives and nominals, if preceded by a consonant; as, from लोलूय comes -लोलूय्य; from बोधुय्य, -बोधुय्य; from तपस्य, -तपस्य.

Adverbial indeclinable participle.

567. There is another indeclinable participle yielding the same sense as those formed with *ted* and *ya*, but of rare occurrence. It is equivalent to the accusative case of a noun derived from a root, used adverbially; and is formed by adding अम् *am* to the root, before which affix changes of the radical vowel take place, similar to those required before the causal affix अय (481) or before the 3d sing. aorist passive (see 475): thus, from नी *nī*, 'to lead,' नायम् *nāyam*, 'having led;' from पा 'to drink,' पायं 'having drunk;' from ह्ये, ज्ञायं; from पय्, पायं; from क्षिप्, क्षेपं; from हन् 'to kill,' घातं. It often occupies the last place in a compound; as in the expression समूलघातं 'having totally exterminated;' and in the following passage from Bhaṭṭi:

लतानुपातं कुसुमान्यगृह्णात् स नद्यवस्कन्दमुपास्पृशच्च ।
कुतुहलाञ्चारुशिलोपवेशं काकुत्स्थ ईषत्स्नयमान आस्त ॥

The descendant of Kakutstha, smiling softly, repeatedly bending down the creepers, would pluck the blossoms; descending to the streams, would sip (the waters); seating himself on some variegated rock, would recline in admiration (of the scene). Compare also the passage at the end of Act V. of *Sakuntalā*; बाहूक्षेपं क्रन्दितुं प्रवृत्ता 'repeatedly throwing up her arms she began to weep.'

a. These participles generally imply repetition of the action, as in the passage above, and in this sense are themselves often repeated; as, दायम्, दायम्, 'having repeatedly given.'

FUTURE PASSIVE PARTICIPLES.

568. These are amongst the most common and useful of all participles, and may be classed under three heads: 1st, as formed with the affix तव्य *tavya*; 2dly, as formed with अनीय *anīya*; 3dly, as formed with य *ya*. These affixes yield a sense corresponding to the Latin future passive participle in *dus*, and the English *able* and *ible*, and most commonly denote 'obligation' or 'propriety' and 'fitness.'

a. Although these participles agree in signification with the Latin participles in *dus*, yet Prof. Bopp considers that the affix *tavya* corresponds in form to the Latin *tirus*, and in sense as well as form to the Greek *τεός*. In some of the Latin formations with *tirus*, the passive sense is preserved, as in *captivus*, *nativus*, *coctivus*. Compare Sanskrit *dātavya* with *dativus* (*dandus*), *δοτέός*; *yoktavya* with (*con*)*junctivus* (*jungendus*); *janitavya* with *genitivus* (*gignendus*); *dhātavya* with *θετέός*, &c.

Future passive participles formed with तव्य tavya.

569. These are formed by substituting तव्य *tavya* for ता *tá*, the termination of the 3d pers. sing. of the 1st future: thus, from क्षेप्ता *ksheptá*, 'he will throw,' क्षेप्तव्य *ksheptavya*, 'to be thrown;' कर्ता 'he will do,' कर्तव्य 'to be done;' from भविता 'he will be,' भवितव्य 'about to be;' from कुचिता, कुचितव्य (see 390. a); from विजिता, विजितव्य. And in the case of those roots ending in consonants which reject *i*, whatever changes take place before *tá*, the same take place before *tavya*, and all the special rules at 390. a—o. will equally apply to this affix: thus, त्यक्ता, त्यक्तव्य (*relinquendus*); प्रहा, प्रहव्य; द्रहा, द्रहव्य; चोडा, चोडव्य; दग्धा, दग्धव्य; सोढा, सोढव्य; कमिता or कामयिता, कमितव्य or कामयितव्य; दीधिता, दीधितव्य; माहता or मार्जिता, माहव्य or मार्जितव्य; and from the causal कारयिता, कारयितव्य; from the desiderative बुबोधयिता, बुबोधयितव्य; from the frequentative बोधयिता, बोधयितव्य; from बोभयिता, बोभयितव्य. See the rules at 388, 390, 491, 505, 513, 516.

Future passive participles formed with अनिय aníya.

570. This affix is added directly to the root, and generally without other change than guṇation (if Guṇa is admissible): thus, from चि *čí*, 'to gather,' चयनीय *čayaníya*, 'to be gathered;' from भू, भवनीय; from कृ, करणीय (58); from लिख्, लेखनीय; from ज्ञुष्, ज्ञोधनीय; from स्पृञ्, स्पृञ्नीय; from कृष्, कर्षणीय; from चुर (10th c.), चोरणीय; but मृज्, मार्जनीय; गुह्, गूहनीय; दीधी, दीध्यनीय; कम्, कम्नीय and कामनीय; गुप्, गोपनीय and गोपायनीय, &c. See 390. j, l, m.

a. A final diphthong is changed to चा *čá*, which blends with the initial *a* of *aníya*; as, from ध्ये, ध्यानीय; from गै, गानीय.

b. The roots at 390, 390. a. of course forbid Guṇa: thus, कुचनीय from कुच्; गुवनीय from गु, &c.

c. As to derivative verbs, *aya* is rejected from a causal base, and *a* from the bases of other derivative verbs, and *ya*, if a consonant precedes: thus, घोषनीय from the causal base बोधय; बुबोधयणीय from the desiderative बुबोधय; also बोभूयनीय, चेक्षिषणीय, from the frequentatives बोभूय, चेक्षिष्य; and तपस्यनीय or तपसनीय from the nominal तपस्य.

Future passive participles formed with य ya.

571. Before this affix, as before all others beginning with *y*, certain changes of final vowels become necessary.

a. If a root end in चा *á*, or in ए *e*, ऐ *ai*, औ *o*, changeable to चा *á*, this vowel becomes ए *e* (compare 446); as, from मा *má*, 'to measure,' मेय *meya*, 'to be measured,' 'measurable;' from हा *há*, 'to quit,' हेय *heya*; from ध्यै *dhyai*, 'to meditate,' ध्येय *dhyeya*; from ज्ञे 'to be weary,' ज्ञेय; from दा 'to give,' दे 'to pity,' and दो 'to cut,' देव.

b. If in इ *i*, ई *í*, उ *u*, or ऊ *ú*, these vowels are gunated; as, from वि *vi*, वेय *teya* (in the Veda चाय्य with उप); but नी with उद्, -नीव.

But the Guṇa औ *o* is changed to *av*, and sometimes ए *e* to *ay*, before *ya* (as if before a vowel): thus, from भू, भव्य; from वि 'to conquer,' जय्य; from क्री 'to buy,' क्रय्य; from वि 'to destroy,' वय्य.

And the Guṇa औ *o* passes into *áv* before *y*, especially when it is intended to lay emphasis on the meaning; as, from हृ, ज्ञाय्य; from मु, ज्ञाय्य; from भू, भाव्य. But धू 'to shake' makes धूय.

c. If in च्च *ri* or च्च *ri*, these vowels are vṛiddhied; as, from कृ 'to do,' कार्ये; from भृ 'to support,' भायै (also भृत्य, see 572); from वृ 'to choose,' वार्ये (also वृत्य).

d. The roots at 390. c. drop their finals (दीभ्य, दरिञ्च).

572. Sometimes if a root end in a short vowel no change takes place, but *i* is interposed, after the analogy of the indeclinable participle formed with *ya* at 560; so that the crude base of the future participle is often not distinguishable from the indeclinable: thus, from जि *ji*, 'to conquer,' जित्य *jitya* (also *jeya*), 'conquerable;' from स्तु *stu*, 'to praise,' स्तुत्य *stutya*, 'laudable;' from कृ *kri*, 'to do,' कृत्य *kṛtya* (as well as कार्ये), 'practicable;' from इ 'to go,' इत्य 'to be gone;' from आहु 'to honour,' आहुत्य 'to be honoured.'

573. If a root end in a single consonant with a medial *a*, the latter may be vṛiddhied; as, from ग्रह् *grah*, 'to take,' ग्राह्य *grāhya*; from क्षप् 'to be ashamed,' क्षाप्य; from कम् 'to love,' काम्य: but not always; as, from शक्, शक्य; from सह्, सक्ष्य; from बध्, बध्य; from यत्, यत्य: and not if the final is a labial (except क्षप्, रप्, लप्); as, from गम्, गम्य; from शप्, शप्य; from लभ् 'to receive,' लभ्य (and लभ्य). The root मद् 'to be mad' makes माद्य after prepositions, but otherwise मद्य. Similarly, गद् and चर्. The root भञ् 'to serve' makes भज्य and भज्य (see 574).

a. If with a medial इ *i* or उ *u*, these are generally gunated; as, from भुञ्, भोज्य; from लिह्, लेह्य; but जुञ्, जुज्य: and sometimes only optionally; as, गुह् makes गुह्य as well as गोह्य; and दुह्, दुह्य and दौह्य.

b. If with a medial च्च *ri*, no change generally takes place; as, from स्पृञ्, स्पृज्य; from दृञ्, दृज्य; from सृञ्, सृज्य (after जव and सन्, सर्ग्य); from वृञ्, वृज्य (also मावर्ग्य): but from वृष, वृष्य or वष्य.

c. The roots at 390. 390. a. are, as usual, debarred from Guṇa: thus, कुप्य, &c.

574. A final ष् *ś* may sometimes be changed to क् *k*, and final ज् *j* to ग् *g*, when the past passive participle rejects *i*: as, from पष् *paś*, पाक्य *pákya* and पाष्य *pácya*; from युज्, योग्य or युग्य. When the final is unchanged, as in *pácya*, the obligation implied is said to be more absolute; but the two forms may have distinct meanings: thus, *bhojya* (from *bhuj*) means 'to be eaten,' but *bhogya*, 'to be enjoyed'; *vdéya* (from *vaś*) means 'proper to be said,' but *vaśya*, 'that which is actually to be said.'

a. Again, त्वाज्य (from त्वज्) is used after the prepositions नि and प्र, otherwise त्वाग्य. Similarly, योज्य (from युज्) after नि and प्र, and यज्य or याज्य (from यज्) after the same prepositions.

b. Other anomalous changes may take place, some of which are similar to those before the *ya* of passives: thus, from ग्रह्, गृह्य as well as ग्राह्य (472); from वह्, उह्य (471, also वह्य); from यज्, इज्य (471); from ज्ञास्, जिष्य (472); from खन् 'to dig,' ख्य; from शंस् 'to praise,' शस्य or शंस्य; from भ्रज् 'to fry,' भ्रज्यै or भ्रज्य; from हन्, बध्य or घात्य.

c. The roots beginning with गुप् at 390. l. have two forms: thus, गोष्य or गोषाय्य.

575. Many of these participles are used as substantives: thus, पाक्य n. 'speech'; भोज्य n. 'food'; भोग्या f. 'a harlot'; इज्या f. 'sacrifice'; ख्य n. 'a ditch'; भार्या f. 'a wife,' from भृ 'to support,' &c. } }

576. The affix *ya* may be added to desiderative, frequentative, and nominal bases in the same way as *antiya*: thus, जुषोषिष्य, चोभूष्य, चेषिष्य, तपस्य. So also, from मुसल 'a pestle,' मुसल्य 'to be pounded with a pestle.'

a. च *a* added to a root after gunation (if Guṇa is possible) gives the sense of a future passive participle when in composition with सु, दुर्, and ईषत्; as, सुकर 'easy to be done,' दुष्कर 'difficult to be done,' दुस्तर 'difficult to be crossed.'

b. Again, an affix हल्लिन् added to a few roots has the same force as the affixes of the future passive participle; e. g. पचेल्लिन् 'fit to ripen' or 'to be cooked,' भिदेल्लिन् 'to be broken.'

577. The inflection of future passive participles follows that of the first class of nouns at 103: thus, कर्तव्य 'to be done'; N. sing. m. f. n. *kartavyas*, *kartavyá*, *kartavyam*. Similarly, *karaṇīyas*, *karaṇīyá*, *karaṇīyam*; and *káryas*, *káryá*, *káryam*.

PARTICIPLES OF THE SECOND FUTURE.—FORMATION OF THE BASE.

578. These are not common. They are of two kinds, either *Parasmai-pada* or *Ātmane-pada*; and are formed, like present participles, by changing अन्ति *anti*, the termination of the 3d plur. of the 2d future, into अत् *at*, for the *Parasmai-pada*; and by changing अन्ते *ante* into अमान *amāna*, for the *Ātmane*: thus, from करिष्यन्ति *karishyanti* and करिष्यन्ते *karishyante*, 'they will do,' come करिष्यत् *karishyat* and करिष्यमाद्य *karishyamāṇa* (58), 'about to do'; from the passive 2d fut. वक्ष्यन्ते 'they will be said' comes वक्ष्यमाद्य 'about to be said.'

a. In their inflection, as well as their formation, they resemble present participles; see 524 and 526.

b. Observe—The future participle in *mána* may be compared with the Greek in *μενο*: *dásyamána* = *δασσόμενος*.

PARTICIPIAL NOUNS OF AGENCY.

579. These have been already incidentally noticed at 80, 83, 84, 85, 87. As, however, they partake of the nature of participles, and are often used as participles (see Syntax, 909—911), a fuller explanation of them is here given. They may be classed under three heads: 1st, as formed from the root; 2dly, as formed from the 1st future; 3dly, as formed from the root by changes similar to those which form the causal base.

580. The base of the first class is often identical with the root itself; that is, the unchanged root is frequently used at the end of compounds as a noun of agency, *t* being added if it ends in a short vowel; see the examples at 84. I. and 87.

a. Another common noun of agency is formed from the root by affixing *a* (as in the first group of conjugational classes at 257. a), before which *a*, Guṇa, and rarely Vṛiddhi, of a final vowel is required; as, from *जि ji*, 'to conquer,' *जय jaya*, 'conquering.' Medial vowels are generally unchanged; as, from *वद् vad*, 'to say,' *वदा vada*, 'saying;' from *तुद् tud*, 'to vex,' *तुदा tuda*, 'vexing.'

b. And final *आ á*, *अम् am*, or *अन् an*, are dropped; as, from *दा dá*, 'to give,' *दा da*, 'giving;' from *गम् gam*, 'to go,' *गा ga*, 'going;' from *जन् jan*, 'to be born,' *जा ja*, 'being born.' Their declension follows the first class of nouns at 103.

581. The base of the second class (see 83) is formed from the 3d pers. sing. of the 1st future of primitive verbs, by substituting the vowel *रि ri* for the final vowel *á*, the nominative case being therefore identical with the 3d pers. sing. of that tense (see 386): thus, from *भोक्ता bhoktá*, 'he will eat,' *भोक्त्रि bhoktri*, 'an eater;' from *योद्धा* 'he will fight,' *योद्धृ* 'a fighter;' from *याचिता* 'he will ask,' *याचिन्* 'an asker;' from *सोढा* 'he will bear,' *सोद्* 'a bearer,' &c. They are inflected at 127.

582. The base of the third class is formed in three ways.

a. By adding *इन् in* to the root (see 85. V), before which affix changes take place similar to those required before the causal affix

aya (481, 482, 483); as, from कृ, कारिन् *kárin*, 'a doer;' from हन् (488), घातिन् *ghátin*, 'a killer;' from श्नी, श्नायिन् 'a sleeper;' *y* being inserted after roots in *á* (483); as, from पा, पायिन् 'a drinker;' from दा, दायिन् *dáyin*, 'a giver.' They are inflected at 159.

b. By adding क्त *aka* to the root (see 80. IV), before which affix changes take place analogous to those before the causal *aya* (481, 482, 483); as, from कृ, कारक *káraka*, 'a doer,' 'doing;' from नी, नायक *náyaka*, 'a leader,' 'leading;' from ग्रह्, ग्राहक *gráhaka*; from सिष्, साधक; from हन्, घातक; from दुष्, दूषक; from क्रन्, क्रमक; from नद्, नन्दक; from स्था, स्थापक.

c. By adding ञ् *ana* to some few roots ending in consonants (see 80. V), after changes similar to those required before the causal affix; as, from नद्, नन्दन *nandana*, 'rejoicing;' from दुष्, दूषण 'vitiating;' from शुष्, श्लोषण 'cleansing.'

Observe—The inflection of the last two follows that of the first class of nouns at 103.

EXAMPLES OF PRIMITIVE VERBS IN THE TEN CLASSES, AND OF DERIVATIVE VERBS INFLECTED AT FULL.

583. We begin by giving a synopsis of the inflection of the primitive forms of the ten roots: बुध् *budh*, 'to know,' 1st c.; नृत् *nrit*, 'to dance,' 4th c.; दिञ् *diś*, 'to point out,' 6th c.; युज् *yuj*, 'to unite,' 10th c.; विद् *vid*, 'to know,' 2d c.; भृ *bhri*, 'to bear,' 3d c.; भिद् *bhid*, 'to break,' 7th c.; चि *ci*, 'to gather,' 5th c.; तन् *tan*, 'to stretch,' 8th c.; पू *pú*, 'to purify,' 9th c.: grouping together, first, the 1st, 4th, 6th, and 10th classes; then the 2d, 3d, and 7th; and lastly, the 5th, 7th, and 9th, for the reasons stated at 257. In the next place, the passive forms of these ten roots will be synoptically exhibited, followed by the present tense of the causal, desiderative, and frequentative forms, and the participles. Examples will then be given of primitive verbs of all the ten classes (according to the same grouping), *inflected at full*; and under every verb the derivative forms and participles will be indicated. Lastly, a full example will be given of each of the four kinds of derivative verbs, passives, causals, desideratives, and frequentatives.

INFLECTION OF THE BASE OF PRIMITIVE VERBS OF THE TEN CLASSES OR CONJUGATIONS.

PRESENT.

ROOT.	PARAMAI-PADA.					ĀTMANE-PADA.				
	SING.	DUAL.		PLURAL.		SING.	DUAL.		PLURAL.	
1. <i>Budh</i>	<i>bodhā bodha</i>	<i>bodhā bodha</i>	<i>bodhā bodha</i>	<i>bodhā bodha</i>	<i>bodhā bodha</i>	<i>bodha</i>	<i>bodhā bodha</i>	<i>bodhā bodha</i>	<i>bodhā bodha</i>	<i>bodhā bodha</i>
4. <i>Nṛit</i>	<i>nṛityā nṛitya</i>	<i>nṛityā nṛitya</i>	<i>nṛityā nṛitya</i>	<i>nṛityā nṛitya</i>	<i>nṛityā nṛitya</i>	<i>nṛitya</i>	<i>nṛityā nṛitya</i>	<i>nṛityā nṛitya</i>	<i>nṛityā nṛitya</i>	<i>nṛityā nṛitya</i>
6. <i>Dīś</i>	<i>dīśā dīśa</i>	<i>dīśā dīśa</i>	<i>dīśā dīśa</i>	<i>dīśā dīśa</i>	<i>dīśā dīśa</i>	<i>dīśa</i>	<i>dīśā dīśa</i>	<i>dīśā dīśa</i>	<i>dīśā dīśa</i>	<i>dīśā dīśa</i>
10. <i>Yuj</i>	<i>yojayā yojaya</i>	<i>yojayā yojaya</i>	<i>yojayā yojaya</i>	<i>yojayā yojaya</i>	<i>yojayā yojaya</i>	<i>yojaya</i>	<i>yojayā yojaya</i>	<i>yojayā yojaya</i>	<i>yojayā yojaya</i>	<i>yojayā yojaya</i>
2. <i>Vid</i>	<i>vet * ret *</i>	<i>vid vit</i>	<i>vid vit</i>	<i>vid vit</i>	<i>vit * vit *</i>	<i>vid</i>	<i>vid vit</i>	<i>vid vit</i>	<i>vid vit</i>	<i>vid vit</i>
3. <i>Bhṛi</i>	<i>bībhār bībhār</i>	<i>bībhāri bībhāri</i>	<i>bībhāri bībhāri</i>	<i>bībhāri bībhāri</i>	<i>bībhāri bībhāri</i>	<i>bībhār</i>	<i>bībhāri bībhār</i>	<i>bībhāri bībhār</i>	<i>bībhāri bībhār</i>	<i>bībhāri bībhār</i>
7. <i>Bhūl</i>	<i>bhīnaś bhīnaś</i>	<i>bhīnat * bhīnat</i>	<i>bhīnat * bhīnat</i>	<i>bhīnat * bhīnat</i>	<i>bhīnat * bhīnat *</i>	<i>bhīnat</i>	<i>bhīnat * bhīnat</i>	<i>bhīnat * bhīnat</i>	<i>bhīnat * bhīnat</i>	<i>bhīnat * bhīnat</i>
5. <i>Āi</i>	<i>āino āino</i>	<i>āino āino</i>	<i>āino āino</i>	<i>āino āino</i>	<i>āino āino</i>	<i>āino</i>	<i>āino āino</i>	<i>āino āino</i>	<i>āino āino</i>	<i>āino āino</i>
8. <i>Tan</i>	<i>tano tano</i>	<i>tano tano</i>	<i>tano tano</i>	<i>tano tano</i>	<i>tano tano</i>	<i>tano</i>	<i>tano tano</i>	<i>tano tano</i>	<i>tano tano</i>	<i>tano tano</i>
9. <i>Pū</i>	<i>pund * pund *</i>	<i>pund * pund *</i>	<i>pund * pund *</i>	<i>pund * pund *</i>	<i>pund * pund *</i>	<i>pund</i>	<i>pund * pund *</i>	<i>pund * pund *</i>	<i>pund * pund *</i>	<i>pund * pund *</i>
1. 4. 6. 10. } mi	* si	vas	thas	tas	ati	i	* sc	te	ike	ite
2. 3. 7. 5. 8. 9. } shi	ti	mas	tha	ati	e	she	vake	dike	dite	ate

Observe—The base is to be united with the terminations : thus, 1st sing. Pres. Paramai, *bodhā + mi = bodhāmi*, 2d sing. Pres. Paramai, *bodhā + si = bodhāsi*, 3d sing. Pres. Paramai, *bodhā + ti = bodhāti*; 1st dual, *bodhā + eva = bodhāvā*, &c. Ātmans, *bodhā + i = bodhāe*, *bodhā + eva = bodhāvā*, &c. Whenever the terminations of the 1st, 4th, 6th, and 10th classes differ from those of the others, they are placed in the upper line. As to the optional dropping of the *v* of *āino* and *tano*, see 349.

IMPERFECT OR FIRST PRETERITE.

ROOT.	PARAMAI-PADA.						ĀTMANE-PADA.					
	SING.		DUAL.		PLURAL.		SING.		DUAL.		PLURAL.	
1. <i>Beda</i>	<i>abodha</i>	<i>abodha</i>	<i>abodhā</i>	<i>abodha</i>	<i>abodhā</i>	<i>abodha</i>	<i>abodha</i>	<i>abodhā</i>	<i>abodha</i>	<i>abodhā</i>	<i>abodha</i>	<i>abodhā</i>
4. <i>Nri</i>	<i>anriya</i>	<i>anriya</i>	<i>anriyā</i>	<i>anriya</i>	<i>anriyā</i>	<i>anriya</i>	<i>anriya</i>	<i>anriyā</i>	<i>anriya</i>	<i>anriyā</i>	<i>anriya</i>	<i>anriyā</i>
6. <i>Dā</i>	<i>adā</i>	<i>adā</i>	<i>adā</i>	<i>adā</i>	<i>adā</i>	<i>adā</i>	<i>adā</i>	<i>adā</i>	<i>adā</i>	<i>adā</i>	<i>adā</i>	<i>adā</i>
10. <i>Yej</i>	<i>ayojaya</i>	<i>ayojaya</i>	<i>ayojayā</i>	<i>ayojaya</i>	<i>ayojayā</i>	<i>ayojaya</i>	<i>ayojaya</i>	<i>ayojayā</i>	<i>ayojaya</i>	<i>ayojayā</i>	<i>ayojaya</i>	<i>ayojayā</i>
2. <i>Vid</i>	<i>avid</i>	<i>avid</i>	<i>avid</i>	<i>avid</i>	<i>avid</i>	<i>avid</i>	<i>avid</i>	<i>avid</i>	<i>avid</i>	<i>avid</i>	<i>avid</i>	<i>avid</i>
3. <i>Bhri</i>	<i>abibhar</i>	<i>abibhar</i>	<i>abibhār</i>	<i>abibhri</i>	<i>abibhār</i>	<i>abibhri</i>	<i>abibhri</i>	<i>abibhār</i>	<i>abibhri</i>	<i>abibhār</i>	<i>abibhri</i>	<i>abibhār</i>
7. <i>Bhid</i>	<i>abhinad</i>	<i>abhinat</i>	<i>abhinat</i>	<i>abhinat</i>	<i>abhinat</i>	<i>abhinat</i>	<i>abhinat</i>	<i>abhinat</i>	<i>abhinat</i>	<i>abhinat</i>	<i>abhinat</i>	<i>abhinat</i>
5. <i>Ći</i>	<i>aćino</i>	<i>aćino</i>	<i>aćino</i>	<i>aćino</i>	<i>aćino</i>	<i>aćino</i>	<i>aćino</i>	<i>aćino</i>	<i>aćino</i>	<i>aćino</i>	<i>aćino</i>	<i>aćino</i>
8. <i>Tas</i>	<i>atano</i>	<i>atano</i>	<i>atano</i>	<i>atano</i>	<i>atano</i>	<i>atano</i>	<i>atano</i>	<i>atano</i>	<i>atano</i>	<i>atano</i>	<i>atano</i>	<i>atano</i>
9. <i>Pā</i>	<i>apand</i>	<i>apand</i>	<i>apand</i>	<i>apand</i>	<i>apand</i>	<i>apand</i>	<i>apand</i>	<i>apand</i>	<i>apand</i>	<i>apand</i>	<i>apand</i>	<i>apand</i>
1. 4. 6. 10. } m	s	t	va	tam	tām	ma	ta	ta	vak	itām	itām	ita
2. 3. 7. 5. 8. 9. } am												ata

Observe—In the 2d and 3d sing., Paramai, the roots of the 2d group reject the terminations by 202: thus, 2d and 3d sing., *avid*, *abibhar*, *abhinat*. In the Ātmane the final *a* of the bases of the roots of the 1st group will blend with the initial *i* of a termination into *e* by 32. As to the optional dropping of the *s* of *aćino* and *atano*, see 349.

POTENTIAL.

ROOT.	PARASMAI-PADA.						ĀTRANE-PADA.					
	SING.		DUAL.		PLURAL.		SING.		DUAL.		PLURAL.	
	bodha nritya disa vojaya	bodha nritya disa vojaya	bodha nritya disa vojaya	bodha nritya disa vojaya	bodha nritya disa vojaya	bodha nritya disa vojaya	bodha nritya disa vojaya	bodha nritya disa vojaya	bodha nritya disa vojaya	bodha nritya disa vojaya	bodha nritya disa vojaya	bodha nritya disa vojaya
1. <i>Budh</i>	bodha	bodha	bodha	bodha	bodha	bodha	bodha	bodha	bodha	bodha	bodha	bodha
4. <i>Nrit</i>	nritya	nritya	nritya	nritya	nritya	nritya	nritya	nritya	nritya	nritya	nritya	nritya
6. <i>Dhś</i>	disa	disa	disa	disa	disa	disa	disa	disa	disa	disa	disa	disa
10. <i>Yuj</i>	vojaya	vojaya	vojaya	vojaya	vojaya	vojaya	vojaya	vojaya	vojaya	vojaya	vojaya	vojaya
2. <i>Vid</i>	vid	vid	vid	vid	vid	vid	vid	vid	vid	vid	vid	vid
3. <i>Bhri</i>	bibhri	bibhri	bibhri	bibhri	bibhri	bibhri	bibhri	bibhri	bibhri	bibhri	bibhri	bibhri
7. <i>Bhid</i>	bhind	bhind	bhind	bhind	bhind	bhind	bhind	bhind	bhind	bhind	bhind	bhind
5. <i>Ći</i>	ćinu	ćinu	ćinu	ćinu	ćinu	ćinu	ćinu	ćinu	ćinu	ćinu	ćinu	ćinu
8. <i>Tan</i>	tanu	tanu	tanu	tanu	tanu	tanu	tanu	tanu	tanu	tanu	tanu	tanu
9. <i>Pś</i>	punś	punś	punś	punś	punś	punś	punś	punś	punś	punś	punś	punś
1. 4. 6. 10.	iyam	is	it	iva	itam	itām	ima	ita	iyas	} <i>īya śhās śta</i>		
2. 3. 7. 5. 8. 9.	yām	yās	yāt	yāva	yātam	yātām	yāma	yāta	yas			
} <i>śrahi śyāthām śyātām śmahī śāhram śran</i>												

Observe—As the base in the 1st group of conjugations ends in *a*, and the terminations begin with *i*, these two vowels will blend into *e* by 32 : thus, *bodha + iyam = bodhayan*, *bodha + is = bodhes*, &c. ; *Ātrane*, *bodha + śya = bodhaya*.

SECOND FUTURE.

ROOT.	BASE.	P.A.R. TERM.	ÁTM. TERM.
1. <i>Budh</i>	<i>bodhi</i> *	<i>shydmi</i>	<i>shye</i>
4. <i>Nṛit</i>	<i>narti</i>	<i>shyasi</i>	<i>shyase</i>
6. <i>Díś</i>	<i>dek</i>	<i>shyati</i>	<i>shyate</i>
10. <i>Yuj</i>	<i>yoyayi</i>	<i>shyávas</i>	<i>shyávahe</i>
2. <i>Vid</i>	<i>vedi</i>	<i>shyathas</i>	<i>shyethe</i>
3. <i>Bhṛi</i>	<i>bhari</i>	<i>shyatas</i>	<i>shyete</i>
7. <i>Bhid</i>	<i>bhet</i> *	<i>shyámas</i>	<i>shyámahe</i>
5. <i>Ci</i>	<i>ce</i>	<i>shyatha</i>	<i>shyadhve</i>
8. <i>Tan</i>	<i>tani</i>	<i>shyani</i>	<i>shyante</i>
9. <i>Pú</i>	<i>pavi</i>		

* Note, that *budh* also forms *bhotrye* &c. in Átm. by 406; and that after *bhet* the terminations will be *syámi* &c.

FIRST FUTURE.

ROOT.	BASE.	P.A.R. TERM.	ÁTM. TERM.
1. <i>Budh</i>	<i>bodhi</i> *	<i>tásmi</i>	<i>táhe</i>
4. <i>Nṛit</i>	<i>narti</i>	<i>táni</i>	<i>táse</i>
6. <i>Díś</i>	<i>deśh</i>	<i>tá</i>	<i>tá</i>
10. <i>Yuj</i>	<i>yoyayi</i>	<i>táras</i>	<i>tásvahe</i>
2. <i>Vid</i>	<i>vedi</i>	<i>tásthás</i>	<i>tásáthe</i>
3. <i>Bhṛi</i>	<i>bhar</i>	<i>táras</i>	<i>tárau</i>
7. <i>Bhid</i>	<i>bhet</i>	<i>tásmas</i>	<i>tásvahe</i>
5. <i>Ci</i>	<i>ce</i>	<i>tástha</i>	<i>tádhve</i>
8. <i>Tan</i>	<i>tani</i>	<i>táras</i>	<i>táras</i>
9. <i>Pú</i>	<i>pavi</i>		

* Note, that *budh* also forms *boddháhe* &c. in Átm. by 406. After *deśh* the *t* of the terminations will become *f* by 300.

PRECATIVE OR BENEDICTIVE.

ROOT.	BASE.	PAR. TERM.	BASE.	ÁTM. TERM.
1. <i>Budh</i>	<i>budh</i>	<i>yácam</i>	<i>bodhi</i>	<i>sháya</i>
4. <i>Nrit</i>	<i>nrit</i>	<i>yás</i>	<i>nariti</i>	<i>shásháś</i>
6. <i>Diś</i>	<i>diś</i>	<i>yát</i>	<i>dik</i>	<i>sháśhā</i>
10. <i>Yuj</i>	<i>yuj</i>	<i>yásva</i>	<i>yojayi</i>	<i>shásvahi</i>
2. <i>Vid</i>	<i>vid</i>	<i>yástam</i>	<i>vedí</i>	<i>sháyástám</i>
3. <i>Bhri</i>	<i>bhri</i>	<i>yástám</i>	<i>bhri</i>	<i>sháyástám</i>
7. <i>Bhid</i>	<i>bhid</i>	<i>yásma</i>	<i>bhit*</i>	<i>shásmahi</i>
5. <i>Ći</i>	<i>ć</i>	<i>yásus</i>	<i>će</i>	<i>sháśhvam</i>
8. <i>Tan</i>	<i>tan</i>		<i>tani</i>	<i>sháśra</i>
9. <i>Pá</i>	<i>pá</i>		<i>pavi</i>	<i>sháśhvam</i>

* Note, that after *bhit* the terminations will be *śya* &c. As to *sháśhvam*, see p. 187.

CONDITIONAL.

ROOT.	BASE.	PAR. TERM.	BASE.	ÁTM. TERM.
1. <i>Budh</i>	<i>abodhi</i>	<i>shyam</i>	<i>shye</i>	<i>shyá</i>
4. <i>Nrit</i>	<i>anariti</i>	<i>shyas</i>	<i>shyathás</i>	<i>shyathás</i>
6. <i>Diś</i>	<i>adek</i>	<i>shyat</i>	<i>shyata</i>	<i>shyata</i>
10. <i>Yuj</i>	<i>ayojayi</i>	<i>shyava</i>	<i>shyámahi</i>	<i>shyámahi</i>
2. <i>Vid</i>	<i>avedi</i>	<i>shyatam</i>	<i>shyethám</i>	<i>shyethám</i>
3. <i>Bhri</i>	<i>abhari</i>	<i>shyatám</i>	<i>shyetám</i>	<i>shyetám</i>
7. <i>Bhid</i>	<i>abhet*</i>	<i>shyáma</i>	<i>shyámahi</i>	<i>shyámahi</i>
5. <i>Ći</i>	<i>áce</i>	<i>shyata</i>	<i>shyadhvam</i>	<i>shyadhvam</i>
8. <i>Tan</i>	<i>atani</i>	<i>shyan</i>	<i>shyaná</i>	<i>shyaná</i>
9. <i>Pá</i>	<i>apari</i>			

* Note, that after *abhet* the terminations will be *śyam* &c.

INFINITIVE.

ROOT.	BASE.	TERM.
1. <i>Budh</i>	<i>bodhi</i>	} <i>tum</i> or * <i>sum</i> after <i>desh</i> by 300.
4. <i>Nrit</i>	<i>nariti</i>	
6. <i>Diś</i>	<i>desh*</i>	
10. <i>Yuj</i>	<i>yojayi</i>	
2. <i>Vid</i>	<i>vedí</i>	
3. <i>Bhri</i>	<i>bhar</i>	
7. <i>Bhid</i>	<i>bhet</i>	
5. <i>Ći</i>	<i>će</i>	
8. <i>Tan</i>	<i>tani</i>	
9. <i>Pá</i>	<i>pavi</i>	

INFLECTION OF THE BASE OF PASSIVE VERBS FROM THE SAME TEN ROOTS.

PRESENT.

ROOT.	BASE.	TERM.
1. <i>Budh</i>	<i>budhya</i> <i>budhyá*</i>	<i>i</i>
4. <i>Nrit</i>	<i>nriya</i> <i>nriyá*</i>	<i>se</i>
6. <i>Diś</i>	<i>diśya</i> <i>diśyá*</i>	<i>te</i>
10. <i>Yuj</i>	<i>yojya</i> <i>yoyjá*</i>	<i>*vāhe</i>
2. <i>Vid</i>	<i>vidya</i> <i>vidyá*</i>	<i>ithe</i>
3. <i>Bhri</i>	<i>bhriya</i> <i>bhriyá*</i>	<i>ite</i>
7. <i>Bhid</i>	<i>bhidya</i> <i>bhidyd*</i>	
5. <i>Či</i>	<i>čya</i> <i>čyd*</i>	<i>*mahe</i>
8. <i>Tan</i>	<i>tanya</i> <i>tanyá*</i>	<i>dhoe</i>
9. <i>Pś</i>	<i>pśya</i> <i>pśyá*</i>	<i>nte</i>

IMPERFECT.

ROOT.	BASE.	TERM.
1. <i>Budh</i>	<i>abudhya</i> <i>abudhyá*</i>	<i>i</i>
4. <i>Nrit</i>	<i>nriya</i> <i>nriyá*</i>	<i>thás</i>
6. <i>Diś</i>	<i>adiśya</i> <i>adiśyá*</i>	<i>ta</i>
10. <i>Yuj</i>	<i>ayojya</i> <i>ayoyjá*</i>	<i>*vahi</i>
2. <i>Vid</i>	<i>avidya</i> <i>avidyá*</i>	<i>ithám</i>
3. <i>Bhri</i>	<i>abhriya</i> <i>abhriyá*</i>	<i>itám</i>
7. <i>Bhid</i>	<i>abhidya</i> <i>abhidyd*</i>	
5. <i>Či</i>	<i>acya</i> <i>acyá*</i>	<i>*mahi</i>
8. <i>Tan</i>	<i>atanya</i> <i>atanyá*</i>	<i>dhvam</i>
9. <i>Pś</i>	<i>apśya</i> <i>apśyá*</i>	<i>nta</i>

POTENTIAL.

ROOT.	BASE.	TERM.
1. <i>Budh</i>	<i>budhya</i>	<i>tya</i>
4. <i>Nrit</i>	<i>nriya</i>	<i>thás</i>
6. <i>Diś</i>	<i>diśya</i>	<i>ta</i>
10. <i>Yuj</i>	<i>yojya</i>	<i>foahi</i>
2. <i>Vid</i>	<i>vidya</i>	<i>tyáthám</i>
3. <i>Bhri</i>	<i>bhriya</i>	<i>tyátám</i>
7. <i>Bhid</i>	<i>bhidya</i>	
5. <i>Či</i>	<i>čya</i>	<i>fmahi</i>
8. <i>Tan</i>	<i>tanya</i>	<i>śdhvam</i>
9. <i>Pś</i>	<i>pśya</i>	<i>fran</i>

IMPERATIVE.

ROOT.	BASE.	TERM.
1. <i>Budh</i>	<i>budhya</i>	<i>ai</i>
4. <i>Nrit</i>	<i>nriya</i>	<i>sva</i>
6. <i>Diś</i>	<i>diśya</i>	<i>tám</i>
10. <i>Yuj</i>	<i>yojya</i>	<i>śvāhai</i>
2. <i>Vid</i>	<i>vidya</i>	<i>ithám</i>
3. <i>Bhri</i>	<i>bhriya</i>	<i>itám</i>
7. <i>Bhid</i>	<i>bhidya</i>	
5. <i>Či</i>	<i>čya</i>	<i>śmahai</i>
8. <i>Tan</i>	<i>tanya</i>	<i>śdhvam</i>
9. <i>Pś</i>	<i>pśya</i>	<i>ntám</i>

SECOND FUTURE.

ROOT.	BASE.	TERM.
1. <i>Budh</i>	<i>bodhi</i>	<i>shye</i>
4. <i>Nrit</i>	<i>nariti</i>	<i>shyase</i>
6. <i>Dis</i>	<i>dek (302)</i>	<i>shyate</i>
10. <i>Yuj</i>	<i>yoyayi or yoji</i>	<i>shyávahe</i>
2. <i>Vid</i>	<i>vedi</i>	<i>shyethe</i>
3. <i>Bhri</i>	<i>bhári or bhari</i>	<i>shyete</i>
7. <i>Bhid</i>	<i>bhet</i>	
5. <i>Ći</i>	<i>ćáyi or ée</i>	<i>shyámahe</i>
8. <i>Tan</i>	<i>tani</i>	<i>shyadhoe</i>
9. <i>Pá</i>	<i>pávi or pavi</i>	<i>shyante</i>

FIRST FUTURE.

ROOT.	BASE.	TERM.
1. <i>Budh</i>	<i>bodhi</i>	<i>táhe</i>
4. <i>Nrit</i>	<i>nariti</i>	<i>táse</i>
6. <i>Dis</i>	<i>desh (300)</i>	<i>tá</i>
10. <i>Yuj</i>	<i>yoyayi or yoji</i>	<i>tásvahe</i>
2. <i>Vid</i>	<i>vedi</i>	<i>tásáthe</i>
3. <i>Bhri</i>	<i>bhári or bhar</i>	<i>táras</i>
7. <i>Bhid</i>	<i>bhet</i>	
5. <i>Ći</i>	<i>ćáyi or ée</i>	<i>támahe</i>
8. <i>Tan</i>	<i>tani</i>	<i>tádhe</i>
9. <i>Pá</i>	<i>pávi or pavi</i>	<i>táras</i>

PERFECT.

ROOT.	BASE.	TERM.
1. <i>Budh</i>	<i>bubudh</i>	<i>e</i>
4. <i>Nrit</i>	<i>nanrit</i>	<i>* ishe</i>
6. <i>Dis</i>	<i>didis</i>	<i>e</i>
10. <i>Yuj</i>	<i>yoyayámás</i>	<i>* ivake</i>
2. <i>Vid</i>	<i>vivid</i>	<i>áthe</i>
3. <i>Bhri</i>	<i>babhr</i> <i>babhr *</i>	<i>áte</i>
7. <i>Bhid</i>	<i>bibhid</i>	
5. <i>Ći</i>	<i>ćicy</i>	<i>* imake</i>
8. <i>Tan</i>	<i>ten</i>	<i>* idhe,</i> <i>372.a.</i>
9. <i>Pá</i>	<i>pupuv</i>	<i>ire</i>

PRECATIVE.

CONDITIONAL.

AORIST.

ROOT.	BASE.	TERM.
1. Budh	abodhi	shya
4. Nṛti	anarti	shyathás
6. Diś	adeś	shyata
10. Yuj	ayojayi or ayoji	shyásvahi
2. Vid	avedi	shyethám
3. Bhri	abhári or abhari	shyétám
7. Bhid	abhet	shyásmahi
5. Ci	acáyi or acé	shyadhvam
8. Tan	atani	shyamta
9. Pá	apávi or apavi	

ROOT.	BASE.	TERM.
1. Budh	bodhi	shiya
4. Nṛti	narti	shésthás
6. Diś	dik	shéshya
10. Yuj	yojayi or yoji	shésvahi
2. Vid	vedi	shésthám
3. Bhri	bhári or bhri	shésthám
7. Bhid	bhit	shésmahi
5. Ci	écáyi or écé	shésthvam, P. 187.
8. Tan	tani	shéshran
9. Pá	pávi or pavi	

ROOT.	BASE.	TERM.	BASE OF 3D SING.	TERM.
1. Budh	abodhi	shi	abodh	* Observe—After abhit the initial sh of the termination takes the dental form s, in this and the following tenses. Again, adik and abhit reject the sibilant from shthás, and before dhvam: thus, adikahi, adikthás, adesi, adiksvahi, adikaksthám, adikshám, adiksmahi, adigdhvam, adikshata. So, abhiti, abhitthás, abhesh, abhitevahi, &c. See also 419. 475. b.
4. Nṛti	anarti	sththás	anart	
6. Diś	adik *	adéś	ades	
10. Yuj	{ ayojayi (496.a) or ayoji }	—	ayoj	
2. Vid	avedi	shvahi	aved	
3. Bhri	{ abhári or abhari (475) }	shththám	abhár	
7. Bhid	abhit *	—	abhed	
5. Ci	acáyi or acé	shsmahi	acáy	
8. Tan	atani	dhvam	atán	
9. Pá	apávi or apavi	shata	apávi	

PRESENT TENSE.

ROOT.	BASE.	PAR. TERM.	ATM. TERM.
1. <i>Budh</i>	{ <i>bodhaya</i> <i>bodhayá*</i> }	* <i>mi</i>	<i>i</i>
4. <i>Nṛit</i>	{ <i>nartaya</i> <i>nartayá*</i> }	<i>si</i>	<i>se</i>
6. <i>Diś</i>	{ <i>deśaya</i> <i>deśayá*</i> }	<i>ti</i>	<i>te</i>
10. <i>Yuj</i>	{ <i>yojaya</i> <i>yojayá*</i> }	* <i>vas</i>	* <i>vake</i>
2. <i>Vid</i>	{ <i>vedaya</i> <i>vedayá*</i> }	<i>thas</i>	<i>ithe</i>
3. <i>Bhṛi</i>	{ <i>bhāraya</i> <i>bhārayá*</i> }	<i>tas</i>	<i>ite</i>
7. <i>Bhīd</i>	{ <i>bhēdaya</i> <i>bhēdayá*</i> }	* <i>mas</i>	* <i>mahe</i>
5. <i>Āi</i>	{ <i>āpaya</i> <i>āpayá*</i> }	<i>tha</i>	<i>dhve</i>
8. <i>Tan</i>	{ <i>tānaya</i> <i>tānayá*</i> }	<i>nti</i>	<i>nte</i>
9. <i>Pá</i>	{ <i>pānaya</i> <i>pānayá*</i> }	Note— <i>Āi</i> also makes <i>āyaya</i> , &c. See 485. b.	

PRESENT TENSE.

ROOT.	BASE.	PAR. TERM.	ATM. TERM.
1. <i>Budh</i>	{ <i>bubodhisha</i> <i>bubodhishá*</i> }	* <i>mi</i>	<i>i</i>
4. <i>Nṛit</i>	{ <i>ninartisha</i> <i>ninartishá*</i> }	<i>si</i>	<i>se</i>
6. <i>Diś</i>	{ <i>diakisha</i> <i>diakishá*</i> }	<i>ti</i>	<i>te</i>
10. <i>Yuj</i>	{ <i>vyojayisha</i> <i>vyojayishá*</i> }	* <i>vas</i>	* <i>vake</i>
2. <i>Vid</i>	{ <i>vitāśisha</i> <i>vitāśishá*</i> }	<i>thas</i>	<i>ithe</i>
3. <i>Bhṛi</i>	{ <i>bibharisha</i> <i>bibharishá*</i> }	<i>tas</i>	<i>ite</i>
7. <i>Bhīd</i>	{ <i>bibhīsha</i> <i>bibhīshá*</i> }	* <i>mas</i>	* <i>mahe</i>
5. <i>Āi</i>	{ <i>śīśisha</i> <i>śīśishá*</i> }	<i>tha</i>	<i>dhve</i>
8. <i>Tan</i>	{ <i>titanisha</i> <i>titanishá*</i> }	<i>nti</i>	<i>nte</i>
9. <i>Pá</i>	{ <i>pīpavisha</i> <i>pīpavishá*</i> }		

PRESENT TENSE.

ROOT.	BASE.	PAR. TERM.	ATM. TERM.
1. <i>Budh</i>	{ <i>bobudhya</i> <i>bobudhyá*</i> }		<i>i</i>
4. <i>Nṛit</i>	{ <i>narānṛitya</i> <i>narānṛityá*</i> }		<i>se</i>
6. <i>Diś</i>	{ <i>dedīśya</i> <i>dedīśyá*</i> }		<i>te</i>
10. <i>Yuj†</i>	{ <i>vevidya</i> <i>vevidyá*</i> }		* <i>vake</i>
2. <i>Vid</i>	{ <i>bebṛitya</i> <i>bebṛityá*</i> }		<i>ithe</i>
3. <i>Bhṛi</i>	{ <i>bebṛityá*</i> <i>bebṛityá*</i> }		<i>ite</i>
7. <i>Bhīd</i>	{ <i>bebḥidyā*</i> <i>bebḥidyā*</i> }		* <i>mahe</i>
5. <i>Āi</i>	{ <i>śēctya</i> <i>śēctyá*</i> }		<i>dhve</i>
8. <i>Tan</i>	{ <i>tantanya</i> <i>tantanyá*</i> }		<i>nte</i>
9. <i>Pá</i>	{ <i>popāya</i> <i>popāyá*</i> }		† Observe— The 10th class has no frequen- tative form.

PARTICIPLES.

ROOT.	PRES. PARASM.	PRES. ÁTMANE.	PRES. PASSIVE.	PAST ACTIVE.	PAST PASSIVE.	PERFECT PARASM.	PERFECT ÁTMANE.	PAST INDECL.	FUTURE PASS. 1.	FUTURE PASS. 2.	FUTURE PASS. 3.	2D FUT. PARASM.	2D FUT. ÁTMANE OR PASSIVE.
1. <i>Budh</i>	<i>bodhat</i>	<i>bodhamána</i>	<i>budhyamána</i>	<i>buddhacat</i>	<i>budhya</i>	<i>bubudhcas</i>	<i>bubudhána</i>	<i>buddhéc</i>	<i>boddhavya</i>	<i>bodhaníya</i>	<i>bodhya</i>	<i>bodhishyat</i>	<i>bodhishyamána</i>
4. <i>Nrit</i>	<i>nriyat</i>	<i>nriyamána</i>	<i>nriyamána</i>	<i>nritat</i> or <i>nritatav</i>	<i>nrita</i> or <i>nritav</i>	<i>nanritcas</i>	<i>nanritána</i>	<i>naritéc</i>	<i>naritavya</i>	<i>nartaníya</i>	<i>nriya</i>	<i>nartishyat</i>	<i>nartishyamána</i>
6. <i>Dis</i>	<i>disat</i>	<i>disamána</i>	<i>disyamána</i>	<i>dishtat</i>	<i>dishá</i>	<i>didiscas</i>	<i>didisána</i>	<i>dishté</i>	<i>deshavya</i>	<i>desaníya</i>	<i>desya</i>	<i>dekshyat</i>	<i>dekshyamána</i>
10. <i>Yoj</i>	<i>yojayat</i>	<i>yojayána</i>	<i>yojyamána</i>	<i>yojitat</i>	<i>yojita</i>	<i>yojayác</i>	<i>yojayána</i>	<i>yojayít</i>	<i>yojayitavya</i>	<i>yojaníya</i>	<i>yoyya</i>	<i>yojayishyat</i>	<i>yojayishyamána</i>
2. <i>Vid</i>	<i>vidat</i>	<i>vidána</i>	<i>vidyamána</i>	<i>viditat</i>	<i>vidita</i>	<i>vicidcas</i>	<i>vicidána</i>	<i>vidité</i>	<i>veditavya</i>	<i>vedaníya</i>	<i>vedya</i>	<i>vedishyat</i>	<i>vedishyamána</i>
3. <i>Bhri</i>	<i>bibrat</i>	<i>bibrána</i>	<i>bhriyamána</i>	<i>bhritat</i>	<i>bhrita</i>	<i>babhricas</i>	<i>babhrána</i>	<i>bhritéc</i>	<i>bhartavya</i>	<i>bharaníya</i>	<i>bharya</i>	<i>bharishyat</i>	<i>bharishyamána</i>
7. <i>Bhid</i>	<i>bhindat</i>	<i>bhindána</i>	<i>bhidyamána</i>	<i>bhinatat</i>	<i>bhinna</i>	<i>bibhidcas</i>	<i>bibhidána</i>	<i>bhittéc</i>	<i>bhattavya</i>	<i>bhedaníya</i>	<i>bhedya</i>	<i>bheshyat</i>	<i>bheshyamána</i>
5. <i>Çi</i>	<i>çincat</i>	<i>çincána</i>	<i>çiyamána</i>	<i>çitavat</i>	<i>çita</i>	<i>çicincas</i>	<i>çicína</i>	<i>çité</i>	<i>çetavya</i>	<i>çayaníya</i>	<i>çaya</i>	<i>çeshyat</i>	<i>çeshyamána</i>
8. <i>Tan</i>	<i>tanvat</i>	<i>tanvána</i>	<i>tanyamána</i>	<i>tatat</i>	<i>tata</i>	<i>tenincas</i>	<i>tenána</i>	<i>tanité</i>	<i>tanitavya</i>	<i>tananíya</i>	<i>tánya</i>	<i>tanishyat</i>	<i>tanishyamána</i>
9. <i>Pi</i>	<i>pusat</i>	<i>pusána</i>	<i>piyamána</i>	<i>pútat</i>	<i>páta</i>	<i>popúcas</i>	<i>popúána</i>	<i>púté</i>	<i>pavitavya</i>	<i>pavaníya</i>	<i>páya</i>	<i>pavishyat</i>	<i>pavishyamána</i>

† *Çi* is added to *yojayána* for the participles of the perfect Parasm., and *çitéc* for that of the perfect Átmane.

PARASMAI-PADA (see 327).

584. Note, that although this root belongs to the 2d class, its inflection is exhibited here, both because it is sometimes used as an auxiliary, and because it is desirable that the student should study its inflection at the same time with that of the other substantive verb भू *bhū*, 'to be,' which will follow at 585, and which supplies many of the defective tenses of **अस्**. Two other roots in Sanskrit are sometimes employed as substantive verbs, with the sense 'to be,' viz. **स्था** 1st c. 'to stand' (see 269, 587), and **आस्** 2d c. 'to sit' (see 317. a). Indeed, the root **अस् as**, here inflected, is probably only an abbreviation of **आस् as**.

All the cognate languages have two roots similar to the Sanskrit for the substantive verb 'to be.' Compare $\phi\tilde{u}$ and $a\sigma$ ($\epsilon\sigma$) in Greek, *es* (*sum*) and *fu* (*fu*) in Latin; and observe how the different parts of the Sanskrit verbs correspond to the Greek and Latin: thus, *asmi, asi, asti*; $\acute{\epsilon}\mu\mu\acute{\iota}, \acute{\epsilon}\sigma\sigma\acute{\iota}, \acute{\epsilon}\sigma\tau\acute{\iota}$; *sum, es, est*. Compare also *santi* with *sunt*: *ástam, ástám*, with $\acute{\eta}\sigma\tau\omicron\nu, \acute{\eta}\sigma\tau\eta\nu$; *ásma, ásta*, with $\acute{\eta}\sigma\mu\epsilon\nu, \acute{\eta}\sigma\tau\epsilon$, &c.

Present, 'I am.'

RES. SING.	DUAL.	PLURAL.
अस्मि <i>ásmi</i>	वसु <i>vasu</i>	ससु <i>sasu</i>
असि <i>ási</i>	वसु <i>vasu</i>	ससु <i>sasu</i>
अस्ति <i>ásti</i>	वसु <i>vasu</i>	ससु <i>sasu</i>

Potential, 'I may be,' &c.

RES. SING.	DUAL.	PLURAL.
स्याम् <i>syám</i>	स्याव <i>syáva</i>	स्याम <i>syáma</i>
स्यास् <i>syás</i>	स्यातम् <i>syátam</i>	स्यात <i>syáta</i>
स्यात् <i>syát</i>	स्याताम् <i>syátám</i>	स्युस् <i>syus</i>

Imperfect or first preterite, 'I was.'

आसम् <i>ásam</i>	आसव <i>ásava</i>	आसम <i>ásma</i>
आसीम् <i>ási</i>	आसाम् <i>ástam</i>	आसत <i>ástá</i>
आसीन् <i>ási</i>	आसाम् <i>ástam</i>	आसन् <i>ásan</i>

Imperative, 'Let me be.'

असानी <i>asáni</i>	असाव <i>ásava</i>	असाम <i>ásama</i>
एधि <i>edhi</i>	सन् <i>stám</i>	स <i>stá</i>
अस्तु <i>astu</i>	साम् <i>stám</i>	सन्तु <i>santu</i>

Perfect or second preterite *, 'I was,' &c.

PARASMAI.			ÁTMANE.		
आस <i>ása</i>	आसिष <i>ásivá</i>	आसिम <i>ásimá</i>	आसे <i>ásé</i>	आसिषहे <i>ásiváhe</i>	आसिमहे <i>ásimáhe</i>
आसिष <i>ásitha</i>	आसिषु <i>ásithus</i>	आस <i>ása</i>	आसिषे <i>ásishé</i>	आसापे <i>ásáthe</i>	आसिष्ये <i>ásidhve</i>
आस <i>ása</i>	आसतु <i>ásatus</i>	आसुस् <i>ásus</i>	आसे <i>ásé</i>	आसाते <i>ásáte</i>	आसिरे <i>ásiré</i>

Observe—The root *as*, 'to be,' has no derivative forms, and only two participles, viz. those of the present, Parasmai and Átmane, सत् *sat*, सान् *sána* (see 524, 526). The conjugational tenses have an Átmane-pada, which is not used unless the root is compounded with prepositions. In this Pada \acute{h} is substituted for the root in 1st sing. pres., and \acute{s} is dropped before \acute{d} in 2d plur.: thus, Pres. *he, se, ste*; *svahe, sáthe, sáte*; *smahe, dhve, sate*: Impf. *ási, ásthás, ásta*; *drvahi, ásáthám, ásátám*; *asmahi, ádhvam, ásata*: Pot. *stya, sthás, stá*; *stváhi, stydthám, stydítám*; *símahi, sídhvam, síran*: Impv. *asai, va, stám*; *astvohai, sáthám, sítám*; *asámahai, dhvam, satám*: see 327.

* The perfect of *as* is not used by itself, but is employed in forming the perfect of causals and some other verbs, see 385, 490; in which case the Átmane may be used. The other tenses of *as* are wanting, and are supplied from *bhú* at 585.

GROUP I. CLASS I.

EXAMPLES OF PRIMITIVE VERBS OF THE FIRST CONJUGATIONAL CLASS, EXPLAINED AT 261.

585. Root भू *bhū*. Infin. भवितुम् *bhavitum*, 'to be' or 'become.'

PARASMAI-PADA. *Present tense*, 'I am' or 'I become.'

PERB.	SING.	DUAL.	PLURAL.
1st,	भवामि <i>bhāvāmi</i>	भवावस् <i>bhāvāvas</i>	भवामस् <i>bhāvāmas</i>
2d,	भवसि <i>bhāvasi</i>	भवथस् <i>bhāvathas</i>	भवथ <i>bhāvatha</i>
3d,	भवति <i>bhāvati</i>	भवतस् <i>bhāvatas</i>	भवन्ति <i>bhāvanti</i>

Imperfect or first preterite, 'I was.'

अभवम् <i>abhavam</i>	अभावाव <i>abhāvāva</i>	अभवाम् <i>abhāvāma</i>
अभवस् <i>abhavas</i>	अभवतम् <i>abhavatam</i>	अभवथ <i>abhavata</i>
अभवत् <i>abhavat</i>	अभवताम् <i>abhavatām</i>	अभवन् <i>abhavan</i>

Potential, 'I may be.'

भवेयम् <i>bhāveyam</i>	भवेव <i>bhāveva</i>	भवेम <i>bhāvema</i>
भवेस् <i>bhāves</i>	भवेतम् <i>bhāvetam</i>	भवेथ <i>bhāveta</i>
भवेत् <i>bhāvet</i>	भवेताम् <i>bhāvetām</i>	भवेयुस् <i>bhāveyus</i>

Imperative, 'Let me be.'

भवानि <i>bhāvāni</i>	भवाव <i>bhāvāva</i>	भवाम <i>bhāvāma</i>
भव <i>bhāva</i>	भवतम् <i>bhāvataṃ</i>	भवत <i>bhāvata</i>
भवतु <i>bhāvatu</i>	भवताम् <i>bhāvataṃ</i>	भवन्तु <i>bhāvāntu</i>

Perfect or second preterite, 'I was.'

बभूव <i>babhūva</i>	बभूविव <i>babhūviva</i>	बभूविम <i>babhūvīma</i>
बभूविथ <i>babhūvitha</i>	बभूवथुस् <i>babhūvathus</i>	बभूव <i>babhūva</i>
बभूवत् <i>babhūvat</i>	बभूवतुस् <i>babhūvātus</i>	बभूवुस् <i>babhūvūs</i>

First future, 'I will be.'

भवितास्मि <i>bhavitāsmi</i>	भवितास्वस् <i>bhavitāsvas</i>	भवितास्वम् <i>bhavitāsvas</i>
भवितासि <i>bhavitāsi</i>	भवितास्यस् <i>bhavitāsthas</i>	भवितास्य <i>bhavitāsthe</i>
भविता <i>bhavitā</i>	भवितातौ <i>bhavitārau</i>	भवितातस् <i>bhavitāras</i>

Second future, 'I shall be.'

भविष्यामि <i>bhavishyāmi</i>	भविष्यावस् <i>bhavishyāvas</i>	भविष्यामस् <i>bhavishyāmas</i>
भविष्यसि <i>bhavishyāsi</i>	भविष्यथस् <i>bhavishyāthas</i>	भविष्यथ <i>bhavishyāthe</i>
भविष्यति <i>bhavishyāti</i>	भविष्यतस् <i>bhavishyātas</i>	भविष्यन्ति <i>bhavishyānti</i>

Aorist or third preterite, 'I was' or 'had been,' &c.

अभूवम् <i>abhūvam</i>	अभूव <i>abhūva</i>	अभूम् <i>abhūma</i>
अभूस् <i>abhūs</i>	अभूतम् <i>abhūtam</i>	अभूत <i>abhūta</i>
अभूत् <i>abhūt</i>	अभूताम् <i>abhūtām</i>	अभूवन् <i>abhūvan</i>

Precativē or benedictive, 'May I be.'

भूयासम् <i>bhūyāsam</i>	भूयास्व <i>bhūyāsva</i>	भूयास्तम् <i>bhūyāstam</i>
भूयास् <i>bhūyās</i>	भूयास्तम् <i>bhūyāstam</i>	भूयास्त <i>bhūyāsta</i>
भूयात् <i>bhūyāt</i>	भूयास्ताम् <i>bhūyāstām</i>	भूयास्तुस् <i>bhūyāstus</i>

Conditional, (If) 'I should be.'

अभविष्यम् <i>abhaviṣyam</i>	अभविष्याव <i>abhaviṣyāva</i>	अभविष्याम् <i>abhaviṣyāma</i>
अभविष्यस् <i>abhaviṣyas</i>	अभविष्यातम् <i>abhaviṣyatam</i>	अभविष्यात् <i>abhaviṣyāt</i>
अभविष्यत् <i>abhaviṣyat</i>	अभविष्याताम् <i>abhaviṣyatām</i>	अभविष्यन् <i>abhaviṣyan</i>

586. *ĀTMANE-PADA. Present tense, 'I am,' &c.*

भवे <i>bhāve</i>	भवावहे <i>bhāvāvahe</i>	भवामहे <i>bhāvāmahe</i>
भवसे <i>bhāvase</i>	भवेथे <i>bhāvethe</i>	भवथ्वे <i>bhāvadhve</i>
भवते <i>bhāvate</i>	भवेते <i>bhāvete</i>	भवन्ते <i>bhāvante</i>

Imperfect or first preterite, 'I was.'

अभवे <i>abhāve</i>	अभवावहि <i>abhāvāvahi</i>	अभवामहि <i>abhāvāmahi</i>
अभवथास् <i>abhavathās</i>	अभवेथाम् <i>abhavethām</i>	अभवथ्वन् <i>abhavadhvam</i>
अभवत् <i>abhavata</i>	अभवेताम् <i>abhavetām</i>	अभवन्त <i>abhavanta</i>

Potential, 'I may be,' &c.

भवेय <i>bhāveya</i>	भवेवहि <i>bhāvevahi</i>	भवेमहि <i>bhāvemahi</i>
भवेथास् <i>bhāvetthās</i>	भवेथाम् <i>bhāveyethām</i>	भवेथ्वन् <i>bhāvedhvam</i>
भवेत् <i>bhāveta</i>	भवेताम् <i>bhāveyetām</i>	भवेरन् <i>bhāveran</i>

Imperative, 'Let me be.'

भवे <i>bhāvai</i>	भवावहै <i>bhāvāvahai</i>	भवामहै <i>bhāvāmahai</i>
भवस्व <i>bhāvastva</i>	भवेथाम् <i>bhāvetthām</i>	भवथ्वन् <i>bhāvadhvam</i>
भवताम् <i>bhāvataṃ</i>	भवेताम् <i>bhāvetām</i>	भवन्ताम् <i>bhāvantaṃ</i>

Perfect or second preterite, 'I was,' &c.

बभूवे <i>babhūve</i>	बभूविवहे <i>babhūvivāhe</i>	बभूविमहे <i>babhūvimāhe</i>
बभूविषे <i>babhūviṣhe</i>	बभूवाथे <i>babhūvāthe</i>	बभूविथ्वे (द्वे) <i>babhūvidhve</i>
बभूवे <i>babhūve</i>	बभूवाते <i>babhūrāte</i>	बभूविरे <i>babhūvīre</i>

First future, 'I will be,' &c.

भविताहे <i>bhavitāhe</i>	भवितासहे <i>bhavitāsvahe</i>	भवितासहे <i>bhavitāsmāhe</i>
भवितासे <i>bhavitāse</i>	भवितासासे <i>bhavitāsāthe</i>	भवितास्ये <i>bhavitādyhe</i>
भविता <i>bhavitā</i>	भवितास्ये <i>bhavitāsyāu</i>	भवितास्ये <i>bhavitāsyāu</i>

Second future, 'I shall be,' &c.

भविष्ये <i>bhavishye</i>	भविष्यावहे <i>bhavishyāvāhe</i>	भविष्यामहे <i>bhavishyāsmāhe</i>
भविष्यसे <i>bhavishyāse</i>	भविष्येथे <i>bhavishyēthe</i>	भविष्यथ्ये <i>bhavishyādhye</i>
भविष्यते <i>bhavishyāte</i>	भविष्येते <i>bhavishyēte</i>	भविष्यन्ते <i>bhavishyāntē</i>

Aorist or third preterite, 'I was' or 'had been,' &c.

अभविषि <i>abhavishi</i>	अभविष्वहि <i>abhavishvahi</i>	अभविष्वहि <i>abhavishmahi</i>
अभविष्यास् <i>abhavishyāś</i>	अभविष्यायाम् <i>abhavishyāthām</i>	अभविष्वन् (दुं) <i>abhavidhvan</i>
अभविष्ट <i>abhavishṭa</i>	अभविष्याताम् <i>abhavishyātām</i>	अभविषत् <i>abhavishata</i>

Precative or benedictive, 'I wish I may be.'

भविषीय <i>bhavishyā</i>	भविषीवहि <i>bhavishyāvāhi</i>	भविषीमहि <i>bhavishyāsmāhi</i>
भविषीयास् <i>bhavishyāś</i>	भविषीयास्याम् <i>bhavishyāsthām</i>	भविषीष्वन् (दुं) <i>bhavishyadhvan</i>
भविषीष्ट <i>bhavishyāṣṭa</i>	भविषीयास्ताम् <i>bhavishyāstām</i>	भविषीरन् <i>bhavishyāran</i>

Conditional, (If) 'I should be,' &c.

अभविष्ये <i>abhavishye</i>	अभविष्यावहि <i>abhavishyāvāhi</i>	अभविष्यामहि <i>abhavishyāsmāhi</i>
अभविष्ययास् <i>abhavishyayāś</i>	अभविष्येयाम् <i>abhavishyeyāthām</i>	अभविष्यध्वन् <i>abhavishyadhvan</i>
अभविष्यत <i>abhavishyata</i>	अभविष्येताम् <i>abhavishyētām</i>	अभविष्यन्त <i>abhavishyānt</i>

Passive (461), *Pres.* भूये, भूयसे, &c.; *Aor.* 3d *sing.* (475) अभावि.
 Causal (479), *Pres.* भावयामि, भावयसि, &c.; *Aor.* (492) अवीभवं, &c.
 Desiderative (498), *Pres.* बुभूषामि, बुभूषसि, &c. *Desiderative form of*
Causal (497) विभावयिष्यामि, &c. *Frequentative* (507), *Pres.* चोभूये,
 चोभोमि or चोभवीमि *. *Participles, Pres.* भवत् (524); *Past pass.* भूह
 (531); *Past indecl.* भूत्वा (556), -भूय (559); *Fut. pass.* भविष्य (569),
 भवनीय (570), भाव्य or भव्य (571).

EXAMPLES OF OTHER VERBS OF THE FIRST CLASS IN THE
 ORDER OF THEIR FINAL LETTERS.

Par. stands for Parasmai; Ātm. for Ātmane; Impf. for Imperfect; Impv. for
 Imperative.

587. Root स्था. *Inf.* स्थातुं 'to stand' (269, 269. a). *Par.* and *Ātm.*
Pres. तिष्ठामि, तिष्ठसि, तिष्ठति; तिष्ठावस्, तिष्ठथस्, तिष्ठतस्; तिष्ठामस्, तिष्ठथ,

* These derivative verbs will be inflected at full at 703, 705, 706, 707.

तिष्ठति. *Ātm.* तिष्ठे, तिष्ठसे, तिष्ठते; तिष्ठावहे, तिष्ठेये, तिष्ठेते; तिष्ठामहे, तिष्ठाम्हे, तिष्ठाम्हे. *Impf.* चतिष्ठं, चतिष्ठस्, &c. *Ātm.* चतिष्ठे, &c. *Pot.* तिष्ठेयं, तिष्ठेस्, तिष्ठेत्; तिष्ठेव, &c. *Ātm.* तिष्ठेय, तिष्ठेयास्, तिष्ठेत्; तिष्ठेवहि, तिष्ठेयापां, &c. *Impv.* तिष्ठानि, तिष्ठ, तिष्ठतु; तिष्ठाव, &c. *Ātm.* तिष्ठे, तिष्ठस्, तिष्ठतां; तिष्ठावहे, &c. *Perf.* तस्यौ (373), तस्यिष्य or तस्याप, तस्यौ; तस्यिष्य, तस्यपुस्, तस्यतुस्; तस्यिम, तस्य, तस्युस्. *Ātm.* तस्ये, तस्यिष्ये, तस्ये; तस्यिष्यहे, तस्याप्ये, तस्याते; तस्यिमहे, तस्यिष्ये, तस्यिष्ये. *1st Fut.* स्यातास्मि, स्यातासि, &c. *Ātm.* स्याताहे, स्यातासे, &c. *2d Fut.* स्यास्यामि, स्यास्यसि, स्यास्यति, &c. *Ātm.* स्यास्ये, स्यास्यसे, स्यास्यते, &c. *Aor.* (438) अस्यां, अस्यास्, अस्यात्; अस्याव, अस्यातं, अस्यातां; अस्याम, अस्यात, अस्युस्. *Ātm.* (438. d, 421. d) अस्यिष्यि, अस्यिष्यास्, अस्यिष्यत; अस्यिष्यवहि, अस्यिष्यापां, -यातां; अस्यिष्यहि, अस्यिष्यद्, अस्यिष्यत. *Prec.* स्येयासं, स्येयास्, &c. *Ātm.* स्यासीय, स्यासीहाम्, &c. *Cond.* अस्यास्यं, अस्यास्यस्, &c. *Ātm.* अस्यास्ये, अस्यास्यपास्, &c. *Pass., Pres.* स्वीये (465); *Aor. 3d sing.* अस्यायि. *Caus., Pres.* स्यापयामि, -ये; *Aor.* चतिष्ठिष्यं, चतिष्ठिष्ये. *Des.* तिष्ठामामि, &c. *Freq.* तेष्टीये or तास्येमि or तास्यामि. *Part., Pres.* तिष्ठत्; *Past pass.* स्थित; *Past indecl.* स्थित्वा, -स्याय, -हाय; *Fut. pass.* स्यातव्य, स्यानीय, स्येय.

588. Root ज्ञा. *Inf.* ज्ञानुं 'to smell' (269). *Par. Pres.* जिघ्रामि, जिघ्रसि, &c. *Impf.* अजिघ्रं, अजिघ्रस्, &c. *Pot.* जिघ्रेयं, जिघ्रेस्, &c. *Impv.* जिघ्रामि (58), जिघ्र, &c. *Perf.* जघ्नौ (373), जघ्निय or जघ्नाव, जघ्नौ; जघ्निव, जघ्नपुस्, जघ्नतुस्; जघ्निय, जघ्न, जघ्नुस्. *1st Fut.* ज्ञातास्मि, ज्ञातासि, &c. *2d Fut.* ज्ञास्यामि, ज्ञास्यसि, &c. *Aor.* (438) अज्ञां, अज्ञास्, अज्ञात्; अज्ञाव, अज्ञातं, अज्ञातां; अज्ञाम, अज्ञात, अज्नुस्. Or by 433, अज्ञासिषं, अज्ञासीस्, अज्ञासीत्; अज्ञासिष्य, अज्ञासिषं, -सिषं; अज्ञासिष्य, -सिष, -सिषुस्. *Prec.* ज्ञायामं, ज्ञायाम्, &c. Or ज्ञेयासं, &c. *Cond.* अज्ञास्यं, अज्ञास्यस्, &c. *Pass., Pres.* ज्ञाये (465. a); *Aor. 3d sing.* अज्ञायि. *Caus., Pres.* ज्ञापयामि; *Aor.* अजिघ्रयं or अजिघ्रिषं. *Des.* जिघ्रामामि. *Freq.* जेष्टीये, ज्ञामामि or ज्ञामेमि. *Part., Pres.* जिघ्रत्; *Past pass.* ज्ञात or ज्ञात्; *Past indecl.* ज्ञात्वा, -ज्ञाय; *Fut. pass.* ज्ञातव्य, ज्ञायीय, ज्ञेय.

589. Root पा. *Inf.* पानुं 'to drink' (269). *Par. Pres.* पिबामि, पिबसि, &c. *Impf.* अपिबं, अपिबस्, &c. *Pot.* पिबेयं, पिबेस्, &c. *Impv.* पिबानि, पिब, &c. *Perf.* (373) पपौ, पपिष्य, or पपाव, पपौ; पपिव, पपपुस्, पपतुस्; पपिम, पप, पपुस्. *1st Fut.* पातास्मि, पातासि, &c. *2d Fut.* पास्यामि, पास्यसि, &c. *Aor.* (438) अपां, अपास्, अपात्; अपाव, अपातं, अपातां; अपाम, अपात, अपुस्. *Prec.* पेयासं, पेयास्, &c. *Cond.* अपास्यं, अपास्यस्, &c. *Pass., Pres.* पीये (465); *Aor. 3d sing.* अपायि (475). *Caus., Pres.* पापयामि, -ये; *Aor.* अपीयं (493. e). *Des.* पिपासामि. *Freq.* पेपीये, पापेमि or पापामि.

Part., *Pres.* पिबत्; *Past pass.* पीत (533. b); *Past indecl.* पीत्वा, -पाय; *Fut. pass.* पातव्य, पानीय, पेय.

590. Root जि. *Inf.* जेतुं 'to conquer.' Par.* *Pres.* जयामि, जयति, जयति; जयावस्, जयथस्, जयतस्; जयामस्, जयथ, जयन्ति. *Impf.* अजययं, अजययन्, अजययत्; अजयाव, अजययतं, अजययतां; अजयाम, अजययत, अजययन्. *Pot.* जयेवं, जयेस्, जयेत्; जयेष, जयेतं, जयेतां; जयेम, जयेत, जयेयुस्. *Impv.* जयानि, जय, जयतु; जयाव, जयतं, जयतां; जयाम, जयत, जयन्तु. *Perf.* जिगाय (368, 374. b), जिगयिष or जिगेष, जिगाय; जिग्मिव (374), जिग्मयुस्, जिग्मतुस्; जिग्मिम, जिग्मिष, जिग्म्युस्. *1st Fut.* जेतास्मि, जेतासि, जेता; जेतास्वस्, जेतास्थस्, जेतातौ; जेतास्व, जेतास्थ, जेतारस्. *2d Fut.* जेष्यामि, जेष्यसि, जेष्यति; जेष्यावस्, जेष्यथस्, जेष्यतस्; जेष्यामस्, जेष्यथ, जेष्यन्ति. *Aor.* अजेवं (420. b), अजेवीस्, अजेवीत्; अजेष्व, अजेहं, अजेष्टां; अजेष्म, अजेह, अजेषुम्. *Prec.* जीयासं, जीयास्, जीयात्; जीयास्व, जीयास्तं, जीयास्तां; जीयास्म, जीयास्त, जीयासुस्. *Cond.* अजेयं, अजेथस्, अजेथत्; अजेथ्याव, अजेथ्यतं, अजेथ्यतां; अजेथ्याम, अजेथ्यत, अजेथ्यन्. *Pass., Pres.* जीये, &c.; *Aor.* 3d sing. अजायि. *Caus., Pres.* जापयामि; *Aor.* अजीजयं. *Des.* जिगीयामि. *Freq.* जेजीये, जेजेमि or जेजयीमि. Part., *Pres.* जयत्; *Past pass.* जित; *Past indecl.* जित्वा, -जित्; *Fut. pass.* जेतव्य, जयनीय, जेव or जित् or जय्य (571, 572).

a. Like जि may be conjugated नी. *Inf.* नेतुं 'to lead.' But the Causal is नाययामि; *Caus., Aor.* अनीनयं; *Des.* निनीयामि. In Epic poetry the *Perfect* is sometimes नयामास for निनाय, and the *2d Fut.* नविष्यामि for नेष्यामि (especially when preceded by the prep. च्च).

591. Root स्मि. *Inf.* स्मेतुं 'to smile.' *Atm. Pres.* स्मये, स्मयसे, &c. *Impf.* अस्मये, अस्मयथास्, &c. *Pot.* स्मयेय, स्मयेथास्, &c. *Impv.* स्मये, स्मवस्, &c. *Perf.* (374. e) सिष्मिये †, सिष्मियिषे, सिष्मिये; सिष्मियिवहे, सिष्मिवापे, सिष्मियाते; सिष्मियिमहे, सिष्मियिध्वे or -विद्दे, सिष्मियिरे. *1st Fut.* स्मेताहे, स्मेताहे, &c. *2d Fut.* स्मेथे, स्मेथसे, &c. *Aor.* अस्मेधि, अस्मेहास्, अस्मेह; अस्मेष्महि, अस्मेथापां, -पातां; अस्मेष्महि, अस्मेहं, अस्मेपत. *Prec.* स्मेषीय, &c. *Cond.* अस्मेथे, &c. *Pass., स्मीये, &c.*; *Aor.* 3d sing. अस्मायि. *Caus., Pres.* स्माययामि or स्मापयामि; *Aor.* अस्मिष्यं or अस्मिष्यं. *Des.* सिस्मियिषे. *Freq.* स्मेष्मीये, स्मेष्मेमि or स्मेष्मयीमि. Part., *Pres.* स्मयमान; *Past pass.* स्मित; *Past indecl.* स्मित्वा, -स्मित्; *Fut. pass.* स्मेतव्य, स्मयनीय, स्मेय.

592. Root द्रु. *Inf.* द्रोतुं 'to run.' Par. *Pres.* द्रुवामि, द्रुवति, द्रुवति; द्रुवावस्, द्रुवथस्, द्रुवतस्; द्रुवामस्, द्रुवथ, द्रुवन्ति. *Impf.* अद्रुवं, अद्रुवन्, &c.

* जि is not generally used in the *Atmane*, excepting with the prepositions *वि* or *पारद*. See 243. a.

† When *वि* is prefixed, the perfect is *विसिस्मिये* against r. 70.

Pol. द्रवेयं, द्रवेस्, &c. *Impv.* द्रवाणि (58), द्रव, &c. *Perf.* द्रुद्राव, द्रुद्रोच, द्रुद्राव; द्रुद्रुव (369), द्रुद्रुवयुस् (374. g), द्रुद्रुवतुस्; द्रुद्रुम, द्रुद्रुव, द्रुद्रुवुस्. *1st Fut.* द्रोतास्मि. *2d Fut.* द्रोष्यामि, द्रोष्यसि, &c. *Aor.* अद्रुद्रुव (440. a), अद्रुद्रुवस्, अद्रुद्रुवत; अद्रुद्रुवाव, अद्रुद्रुवतं, अद्रुद्रुवतां; अद्रुद्रुवाम, अद्रुद्रुवत, अद्रुद्रुवन्. *Prec.* द्रूयासं, द्रूयास्, &c. *Cond.* अद्रोष्यं. *Pass., Pres.* द्रूये; *Aor. 3d sing.* अद्रावि. *Caus., Pres.* द्रावयामि; *Aor.* अद्रुद्रुवं or अदिद्रुवं. *Des.* द्रुद्रूयामि. *Freq.* दोद्रूये, दोद्रोमि or दोद्रवीमि. *Part., Pres.* द्रवत्; *Past pass.* द्रुत; *Past indecl.* द्रुत्वा, -द्रुत्; *Fut. pass.* द्रोतव्य, द्रवणीय, द्राव्य or द्रव्य.

a. Like द्रु may be conjugated द्रु (sometimes written द्रु). *Inf.* स्रोतुं 'to flow.'

593. Root हृ. *Inf.* हर्तुं 'to seize,' 'to take.' *Par. and Atm. Pres.* हरामि. *Atm.* हरे, हरसे, हरते; हरावहे, &c. *Impf.* अहरं, अहरस्, अहरत्; अहराव, &c. *Atm.* अहरे, अहरयास्, अहरत; अहरावहि, &c. *Pol.* हरेयं. *Atm.* हरेय, हरेयास्, &c. *Impv.* हराणि (58), हर, &c. *Atm.* हरे, हरस्, &c. *Perf.* जहार, जहर्षे (370. a), जहार; जहिव, जह्युस्, जहतुस्; जहिम, जह, जहस्. *Atm.* जहे, जहिये, जहे; जहिवहे, जहाये, जहाते; जहिमहे, जहिवहे or जहिये, जहिये. *1st Fut.* हर्तास्मि. *Atm.* हर्ताहे, हर्तासे, &c. *2d Fut.* हरिष्यामि. *Atm.* हरिष्ये, हरिष्यसे, &c. *Aor.* अहार्षं, अहार्षीस्, अहार्षीत्; अहार्ष्वं, अहार्षं, अहार्षीं; अहार्षी, अहार्षे, अहार्षुस्. *Atm.* अहृषि, अहृष्यास्, अहृषत; अहृष्यहि, अहृषयां, अहृषतां; अहृष्यहि, अहृषुं, अहृषत. *Prec.* ह्रियासं. *Atm.* हृषीय, हृषीयास्, &c. *Cond.* अहरिष्यं. *Atm.* अहरिष्ये, अहरिष्ययास्, &c. *Pass., Pres.* ह्रिये; *Aor. 3d sing.* अहारि. *Caus., Pres.* हारयामि, -ये; *Aor.* अजीहरं. *Des.* जिहोष्यामि, -षं. *Freq.* जेह्रिये, जेह्रोमि or जरोहरोमि or जरिहरोमि or जरोहमि or जरि- or जहमि. *Part., Pres.* हरत्; *Pass.* ह्रियमाण; *Past pass.* हृत; *Past indecl.* हृत्वा, -हृत; *Fut. pass.* हर्तव्य, हरणीय, हार्य.

594. Root स्मृ. *Inf.* स्मर्तुं 'to remember.' *Par. and Atm. Pres.* स्मरामि. *Atm.* स्मरे. *Impf.* अस्मरं, अस्मरस्, &c. *Atm.* अस्मरे. *Pol.* स्मरेयं. *Atm.* स्मरेय, &c. *Impv.* स्मराणि (58). *Atm.* स्मरे, &c. *Perf.* (367 c) सस्मार, सस्मर्षे (370. a), सस्मार; सस्मारिव, सस्मारयुस्, सस्मारतुस्; सस्मारिम, सस्मार, सस्मरुस्. *Atm.* सस्मरे, सस्मरिषे, सस्मरे; सस्मारिवहे, सस्मराये, सस्मराते; सस्मारिमहे, सस्मारिवहे or -रिदे, सस्मारिरे. *1st Fut.* स्मर्तास्मि. *Atm.* स्मर्ताहे. *2d Fut.* स्मरिष्यामि. *Atm.* स्मरिष्ये. *Aor.* अस्मार्षं, &c. (see हृ at 593). *Atm.* अस्मृषि, अस्मृष्यास् (see हृ at 593). *Prec.* स्मर्यासं. *Atm.* स्मृषीय or स्मरिषीय. *Cond.* अस्मरिष्यं. *Atm.* अस्मरिष्ये. *Pass., Pres.* स्मर्ये; *Aor. 3d sing.* अस्मारि. *Caus., Pres.* स्मारयामि, -ये; *Aor.* अस्मरं. *Des.* सुस्मर्ये. *Freq.*

सास्मर्ये, सास्मरि or सास्मरीमि. Part., Pres. स्मरत्; Past pass. स्मृत; Past indecl. स्मृत्वा, -स्मृत्य; Fut. pass. स्मरन्त्य, स्मरणीय, स्मर्ये.

595. Root ज्ञे. Inf. ज्ञातुं 'to call.' Par. and Átm. Pres. ज्ञयामि. Átm. ज्ञये. Impf. अज्ञयं, &c. Átm. अज्ञये. Pot. ज्ञयेयं. Átm. ज्ञयेय. Impv. ज्ञयानि. Átm. ज्ञ्ये. Perf. (373. e) जुहाय, जुहयिष or जुहोष, जुहाय; जुह्विव, जुहुवयुस्, जुह्वतुस्; जुह्विम, जुहुव, जुहुवुस्. Átm. जुहुवे, जुहुविषे, जुहुवे; जुहुविषहे, जुहुवाये, जुहुवाते; जुहुविमहे, जुहुविम्वे or -विदे, जुहुविरे. 1st Fut. ज्ञातास्मि. Átm. ज्ञाताहे. 2d Fut. ज्ञास्यामि. Átm. ज्ञास्ये. Aor. (438. c) अज्ञं, अज्ञस्, अज्ञत्; अज्ञाव, अज्ञते, अज्ञतां; अज्ञान, अज्ञत, अज्ञन्. Átm. अज्ञे, अज्ञ्यास्, अज्ञत; अज्ञावहि, अज्ञेयां, अज्ञेतां; अज्ञानहि, अज्ञ्यं, अज्ञन्. Or अज्ञासि (433. a), अज्ञास्यास्, अज्ञास्त; अज्ञासहि, अज्ञासायां, अज्ञासातां; अज्ञासहि, अज्ञास्यं, अज्ञासत. Prec. हूयासं. Átm. ज्ञासीय. Cond. अज्ञास्यं. Átm. अज्ञास्ये. Pass. हूयते (465. b); Aor. 3d sing. अज्ञावि or अज्ञायिष्ट or अज्ञत or अज्ञास्त. 2d Fut. ज्ञास्यते or ज्ञायिष्यते (474. a). Caus., Pres. ज्ञाययामि (483); Aor. अज्ञूहयं. Des. ज्ञूहयामि, जुहुवे. Freq. जोहूषे, जोहोमि or जोहवीमि. Part., Pres. ज्ञयत्; Pass. हूयमान; Past pass. हूत; Past indecl. हूत्वा, -हूय; Fut. pass. ज्ञातव्य, ज्ञानीय, ज्ञेय.

a. गै (268), Inf. गातुं 'to sing,' follows the analogy of ज्ञे, the final diphthong being changed to á before all terminations beginning with *t* or *s*. Pres. गायामि. Impf. अगायं, &c. Pot. गायेयं. Impv. गायामि. Perf. (373. d) जगौ, जगिष or जगाय, जगौ; जगिव, जगयुस्, जगहुस्; जगिम, जग, जगुस्. 1st Fut. गातास्मि. 2d Fut. गास्यामि. Aor. (433) अगाविषं, अगासीस्, अगासीत्; अगासिष्व, अगासिष्टं, अगासिष्टां; अगासिष्व, अगासिष्ट, अगासिषुस्. Prec. गेयासं (451). Cond. अगास्यं. Pass. गीयते (465); Aor. 3d sing. अगावि. Caus., Pres. गापयामि (483); Aor. अजीगयं. Dea. विगासामि. Freq. जेगीये, जागेमि or जागामि. Part., Pres. गावत्; Pass. गीयमान; Past pass. गीत; Past indecl. गीत्वा, -गाय; Fut. pass. गातव्य, गानीय, गेय.

b. Like गै may be conjugated गै 'to be weary;' धै 'to meditate;' ज्ञै 'to fade;' and all other roots in *ai*.

c. Root पच्. Inf. पक्नुम् 'to cook.' Par. and Átm. Pres. पचामि. Átm. पचे. Impf. अपचं, अपचस्, &c. Átm. अपचे. Pot. पचेयं, पचेय, &c. Átm. पचेय. Impv. पचानि, पच, &c. Átm. पचै. Perf. पचाव or पपच, पपक्य or पेषिष्य (370. d), पपाच; पेषिव, पेषयुस्, पेषतुस्; पेषिम, पेष, पेषुस्. Átm. पेषे, पेषिषे, पेषे; पेषिवहे, पेषाये, पेषाते; पेषिमहे, पेषिष्वे, पेषिरे. 1st Fut. पक्तास्मि. Átm. पक्ताहे. 2d Fut. पक्ष्यामि. Átm. पक्ष्ये. Aor. (420. d) अपाचं, अपाक्षीस्, अपाक्षीत्; अपाचत्, अपाचं, अपाचं;

अपाह्ण, अपाह्ण, अपाह्णुस्. *Átm.* अपाहि, अपाक्यास्, अपह; अपह्णहि, अपह्णायां, अपह्णातां; अपह्णहि, अपह्णं, अपह्णत. *Prec.* पद्यासं. *Átm.* पक्षीय. *Cond.* अपह्यं. *Átm.* अपह्ये. *Pass., Pres.* पच्ये; *Impf.* अपच्ये; *Aor.* 3*d sing.* अपायि. *Caus., Pres.* पाचयामि, पाचये; *Aor.* अपीपचं. *Des.* पिपछामि, पिपच्ये. *Freq.* पापच्ये, पापय्मि or पापचीमि. *Part., Pres.* पचत्; *Átm.* पचमान; *Pass.* पच्यमान; *Past pass.* पक्त; *Past indecl.* पकत, -पच्य; *Fut. pass.* पक्य, पचनीय, पाच्य or पच्य.

d. Root याच्. *Inf.* याचितुं 'to ask.' *Par.* and *Átm.* *Pres.* याचामि. *Átm.* याचे. *Impf.* अयाचं, अयाचस्, &c. *Átm.* अयाचे. *Pot.* याचेयं, याचेह, &c. *Átm.* याचेय. *Impv.* याचानि, याच, &c. *Átm.* याचे. *Perf.* ययाच, ययाचिच, ययाच; ययाचिच, ययाचयुस्, ययाचतुस्; ययाचिन, ययाच, ययाचुस्. *Átm.* ययाचे, ययाचिचे, ययाचे; ययाचिचहे, ययाचाये, ययाचाते; ययाचिचहे, ययाचिच्ये (372. a), ययाचिरे. *1st Fut.* याचितास्मि. *Átm.* याचिताहे. *2d Fut.* याचिष्यामि. *Átm.* याचिष्ये. *Aor.* (427) अयाचिषं, अयाचीत्, अयाचीत्; अयाचिष्य, अयाचिषं, -षं; अयाचिष्य, -चिह, -चिषुस्. *Átm.* अयाचिषि, अयाचिषास्, अयाचिह; अयाचिष्यहि, अयाचिषायां, -यातां; अयाचिष्यहि, अयाचिष्यं, अयाचिष्यत. *Prec.* याच्यासं. *Átm.* याचिषीय. *Cond.* अयाचिष्यं. *Pass., Pres.* याच्ये. *Caus., Pres.* याचयामि; *Aor.* अययाचं. *Des.* वियाचिष्यामि, -चे. *Freq.* यायाच्ये, यायाय्मि; *3d sing.* यायाकि. *Part., Pres.* याचत्; *Átm.* याचमान; *Past pass.* याचित; *Past indecl.* याचित्वा; *Fut. pass.* याचितव्य, याचनीय, याच्य.

e. Root झुच्. *Inf.* झोचितुं 'to grieve.' *Par.* (Ep. rarely *Átm.*). *Pres.* झोचामि. *Impf.* अझोचं, अझोचस्, &c. *Pot.* झोचेयं, झोचेह, &c. *Impv.* झोचानि, झोच, &c. *Perf.* झुझोच, झुझोचिच, झुझोच; झुझुचिच, झुझुचयुस्, झुझुचतुस्; झुझुचिन, झुझुच, झुझुचुस्. *1st Fut.* झोचितास्मि. *2d Fut.* झोचिष्यामि. *Aor.* (427. b) अझोचिषं, अझोचीत्, अझोचीत्; अझोचिष्य, अझोचिषं, अझोचिषं; अझोचिष्य, अझोचिह, अझोचिषुस्. *Prec.* झुच्यासं. *Cond.* अझोचिष्यं. *Pass., Pres.* झुच्ये; *Aor.* 3*d sing.* अझोचि. *Caus., Pres.* झोचयामि; *Aor.* अझुचुचं. *Des.* झुझुचिष्यामि or झुझोचिष्यामि. *Freq.* झोझुच्ये, झोझोय्मि; *3d sing.* झोझोकि. *Part., Pres.* झोचत्; *Pass.* झुचमान; *Past pass.* झुचित and झोचित; *Past indecl.* झुचित्वा or झोचित्वा, -झुच्य; *Fut. pass.* झोचितव्य, झोचनीय, झोच्य.

596. Root त्यच्. *Inf.* त्यक्तुं 'to abandon,' 'to quit.' *Par.* *Pres.* त्यजामि. *Impf.* अत्यजं, अत्यजस्, &c. *Pot.* त्यजेयं. *Impv.* त्यजानि, त्यज, &c. *Perf.* तत्याज, तत्यजिच or तत्यकच (370. d), तत्याज; तत्यजिच, तत्यजयुस्, तत्यजतुस्; तत्यजिन, तत्यज, तत्यजुस्. *1st Fut.* त्यक्तास्मि. *2d Fut.* त्यक्ष्यामि. *Aor.* (423, 296) अत्याजं, अत्याक्षीत्, अत्याक्षीत्; अत्याह, अत्याहं, अत्याहं; अत्याह, अत्याह,

अत्याक्षुम्. *Prec.* तज्यासं. *Cond.* अत्यक्ष्यं, &c. *Pass., Pres.* तज्ये; *Aor.* 3*d sing.* अत्याजि. *Caus., Pres.* त्वाजयामि; *Aor.* अतित्वजं. *Des.* तित्वजामि. *Freq.* तात्यज्ये, तात्यज्मि or तात्यजीमि. *Part., Pres.* तजत्; *Past pass.* तक्त; *Past indecl.* तक्ता, -त्यज्य; *Fut. pass.* तक्त्रय, तजनीय, त्वाज्य (573).

597. Root यज्. *Inf.* यष्टुं 'to sacrifice,' 'to worship.' *Par. and Ātm.* *Pres.* यजामि. *Ātm.* यजे. *Impf.* अयजं, अयजस्, &c. *Ātm.* अयजे. *Pot.* यजेयं. *Ātm.* यजेय. *Impv.* यजानि, यज, &c. *Ātm.* यजे. *Perf.* (375. e) इयाज, इयजिथ or येजिथ or इयष्ट (297), इयाज; ईजिव, ईजयुस्, ईजतुस्; ईजिन्, ईज, ईजुस्. *Ātm.* ईजे, ईजिषे, ईजे; ईजिवहे, ईजाषे, ईजाते; ईजिमहे, ईजिध्वे, ईजिरे. 1*st Fut.* यष्टास्मि (403). *Ātm.* यष्टाहे. 2*d Fut.* यष्ट्यामि (403). *Ātm.* यष्ट्ये. *Aor.* (422) अयाक्षं, अयाक्षीस्, अयाक्षीत्; अयाक्ष, अयाष्टं, अयाष्टां; अयाष्ट, अयाक्षुम्. *Ātm.* अयक्षि, अयष्टास्, अयष्ट; अयष्टहि, अयष्टाषां, अयष्टातां; अयष्टहि, अयष्टध्वं, अयष्टत. *Prec.* इज्यासं. *Ātm.* यक्षीय. *Cond.* अयक्ष्यं. *Ātm.* अयक्ष्ये. *Pass., Pres.* इज्ये (471); *Impf.* रेज्ये (260. a); *Aor.* 3*d sing.* अयाजि. *Caus., Pres.* याजयामि, -ये; *Aor.* अयीयजं. *Des.* वियजामि, -वे. *Freq.* यायज्ये, यायज्मि or यायजीमि. *Part., Pres.* यजत्; *Ātm.* यजमान; *Pass.* इज्यमान; *Past pass.* इष्ट; *Past indecl.* इष्टा, -इज्य; *Fut. pass.* यष्ट्य, यजनीय, याज्य or यज्य.

a. Root सञ्ज् (270. d). *Inf.* संज्कुं 'to adhere,' 'to embrace.' *Par.* *Pres.* सज्जामि*. *Impf.* असजं. *Pot.* सजेयं. *Impv.* सज्जानि. *Perf.* सज्ज, ससज्जिथ or ससंक्थ, ससज्ज; ससज्जिव, ससज्जयुस्, ससज्जतुस्; ससज्जिन्, ससज्ज, ससज्जुस्. 1*st Fut.* संज्कास्मि, &c. 2*d Fut.* संज्क्यामि, &c. *Aor.* असंज्कं, -ज्कीस्, -ज्कीत्; असंज्क, असंज्कं, -ज्कां; असंज्क, असंज्क, असंज्कुम्. *Prec.* सज्यासं, &c. *Cond.* असंज्क्यं, &c. *Pass., Pres.* सज्ये. *Caus., Pres.* सज्जयामि; *Aor.* असज्जं. *Des.* सिसंज्कामि, &c. *Freq.* सासज्ये, सासज्ज्मि. *Part., Pres.* सजत्; *Pass.* सज्यमान; *Past pass.* सक्त; *Past indecl.* सक्ता or संक्ता, -सज्य; *Fut. pass.* संक्त्रय, सज्जनीय, संज्य or संज्य.

b. Root द्युत्. *Inf.* द्योतिहुं 'to shine.' *Ātm.* (and *Par.* in *Aor.*). *Pres.* द्योते. *Impf.* अद्योते. *Pot.* द्योतेय. *Impv.* द्योतै. *Perf.* दिद्युते (383. e), दिद्युतिषे, दिद्युते; दिद्युतिवहे, दिद्युताषे, दिद्युताते; दिद्युतिमहे, दिद्युतिध्वे, दिद्युतिरे. 1*st Fut.* द्योतिताहे. 2*d Fut.* द्योतिये. *Aor.* अद्योतिषि, अद्योतिषास्, अद्योतिष; अद्योतिष्वहि, -तिषाषां, -तिषातां; -तिष्वहि, -तिष्वं, -तिषत. *Par.* अद्युतं, -तस्, -तस्; -ताव, -ततं, -ततां; -ताम्, -तत, -तन्. *Prec.* द्योतिषीय. *Cond.* अद्योतिये. *Pass., Pres.* द्युत्ये; *Aor.* 3*d sing.* अद्योति. *Caus., Pres.* द्योतयामि; *Aor.* अदिद्युतं.

* The final j is sometimes incorrectly doubled (*Pres.* सज्जामि, सज्जहि, सज्जि, &c.); but the root must not, therefore, be confounded with an uncommon root सज् or सज्न्, meaning 'to go,' 'to move,' also 1st c., and making सज्जामि &c.

Des. दिद्युतिषे or दिद्योतिषे. Freq. देद्युते, देद्योति or देद्युतीमि. Part., *Pres.* द्योतमान; *Past pass.* द्युतित or द्योतित; *Past indecl.* द्युतिता or द्योतिता, -द्युत्; *Fut. pass.* द्योतितव्य, द्योतनीय, द्योत्.

c. Root पत्. *Inf.* पतितुं 'to fall.' Par. *Pres.* पतामि. *Impf.* अपतं. *Pot.* पतेयं. *Impv.* पतानि. *Perf.* पपात् or पपत् (370. f), पेतिय, पपात्; ५५१ पेतिय, पेतपुस्, पेततुस्; पेतिम, पेत, पेतुस्. 1st *Fut.* पतितास्मि. 2d *Fut.* पतिष्यामि. *Aor.* अपतं (441), अपपत्, अपपत्; अपपात्, अपपत्, अपपत्तां; अपपाम, अपपत्, अपपन्. *Prec.* पतासं. *Cond.* अपतिष्यं. *Pass., Pres.* पत्ये; *Impf.* अपत्ये; *Aor.* 3d *sing.* अपति. *Caus., Pres.* पतयामि, पतये and पातयामि, पातये; *Aor.* अपीपत्. Des. पियतिषामि or पित्तामि. Freq. पनीष्ये, पनीषति or पनीषतीमि. Part., *Pres.* पतत्; *Pass.* पत्यमान; *Past pass.* पतित; *Past indecl.* पतिता, -पत्; *Fut. pass.* पतितव्य, पतनीय, पात्य or पत्य.

598. Root वृत्. *Inf.* वर्तिनुं or वर्तिनुं (73) 'to be,' 'to exist.' *Átm.* (and optionally Par. in 2d *Fut.*, *Aor.*, and *Cond.*, when it rejects i). *Pres.* वर्ते. *Impf.* अवर्ते. *Pot.* वर्तेय. *Impv.* वर्ते. *Perf.* ववृते, ववृतिषे, ववृते; ववृतिषहे, ववृताषे, ववृताते; ववृतिमहे, ववृतिष्ये, ववृतिरे. 1st *Fut.* वर्तिताहे. 2d *Fut.* वर्तिष्ये. *Aor.* अवर्तिषि, अवर्तिषास्, अवर्तिष; अवर्तिष्यहि, -र्तिषापां, -र्तिषातां; -र्तिष्यहि, -र्तिष्यं, -र्तिषत्. Par. अवृत्, -तस्, -तत्; -ताष, -तत्, -ततां; -ताम, -तत्, -तन्. *Prec.* वर्तिषीय. *Cond.* अवर्तिष्ये or अवर्ष्यं. *Pass., Pres.* वृषे. *Caus., Pres.* वर्तयामि; *Aor.* अवीपत् or अवर्त. Des. विवर्तिषे or विवृत्तामि. Freq. वरीष्ये, वरीषति or वरीषतीमि. Part., *Pres.* वर्तमान; *Past pass.* वृत्; *Past indecl.* वर्तिता or वृत्ता, -वृत्; *Fut. pass.* वर्तितव्य, वर्तनीय, वृत्.

599. Root वद्. *Inf.* वदितुं 'to speak.' Par. *Pres.* वदामि. *Impf.* अवदं, अवदस्, &c. *Pot.* वदेयं. *Impv.* वदानि. *Perf.* (375. c) उवाद, उवदिष, उवाद; उदिव, उदपुस्, उदतुस्; उदिम, उद, उदुस्. 1st *Fut.* वदितास्मि, वदितासि, &c. 2d *Fut.* वदिष्यामि, वदिष्यसि, &c. *Aor.* (428) अवदिषं, अवादीस्, अवादीत्; अवादिष्य, अवादिषं, अवादिषां; अवादिष्य, अवादिष, अवादिषुस्. *Prec.* उवासां, उवासा, &c. *Cond.* अवदिष्यं, अवदिष्यस्, &c. *Pass., Pres.* उद्ये (471); *Aor.* 3d *sing.* अवादि. *Caus., Pres.* वादयामि; *Aor.* अपीषदं. Des. विषदिषामि, -षे. Freq. वाष्ये, वाष्यि or वाष्यीमि. Part., *Pres.* वदत्; *Pass.* उद्यमान; *Past pass.* उदित (543); *Past indecl.* उदिता, -उद्य; *Fut. pass.* वदितव्य, वदनीय, वाद्य or उद्य.

a. Root सद् (270). *Inf.* सङ् 'to sink.' Par. *Pres.* सीदामि. *Impf.* असिदं. *Pot.* सीदेयं. *Impv.* सीदानि. *Perf.* ससाद, सेदिष (375. a) or ससत्, ससाद; सेदिष, सेदपुस्, सेदतुस्; सेदिम, सेद, सेदुस्. 1st *Fut.* ससास्मि. 2d *Fut.* सस्यामि. *Aor.* असदं (436, 437), असदस्, असदत्; असदाष, असदत्, असदतां; असदाम, असदत्, असदन्. *Prec.* ससासं. *Cond.* असस्यं. *Pass., Pres.* सद्ये; *Aor.* 3d *sing.* असादि. *Caus., Pres.* सादयामि; *Aor.* असीषदं. Des. सिष-

त्तामि. Freq. सासद्ये, सासन्नि or सासदीमि. Part., Pres. सीदन्; Past pass. सद्य (540); Past indecl. सत्त्वा, -सद्य; Fut. pass. सद्यन्, सदनीय, साद्य.

b. Root वृध्. Inf. वर्धितुं 'to increase.' Ātm. (and Par. in Fut., Cond., and Aor.). Pres. वर्धे. Impf. अवर्धे, अवर्धयात्, &c. Pot. वर्धेय. Impv. वर्धि, वर्धस्व, &c. Perf. अवृधे, अवृधिषे, अवृधे; अवृधिवहे, अवृधाषे, अवृधाते; अवृधिष्महे, अवृधिष्महे (372. a), अवृधिरे. 1st Fut. वर्धिताहे. Par. वर्धितास्मि. 2d Fut. वर्धिष्ये. Par. वर्ध्यामि. Aor. अवर्धिषि, अवर्धिष्यात्, अवर्धिष्ये; अवर्धिष्यहि, अवर्धिष्यायां, अवर्धिष्यातां; अवर्धिष्यहि, अवर्धिष्यं, अवर्धिष्यत. Par. अवृधं, अवृधस्, अवृधन्; अवृधाव, अवृधतं, अवृधातां; अवृधाम, अवृधत, अवृधन्. Prec. वर्धिषीय. Cond. अवर्धिष्ये. Par. अवर्धस्यं, अवर्धस्यस्, &c. Pass., Pres. वर्धे; Impf. अवृधे; Aor. 3d sing. अवर्धि. Caus., Pres. वर्धयामि; Aor. अवृधयं and अवर्धयं. Des. विवर्धिषे, विवृत्तामि. Freq. वरीवृधे, वरीवर्धि or वरीवृधीमि. Part., Pres. वर्धमान; Pass. वर्धमान; Past pass. वृद्ध; Past indecl. वर्धित्वा, वृद्धा, -वृध्य. Fut. वर्धनीय, वर्धितव्य, वृध्य.

600. Root र्ध्. Inf. र्धितुं 'to increase,' 'to flourish.' Ātm. Pres. र्धे, र्धसे, &c. Impf. र्धे (260), र्धयात्, &c. Pot. र्धेय. Impv. र्धे, र्धस्व, &c. Perf. (385) र्धाश्चक्रे, र्धाश्चकृषे, र्धाश्चक्रे; र्धाश्चकृषहे, र्धाश्चकृषे, र्धाश्चकृषते; र्धाश्चकृमहे, र्धाश्चकृढे, र्धाश्चक्रिरे. 1st Fut. र्धिताहे. 2d Fut. र्धिष्ये. Aor. र्धिषि (427. b, 260. b), र्धिष्यात्, र्धिष्ये; र्धिष्यहि, र्धिष्यायां, र्धिष्यातां; र्धिष्यहि, र्धिष्यं, र्धिष्यत. Prec. र्धिषीय. Cond. र्धिष्ये (260. b). Pass. र्धे; Aor. 3d sing. र्धि. Caus., Pres. र्धयामि; Aor. र्धिषं (494). Des. र्दिधिषे (500. b). Part., Pres. र्धमान; Past pass. र्धित; Past indecl. र्धित्वा, -र्ध्य; Fut. pass. र्धितव्य, र्धनीय, र्ध्य.

a. Root तप्. Inf. तप्तुं 'to burn.' Par. and Ātm. Pres. तप्ामि. Ātm. तपे. Impf. अतपं. Ātm. अतपे. Pot. तपेयं. Ātm. तपेय. Impv. तपानि, तप, &c. Ātm. तपै. Perf. तताप or ततप, ततप्य or तेषिष, तताप; तेषिष, तेषपुस्, तेषतुस्; तेषिम, तेष, तेषुस्. Ātm. तेषे, तेषिषे, तेषे; तेषिवहे, तेषाषे, तेषाते; तेषिमहे, तेषिष्महे, तेषिरे. 1st Fut. तप्तास्मि, &c. Ātm. तप्ताहे, &c. 2d Fut. तप्स्यामि (Ep. also तपिष्यामि). Ātm. तप्स्ये. Aor. अतापं, अताप्यीत्, अताप्यीत्; अताप्यत्, अतापं, अतापं; अताप्यत्, अताप, अतापुस्. Ātm. अतापि, अतप्यात्, अतप; अतप्यहि, अतप्यायां, अतप्यातां; अतप्यहि, अतप्यं, अतप्यत. Prec. तप्यासं. Ātm. तप्सीय. Cond. अतप्यं. Ātm. अतप्ये. Pass., Pres. तपे; Impf. अतपे; Aor. 3d sing. अतापि. Caus., Pres. तापयामि, तापये; Aor. अतीतपं, अतीतपे. Des. तितप्तामि, तितप्ये. Freq. तातप्ये, तातप्यि or तातप्यीमि. Part., Pres. तपन्; Ātm. तपमान; Pass. तपमान; Past pass. तप्त; Past indecl. तप्ता, -तप्य; Fut. तप्तव्य, तपनीय, ताप्य or तप्य.

601. Root लभ्. Inf. लभुं 'to take.' Ātm. Pres. लभे, लभसे, लभते; लभावहे, लभेषे, लभेते; लभामहे, लभ्ये, लभन्ते. Impf. अलभे, अलभयात्,

अलभत; अलभावहि, अलभेषां, अलभेतां; अलभानहि, अलभध्वं, अलभन. *Pot.* लभेय, लभेयास्, लभेत; लभेवहि, लभेयाषां, लभेयातां; लभेमहि, लभेध्वं, लभेरन्. *Impv.* लभै, लभस्व, लभतां; लभावहि, लभेषां, लभेतां; लभानहि, लभध्वं, लभन्तां. *Perf.* लेभे (375. a), लेभिषे, लेभे; लेभिषहे, लेभाषे, लेभाते; लेभिमहे, लेभिध्वे, लेभिरे. *1st Fut.* लभाहे (409), लभासे, लभा, &c. *2d Fut.* लप्स्ये (299), लप्स्यसे, &c. *Aor.* अलप्सि (420, 299), अलभास् (298), अलभ; अलप्सहि, अलप्साषां, अलप्सातां; अलप्सहि, अलभुं, अलप्सत. *Prec.* लप्सीह, लप्सीडास्, लप्सीह, &c. *Cond.* अलप्स्ये, &c. *Pass., Pres.* लभ्ये; *Aor.* अलप्सि, अलभास्, अलाभि (475) or अलभि, &c. *Caus., Pres.* लम्भयामि, &c.; *Aor.* अललभं. *Des.* लिष्ये (503). *Freq.* लालभ्ये, लालम्भीमि. *Part., Pres.* लभमान; *Past pass.* लभ; *Past indecl.* लभा, -लभ्य; *Fut. pass.* लभष्य, लभनीय, लभ्य.

a. Like लभ् is conjugated रभ् (with prep. आ ऌ), आरभुं 'to begin.'

602. Root गम् (270). *Inf.* गन्तुं 'to go.' *Par. Pres.* गच्छामि, गच्छसि, गच्छति; गच्छावस्, गच्छयस्, गच्छतस्; गच्छामस्, गच्छय, गच्छति. *Impf.* अगच्छं, अगच्छस्, &c. *Pot.* गच्छेयं, गच्छेस्, &c. *Impv.* गच्छानि, गच्छ, &c. *Perf.* (376) जगाम, जगमिष or जगन्ध, जगाम; जगमिष, जगमधुस्, जगमतुस्; जगमिम, जगम, जगमस्. *1st Fut.* गन्तास्मि. *2d Fut.* गमिष्यामि, गमिष्यसि, गमिष्यति, &c. *Aor.* (436) अगमं, अगमस्, अगमत; अगमाव, अगमतं, अगमतां; अगमाम, अगमत, अगमन्. *Prec.* गम्यासं. *Cond.* अगमिष्यं. *Pass., Pres.* गम्ये; *Aor.* 3d sing. अगामि. *Caus., Pres.* गमयामि; *Aor.* अजीगमं. *Des.* जिगमिष्यामि. *Freq.* जगम्ये, जगमिषि or जगमिषि; see 709. *Part., Pres.* गच्छत; *Past pass.* गत; *Past indecl.* गत्वा, -गम्य, -गत (563. a, 560); *Fut. pass.* गमष्य, गमनीय, गम्य.

a. Root नम्. *Inf.* नक्तुं 'to bend.' *Par. and Átm.* ('to bow oneself'). *Pres.* नमामि. *Átm.* नमे. *Impf.* अनमं. *Átm.* अनमे. *Pot.* नमेयं. *Átm.* नमेय. *Impv.* नमानि. *Átm.* नमे. *Perf.* (375. a) ननाम or ननम, ननन्ध or नेमिष, ननाम; नेमिष, नेमधुस्, नेमतुस्; नेमिम, नेम, नेमुस्. *Átm.* नेमे, नेमिषे, नेमे; नेमिषहे, नेमाषे, नेमाते; नेमिमहे, नेमिध्वे (372. a), नेमिरे. *1st Fut.* नन्तास्मि. *Átm.* नन्ताहे. *2d Fut.* नंस्यामि. *Átm.* नंस्ये. *Aor.* अनंसिषं, अनंसीस्, अनंसीह; अनंसिष्य, अनंसिषं, अनंसिषां; अनंसिष्य, अनंसिह, अनंसिषुस्. *Átm.* अनंसि, अनंस्यास्, अनंस; अनंसहि, अनंसाषां, अनंसातां; अनंसाहि, अनन्धं, अनंसत. *Prec.* नम्यासं. *Átm.* नंसीय. *Cond.* अनंस्यं. *Átm.* अनंस्ये. *Pass., Pres.* नम्ये; *Impf.* अनम्ये; *Aor.* 3d sing. अनमि or अनामि. *Caus.* नमयामि or नामयामि; *Aor.* अननमं or अननीनमं. *Des.* निनंसामि. *Freq.* नमम्ये, नमनीमि or नममि. *Part., Pres.* नमत्; *Átm.* नममान; *Pass.* नम्यमान; *Past pass.* नत; *Past indecl.* नत्वा, -नम्य or -नत्; *Fut. pass.* नमष्य, नमनीय, नम्य or नम्य.

b. Root चल. *Inf.* चलितुं 'to move.' *Par. Pres.* चलामि. *Impf.*

अचलं. *Pot.* चलेयं. *Impv.* चलानि, चल, &c. *Perf.* चचाल or चचल, चेलिष, चचाल; चेलिष, चेलपुस्, चेलतुस्; चेलिम, चेल, चेलुस्. *1st Fut.* चलितास्मि. *2d Fut.* चलिष्यामि. *Aor.* अचालिषं, अचालीस्, अचालीत्; अचालिष्व, अचालिष्टं, -ष्टां; अचालिष्व, -लिष्ट, -लिषुस्. *Prec.* चत्यासं. *Cond.* अचलिष्यं. *Pass., Pres.* चत्ये. *Caus., Pres.* चलयामि or चालयामि. *Des.* विचलिषामि. *Freq.* चाचत्ये, चाचत्सि. *Part., Pres.* चलत्; *Past pass.* चलित; *Past indecl.* चलित्वा, -चत्य; *Fut. pass.* चलितव्य, चलनीय, चत्य or चाल्य.

603. Root जीव्. *Inf.* जीविर्तुं 'to live.' *Par. Pres.* जीवामि. *Impf.* अजीवं. *Pot.* जीवेयं. *Impv.* जीवानि, जीव, &c. *Perf.* निजीव, निजीविष, निजीव; निजीविष, निजीवपुस्, निजीवतुस्; निजीविम, निजीव, निजीवुस्. *1st Fut.* जीवितास्मि. *2d Fut.* जीविष्यामि. *Aor.* अजीविषं, अजीवीस्, अजीवीत्; अजीविष्व, अजीविष्टं, अजीविष्टां; अजीविष्व, अजीविष्ट, अजीविषुस्. *Prec.* जीव्यासं. *Cond.* अजीविष्यं. *Pass., Pres.* जीव्ये; *Aor. 3d sing.* अजीवि. *Caus., Pres.* जीवयामि; *Aor.* अजिजीवं or अजीजियं. *Des.* निजीविषामि. *Freq.* जेजीव्ये. *Part., Pres.* जीवत्; *Past pass.* जीवित; *Past indecl.* जीवित्वा, -जीव्य; *Fut. pass.* जीवितव्य, जीवनीय, जीव्य.

a. Root धाव्. *Inf.* धाविर्तुं 'to run,' 'to wash.' *Par. and Åtm. Pres.* धावामि. *Åtm.* धावे. *Impf.* अधावं. *Åtm.* अधावे. *Pot.* धावेयं. *Åtm.* धावेय. *Impv.* धावानि. *Åtm.* धावे. *Perf.* दधाव, दधाविष, दधाव; दधाविष, दधावपुस्, -वतुस्; दधाविम, दधाव, दधावुस्. *1st Fut.* धावितास्मि. *Åtm.* धाविताहे. *2d Fut.* धाविष्यामि. *Åtm.* धाविष्ये. *Aor.* अधाविषं, अधावीस्, अधावीत्; अधाविष्व, -विष्टं, -विष्टां; अधाविष्व, -विष्ट, -विषुस्. *Åtm.* अधाविषि, -विष्टास्, -विष्ट; अधाविष्वहि, &c. *Prec.* धाव्यासं. *Åtm.* धाविषीय. *Cond.* अधाविष्यं. *Åtm.* अधाविष्ये. *Pass., Pres.* धाव्ये. *Caus., Pres.* धावयामि; *Aor.* अदीधवं. *Des.* दिधाविषामि, -चे. *Freq.* दाधाव्ये. *Part., Pres.* धावत्, धावमान; *Past pass.* धावित, धीत ('washed'); *Past indecl.* धावित्वा or धीत्वा; *Fut. pass.* धावितव्य, धावनीय, धाव्य.

604. Root दृश् (270). *Inf.* द्रुं 'to see.' *Par. Pres.* पश्यामि, पश्यसि, पश्यति; पश्यावस्, पश्ययस्, पश्यतस्; पश्यामस्, पश्यथ, पश्यथि. *Impf.* अपश्यं, अपश्यस्, अपश्यत्; अपश्याव, &c. *Pot.* पश्येयं, पश्येस्, पश्येत्; पश्येव, &c. *Impv.* पश्यानि, पश्य, पश्यतु; पश्याव, &c. *Perf.* ददर्शं, ददर्शिव or दद्रुह (370. f), ददर्शे; ददर्शिव, ददर्शपुस्, ददर्शतुस्; ददर्शिम, दद्रुह, दद्रुवुस्. *1st Fut.* दृशास्मि. *2d Fut.* दृश्यामि. *Aor.* (437. c) अदर्शं, अदर्शेस्, अदर्शेत्; अदर्शाव, अदर्शेत्, अदर्शतां; अदर्शाम, अदर्शेत्, अदर्शेत्. Or अद्राक्षं (420, 390. f), अद्राक्षीस्, अद्राक्षीत्; अद्राक्ष, अद्राष्टं, अद्राष्टां; अद्राक्ष, अद्राष्ट, अद्राष्टुस्. *Prec.* दृश्यासं. *Cond.* अद्रुह्यं. *Pass., Pres.* दृश्ये; *Aor. 3d sing.* अदर्शि. *Caus., Pres.* दर्शयामि; *Aor.* अदीदृशं or अददर्शे; see 703. *Des.* दिदृशे.

Freq. दरीदृश्ये, दरी-, ददि-, दर्दयिर्ने or -दृशीनि. Part., Pres. पश्यत्; Past pass. दृष्ट; Past indecl. दृष्टा, -दृश्य; Fut. pass. द्रष्टव्य, दर्शनीय, दृश्य.

605. Root ईक्ष्. Inf. ईक्षितुं 'to see.' Ātm. Pres. ईक्षे. Impf. ऐक्षे (260. a). Pot. ईक्षेय. Impv. ईक्षे. Perf. ईक्षाचक्षे, &c. (385, and compare हृष् at 600). 1st Fut. ईक्षिताहे. 2d Fut. ईक्षिष्ये. Aor. ऐक्षिषि (260. b), ऐक्षिषास्, ऐक्षिष; ऐक्षिष्यहि, ऐक्षिषायां, ऐक्षिषातां; ऐक्षिष्यहि, ऐक्षिष्यं, ऐक्षिषत. Prec. ईक्षिषीय, &c. Cond. ऐक्षिष्ये. Pass. ईक्ष्ये; Aor. 3d sing. ऐक्षि. Caus., Pres. ईक्षयामि; Aor. ऐक्षिषं (494). Des. ईक्षिषिष्ये (500. b). Part., Pres. ईक्षमाद्य; Past pass. ईक्षित; Past indecl. ईक्षित्वा, -ईक्ष्य; Fut. pass. ईक्षितव्य, ईक्षणीय, ईक्ष्य.

606. Root कृष्*. Inf. कृष्टुं or कृष्टुं 'to draw,' 'to drag.' Par. and Ātm. Pres. कर्षामि. Ātm. कर्षे. Impf. अकर्षे. Ātm. अकर्षे. Pot. कर्षेयं. Ātm. कर्षेय. Impv. कर्षासि. Ātm. कर्षे. Perf. अकर्षे, अकर्षिष, अकर्षे; अकर्षिष, अकर्षयुस्, अकर्षतुस्; अकर्षिम, अकर्ष, अकर्षुस्. Ātm. अकर्षे, अकर्षिषे, अकर्षे; अकर्षिषहे, अकर्षाये, अकर्षाते; अकर्षिमहे, अकर्षिष्ये, अकर्षिरे. 1st Fut. कर्षासि. Ātm. कर्षाहे or कृषाहे. 2d Fut. कर्षयामि or कृषयामि. Ātm. कर्ष्ये or कृष्ये. Aor. अकर्षे, अकर्षीस्, अकर्षीत्; अकर्षी, अकर्षे, अकर्षी; अकर्षी, अकर्षे, अकर्षीस्. Or अकर्षं, अकर्षीस्, &c. Or अकर्षं, अकर्षस्, अकर्षत्; अकर्षाय, अकर्षतां, अकर्षतां; अकर्षाम, अकर्षत, अकर्षन्. Ātm. अकर्षि, अकर्षयास् or अकर्षास्, अकर्षत or अकर्ष; अकर्षावहि or अकर्ष्यहि, अकर्षायां, अकर्षातां; अकर्षामहि or अकर्ष्यहि, अकर्ष्यं or अकर्षद्, अकर्षन् or अकर्षत. Prec. कृष्यामं. Ātm. कृषीय. Cond. अकर्ष्ये or अकृष्ये. Ātm. अकर्ष्ये or अकृष्ये. Pass., Pres. कृष्ये; Aor. 3d sing. अकर्षि. Caus., Pres. कर्षयामि; Aor. अकर्षे or अर्षीकृषं. Des. विकर्षयामि, -छे. Freq. अर्षीकृष्ये, अर्षीकृषि or अर्षीकृषि. Part., Pres. कर्षत्; Past pass. कृष; Past indecl. कृष्टा, -कृष्य; Fut. pass. कर्षव्य or कृषव्य, कर्षणीय, कृष.

a. Root भाष्. Inf. भाषितुं 'to speak.' Ātm. Pres. भाषे. Impf. अभामे. Pot. भाषेय. Impv. भाषे. Perf. अभामे, अभामिषे, अभामे; अभामिषहे, -भाषे, -भाते; अभामिमहे, -विष्ये, -षिरे. 1st Fut. भाषिताहे. 2d Fut. भाषिष्ये. Aor. अभामिषि, -विषास्, -विष; अभामिष्यहि, -विषायां, -विषातां; अभामिष्यहि, -विष्यं, -विषत. Prec. भाषिषीय. Cond. अभामिष्ये. Pass., Pres. भाष्ये; Aor. 3d sing. अभामि. Caus. भाषयामि; Aor. अभामं and अर्षीभवं. Des. विभाषिषे. Freq. वाभाष्ये, वाभाषि; 3d sing. वाभाषि. Part., Pres. भाषमाद्य; Past pass. भाषित; Past indecl. भाषित्वा, -भाष्य; Fut. pass. भाषितव्य, भाषणीय, भाष्य.

b. Root रक्ष्. Inf. रक्षितुं 'to preserve,' 'to defend.' Par. Pres. रक्षामि.

* This root is also conjugated in the 6th conj.: Pres. कृषामि, &c.; Pot. कृषेयं, &c.

Impf. चरन्. *Pot.* चरेयं. *Impv.* चरामि (58), चर, &c. *Perf.* चरन्, चरन्ति, चरन्ति; चरन्ति, चरन्ति, चरन्ति; चरन्ति, चरन्ति, चरन्ति. *1st Fut.* चरिष्यामि. *2d Fut.* चरिष्यामि. *Aor.* चरिष्ये, चरिष्ये, चरिष्ये; चरिष्ये, चरिष्ये, चरिष्ये; चरिष्ये, चरिष्ये, चरिष्ये. *Pres.* चरिष्ये, चरिष्ये, चरिष्ये. *Pass., Pres.* चरिष्ये. *Caus., Pres.* चरिष्यामि, &c.; *Aor.* चरिष्ये. *Des.* चरिष्यामि, &c. *Freq.* चरिष्ये, &c., चरिष्ये. *Part., Pres.* चरन्; *Past pass.* चरित; *Past indecl.* चरित्वा, -रिष्य; *Fut. pass.* चरिष्यीय, चरिष्य.

607. Root वस्. *Inf.* वसन् 'to dwell.' *Par. Pres.* वसामि. *Impf.* वसन्. *Pot.* वसेयं. *Impv.* वसानि, वस, &c. *Perf.* उवास (368), उवाचि or उवस्य, उवास; उवाचि, उवस्युस्, उवस्युस्; उवाचि, उव, उवस्युस्. *1st Fut.* वसामि. *2d Fut.* वसामि (304. a). *Aor.* उवासं (304. a, 426. a), उवासीस्, उवासीस्; उवासीस्, उवासं, उवासीस्; उवासीस्, उवासं, उवासीस्. *Pres.* उवासं. *Cond.* उवासीस् (304. a). *Pass., Pres.* उवसे (471); *Aor.* 3d sing. उवासी. *Caus., Pres.* वासयामि, -ये; *Aor.* वसवीसं. *Des.* विवसामि (304. a). *Freq.* वावस्ये, वावसि or वावसीमि. *Part., Pres.* वसन्; *Past pass.* उविष (with वि, उव); *Past indecl.* उविषत्वा, -उव (565); *Fut. pass.* वसन्ति, वसन्ति, वास्य.

608. Root अर्ह. *Inf.* अर्हितुं 'to deserve.' *Par. Pres.* अर्हामि. *Impf.* अर्हन्. *Pot.* अर्हेयं. *Impv.* अर्हामि (58). *Perf.* (367. b) आनर्ह, आनर्हिष, आनर्ह; आनर्हिष, आनर्ह्युस्, आनर्ह्युस्; आनर्हिष, आनर्ह, आनर्ह्युस्. *1st Fut.* अर्हिष्यामि. *2d Fut.* अर्हिष्यामि. *Aor.* अर्हिष्ये, अर्हिष्ये, अर्हिष्ये; अर्हिष्ये, अर्हिष्ये, अर्हिष्ये; अर्हिष्ये, अर्हिष्ये, अर्हिष्ये. *Pres.* अर्हिष्ये. *Cond.* अर्हिष्ये. *Pass.* अर्ह्ये; *Aor.* 3d sing. अर्हि. *Caus., Pres.* अर्हयामि, -ये; *Aor.* अर्हिष्ये (494). *Des.* अर्हिष्यामि, &c. (500. d). *Part., Pres.* अर्हन्; *Past pass.* अर्हित; *Past indecl.* अर्हित्वा, -अर्ह्ये; *Fut. pass.* अर्हिष्यीय, अर्ह्ये.

609. Root गुह् (270. b). *Inf.* गूहितुं or गोहृ 'to hide.' *Par. and* *Átm. Pres.* गूहामि. *Átm. गूहे.* *Impf.* अगूहं. *Átm. अगूहे.* *Pot.* गूहेयं. *Átm. गूहेय.* *Impv.* गूहानि. *Átm. गूहे.* *Perf.* जुगूह (384. a), जुगूहिष or जुगूह (305. a), जुगूह; जुगूहिष or जुगूह (371), जुगूह्युस्, जुगूह्युस्; जुगूहिष or जुगूह, जुगूह, जुगूह्युस्. *Átm. जुगूहे, जुगूहिषे, जुगूहे, &c.* *1st Fut.* (415. m) गूहिष्यामि or गोह्यामि (305. a). *Átm. गूहिष्याहे or गोह्याहे.* *2d Fut.* गूहिष्यामि or गोह्यामि. *Átm. गूहिष्ये or गोह्ये.* *Aor.* अगूह्ये, अगूह्ये, अगूह्ये; अगूह्ये, अगूह्ये, अगूह्ये; अगूह्ये, अगूह्ये, अगूह्ये. *Pres.* अगूह्ये, अगूह्ये, अगूह्ये. *Pass., Pres.* अगूह्ये. *Caus., Pres.* अगूह्यामि, &c.; *Aor.* अगूह्ये. *Des.* अगूह्यामि, &c. (500. d). *Part., Pres.* अगूहन्; *Past pass.* अगूहित; *Past indecl.* अगूहित्वा, -अगूह्ये; *Fut. pass.* अगूह्यीय, अगूह्ये.

Ātm. गूहिषीव or बुद्धीय (306. a). *Cond.* अगूहिष्यं or अचोक्ष्यं, अगूहिष्ये or अचोक्ष्ये. *Pass., Pres.* गुक्षे; *Aor. 3d sing.* अगूहि. *Caus., Pres.* गूहयामि; *Aor.* अजगूहं. *Des.* जुषुक्षामि, -क्षे. *Freq.* जोगुक्षे, जोगोक्षि (3d *sing.* जोगोक्षि) or जोगुहीमि. *Part., Pres.* गूहन्; *Past pass.* गूढ (305. a); *Past indecl.* गूहित्वा or गूढा or गूहित्वा, -गुक्ष; *Fut. pass.* गूहितव्य or गोढव्य, गूहनीय, गुक्ष or गोक्ष.

610. Root दह्. *Inf.* दग्धुं 'to burn.' *Par. Pres.* दहामि. *Impf.* अदहं. *Pot.* दहेयं, &c. *Impv.* दहानि, दह, &c. *Perf.* ददाह, देहिय (375. a) or ददग्ध (305), ददाह; देहिव, देहयुस्, देहतुस्; देहिम, देह, देहुस्. *1st Fut.* दग्धास्मि. *2d Fut.* धक्ष्यामि (306. a). *Aor.* अधाक्षं (422), अधाक्षीस्, अधाक्षीत्; अधाक्ष, अदाग्धं, अदाग्धां; अधाक्ष, अदाग्ध, अधाक्षुस्. *Prec.* दक्षासं. *Cond.* अधक्ष्यं. *Pass., Pres.* दक्षे; *Aor. 3d sing.* अदाहि. *Caus., Pres.* दाहयामि, -ये; *Aor.* अदीदहं. *Des.* दिधक्ष्यामि (502. a). *Freq.* दन्दक्षे, दन्दक्षि or दन्दहीमि; *3d sing.* दन्दग्धि or दन्दहीति. *Part., Pres.* दहन्; *Past pass.* दग्ध; *Past indecl.* दग्ध्वा, -दक्ष; *Fut. pass.* दग्धव्य, दहनीय, दाक्ष.

611. Root वह्. *Inf.* वोढुं 'to carry.' *Par. and Ātm. Pres.* वहामि. *Ātm. वहे. Impf.* अवहं. *Ātm. अवहे. Pot.* वहेयं. *Ātm. वहेय. Impv.* वहानि, वह, &c. *Ātm. वहे. Perf.* (375. c) वव ह (368), उवहिय or उवोट, उवाह; उहिय, उहतुस्, उहतुस्; उहिम, उह, उहुस्. *Ātm. उहे, उहिये, उहे; उहिवहे, उहाये, उहाते; उहिमहे, उहिष्ये or उहिदे, उ* : *1st Fut.* वोढास्मि. *Ātm. वोढाहे. 2d Fut.* वक्ष्यामि. *Ātm. वक्ष्ये. A* : (425) अवाक्षं, अवाक्षीस्, अवाक्षीत्; अवाक्ष, अवोटं, अवोटां; अवाक्ष, अवोट, अवाक्षुस्. *Ātm. अवक्षि, अवोटास्, अवोट; अवक्षसि, अवक्ष्यां, अवक्षातां; अवक्षसि, अवोटं, अवक्षत. Prec.* उक्षासं. *Ātm. वक्षीय. Cond.* अवक्ष्यं. *Ātm. अवक्ष्ये. Pass., Pres.* (471) उक्षे; *Impf.* औक्षे (260. a); *Aor. 3d sing.* अवाहि. *Caus., Pres.* वाहयामि, -ये; *Aor.* अवीवहं. *Des.* विवक्ष्यामि, -क्षे. *Freq.* वावक्षे, वावक्षि; *3d sing.* वावोक्षि (compare 425). *Part., Pres.* वहन्; *Ātm. वहमान; Pass.* उक्षमान; *Past pass.* ऊढ; *Past indecl.* ऊढा, -उक्ष (565); *Fut. pass.* वोढव्य, वहनीय, वाक्ष.

a. सह्, *Inf.* सोढुं 'to bear,' is Ātm. only, and follows vah in making सोढाहे &c. in *1st Fut.*: but in this tense optionally, and in the other non-conjugational tenses necessarily inserts i; thus, *1st Fut.* सहिताहे; *2d Fut.* सहिये; *Aor.* असहियि; *Prec.* सहिषीय; *Cond.* असहिये. The *Perf.* is सेहे (375. a), सेहिये, सेहे; सेहिवहे, &c. The other tenses are like the Ātm. of vah; thus, *Pres.* सहे, &c.

EXAMPLES OF PRIMITIVE VERBS OF THE FOURTH CONJUGATIONAL CLASS, EXPLAINED AT 272.

612. Root मुह् *muh*. Infin. मोहितुम् *mohitum*, 'to be troubled.'

PARASMAI-PADA. *Present tense*, 'I am troubled.'

मुह्यामि <i>múhyāmi</i>	मुह्यावस् <i>múhyāvas</i>	मुह्यामस् <i>múhyāmas</i>
मुह्यसि <i>múhyasi</i>	मुह्यथस् <i>múhyathas</i>	मुह्यथ <i>múhyatha</i>
मुह्यति <i>múhyati</i>	मुह्यतस् <i>múhyatas</i>	मुह्यन्ति <i>múhyanti</i>

Imperfect or first preterite, 'I was troubled.'

अमुह्याम् <i>amúhyām</i>	अमुह्याव <i>amúhyāva</i>	अमुह्याम <i>amúhyāma</i>
अमुह्यस <i>amúhyas</i>	अमुह्यतम् <i>amúhyatam</i>	अमुह्यत <i>amúhyata</i>
अमुह्यत <i>amúhyat</i>	अमुह्यताम् <i>amúhyatām</i>	अमुह्यन् <i>amúhyan</i>

Potential, 'I may be troubled.'

मुह्येयम् <i>múhyeyam</i>	मुह्येव <i>múhyeva</i>	मुह्येम <i>múhyema</i>
मुह्येस् <i>múhyes</i>	मुह्येतम् <i>múhyetam</i>	मुह्येत <i>múhyeta</i>
मुह्येत <i>múhyet</i>	मुह्येताम् <i>múhyetām</i>	मुह्येयुस् <i>múhyeyus</i>

Imperative, 'Let me be troubled.'

मुह्यानि <i>múhyāni</i>	मुह्याव <i>múhyāva</i>	मुह्याम <i>múhyāma</i>
मुह्य <i>múhya</i>	मुह्यतम् <i>múhyatam</i>	मुह्यत <i>múhyata</i>
मुह्यतु <i>múhyatu</i>	मुह्यताम् <i>múhyatām</i>	मुह्यन्तु <i>múhyantu</i>

Perfect or second preterite, 'I became troubled.'

मुमोह <i>mumóha</i>	मुमुहिव <i>mumuhiva</i>	मुमुहिम् <i>mumuhim</i>
मुमोहिष <i>mumohitha</i> *	मुमुह्युस् <i>mumuhathus</i>	मुमुह <i>mumuha</i>
मुमोह <i>mumoha</i>	मुमुहतुस् <i>mumuhatus</i>	मुमुहुस् <i>mumuhus</i>

First future †, 'I will be troubled.'

मोहितास्मि <i>mohitāsmi</i>	मोहितास्वस् <i>mohitāsvas</i>	मोहितास्मस् <i>mohitāsmas</i>
मोहितासि <i>mohitāsi</i>	मोहितास्यस् <i>mohitāsthas</i>	मोहितास्य <i>mohitāstha</i>
मोहिता <i>mohitā</i>	मोहितारौ <i>mohitārau</i>	मोहितारस् <i>mohitāras</i>

Second future †, 'I shall be troubled.'

मोहिष्यामि <i>mohishyāmi</i>	मोहिष्यावस् <i>mohishyāvas</i>	मोहिष्यामस् <i>mohishyāmas</i>
मोहिष्यसि <i>mohishyasi</i>	मोहिष्यथस् <i>mohishyathas</i>	मोहिष्यथ <i>mohishyatha</i>
मोहिष्यति <i>mohishyati</i>	मोहिष्यतस् <i>mohishyatas</i>	मोहिष्यन्ति <i>mohishyanti</i>

* Or मुमोट (305. a) or मुमोग्ध (305).

† The 1st and 2d futures may optionally reject the inserted *i*; see under 412.

Aorist or third preterite (435), 'I became troubled.'

अमुहम् amuham	अमुहाय amuhāva	अमुहान् amuhāna
अमुहस् amuhas	अमुहतम् amuhatam	अमुहतम् amuhata
अमुहत् amuhat	अमुहतान् amuhatām	अमुहन् amuhan

Precativè or benedictive, 'May I be troubled.'

मुखासम् muhāsam	मुखास्य muhāśva	मुखास्य muhāśma
मुखास् muhāś	मुखास्तम् muhāśtam	मुखास्त muhāśta
मुखात् muhāśat	मुखास्तान् muhāśtām	मुखासुस् muhāśsus

Conditional, 'I should be troubled.'

अमोहिष्यम् amohishyam	अमोहिष्याय amohishyāva	अमोहिष्याम् amohishyāma
अमोहिष्यस् amohishyas	अमोहिष्यतम् amohishyatam	अमोहिष्यतम् amohishyata
अमोहिष्यत् amohishyat	अमोहिष्यतान् amohishyatām	अमोहिष्यन् amohishyan

Pass., Pres. मुझे; Aor. 3d sing. अमोहि. Caus., Pres. मोहयामि; Aor. अमूहम्. Des. मुमोहिषामि or मुमुहिषामि or मुमुहामि. Freq. मोमुझे, मोमोहि; 3d sing. मोमोहि or मोमोहिष (305). Part., Pres. मुहत्; Past pass. मूढ (305) or मुग्ध; Past indecl. मोहित्वा or मुहित्वा or मुग्ध्वा or मूढा, -मुह; Fut. pass. मोहितव्य or मोग्धव्य, मोहनीय, मोह.

EXAMPLES OF OTHER VERBS OF THE FOURTH CONJUGATIONAL CLASS IN THE ORDER OF THEIR FINAL LETTERS.

613. Root स्रो (276. a). Inf. स्रातुं 'to destroy' (with prepositions *vi* and *ava*, 'to determine,' 'to strive'). Par. Pres. स्यामि. Impf. अस्त्यं. Pot. स्येयं. Impv. स्यानि. Perf. (373. d) ससौ, ससिष्य or ससाय, ससौ; ससिष्य, ससपुस्, ससतुस्; ससिम, सस, ससुस्. 1st Fut. स्रातासि. 2d Fut. स्रास्यामि. Aor. (438. c) असां, असास्, असात्; असाय, असातं, असातां; असाय, असात, असुस्. Or असासिष्यं (433), असासीम्, असासीत्; असासिष्व, असासिष्टं, असासिष्टां; असासिष्व, असासिष्ट, असासिषुस्. Prec. सेयासं. Cond. असास्यं. Pass., Pres. सीये; Aor. 3d sing. असायि. Caus. साययामि; Aor. असीषयं. Des. सिषासामि. Freq. सेषीये, सासेमि, सासामि. Part., Pres. स्यात्; Past pass. सित; Past indecl. सित्वा, -साय; Fut. pass. सातव्य, सानीय, सेय.

614. Root बुध्. Inf. बोद्धुं 'to know'*. Atm. Pres. बुध्ये. Impf. अबुध्ये. Pot. बुध्येय. Impv. बुध्ये. Perf. बुबुधे; see the tables at 583. 1st Fut. बोद्धाहे. 2d Fut. भोत्से (299. a). Aor. (420, 299. a) अबुत्सि, अबुद्धास्, अबुद्ध or अबोधि (424. a); अबुत्सहि, अबुत्साधां, अबुत्सातां; अबुत्सहि,

* This verb is also of the 1st conjugation. See the tables at 583.

अभुञ्ज, अभुञ्जत. *Prec.* भुञ्जीय. *Cond.* अभुञ्जो. For the other forms, see बुध् at 583.

615. Root व्यध् (277). *Inf.* व्यङ्गुं 'to pierce.' *Par. Pres.* विध्यामि. *Impf.* असिध्यं. *Pot.* सिध्येयं. *Impv.* सिध्यानि. *Perf.* (383) सिध्याथ, सिध्विथिथ or सिध्विद्ध, सिध्याथ; सिध्विथिव, सिध्विथियुत्, सिध्विथितुत्; सिध्विथिन, सिध्विथि, सिध्विथुत्. *1st Fut.* सिद्धासि (298). *2d Fut.* सिद्ध्यामि (299). *Aor.* (420) सिध्यात्सं, सिध्यात्सीत्, सिध्यात्सीत्; सिध्यात्स, सिध्यात्सं (419), सिध्यात्सां; सिध्यात्स, सिध्यात्सुत्. *Prec.* सिध्यासं. *Cond.* सिध्यात्सं. *Pass., Pres.* सिध्ये; *Aor. 3d sing.* सिध्याथि. *Caus.* सिध्यायामि; *Aor.* असिध्यथं. *Des.* सिध्यात्सामि. *Freq.* सिध्ये, सिध्यमि. *Part., Pres.* सिध्यत्; *Past pass.* सिद्ध; *Past indecl.* सिद्धा, -सिध्य; *Fut. pass.* सिध्य, सिधनीय, सिध्य or सिध्य.

616. Root सिध् (273). *Inf.* सेङ्गुं 'to succeed.' *Par. Pres.* सिध्यामि. *Impf.* असिध्यं. *Pot.* सिध्येयं. *Impv.* सिध्यानि. *Perf.* सिधेथ, सिधेथिथ or सिधेद्ध, सिधेथ; सिधिथिव, सिधिथियुत्, सिधिथितुत्; सिधिथिन, सिधिथि, सिधिथुत्. *1st Fut.* सिद्धासि (298)*. *2d Fut.* सिद्ध्यामि (299)*. *Aor.* असिधं*, असिधत्, असिधत्; असिधात्, असिधत्, असिधत्; असिधात्, असिधत्, असिधत्. *Prec.* सिध्यासं. *Cond.* सिध्यात्सं. *Pass.* सिध्ये; *Aor. 3d sing.* सिधेथि. *Caus., Pres.* सिध्यायामि or सिध्यायामि; *Aor.* सिधेथिथं. *Des.* सिध्यात्सामि. *Freq.* सिध्ये, सिध्यमि. *Part., Pres.* सिध्यत्; *Past pass.* सिद्ध; *Past indecl.* सिद्धा or सिधित्वा or सिधित्वा, -सिध्य; *Fut. pass.* सिध्य, सिधनीय, सिध्य.

617. Root मन् †. *Inf.* मन्तुं 'to think,' 'to imagine.' *Átm. Pres.* मन्ये. *Impf.* अमन्ये. *Pot.* मन्येय. *Impv.* मन्ये. *Perf.* मेने (375. a), मेनिथे, मेने; मेनिवहे, मेनाथे, मेनाते; मेनिमहे, मेनिमहे, मेनिरे. *1st Fut.* मन्नाहे. *2d Fut.* मन्स्ये. *Aor.* (424. b) अमंसि †, अमन्स्यात्, अमन्स; अमन्सहि, अमन्साथं, अमन्सातां; अमन्सहि, अमन्सं, अमन्सत्. *Prec.* मन्सीय. *Cond.* अमन्स्ये. *Pass., Pres.* मन्ये; *Aor. 3d sing.* अमानि. *Caus., Pres.* मानयामि; *Aor.* अनीमं. *Des.* मिमंसे or मीमंसे or मिमनिथे. *Freq.* मन्मन्ये, मन्मन्मि. *Part., Pres.* मन्यमान; *Past pass.* मत्; *Past indecl.* मत्वा or मनित्वा, -मत्; *Fut. pass.* मन्थ, मननीय, मान्य.

a. जन्, *Inf.* जनिंतुं 'to be born,' makes *Pres.* जाये; *Impf.* अजाये, &c.; *Pot.* जायेय; *Impv.* जाये. But these may be regarded as coming from Passive of jan, 3d conj. See 66†.†.†.

618. Root तृप्. *Inf.* तृप्तुं or तृप्तुं or तृपितुं 'to be satisfied.' *Par. Pres.*

* When सिध् is of the 1st c., it optionally inserts इ; सिद्धासि or सिध्यात्सामि, सिध्यात्सं or सिध्यात्सं, असिधं or असिधं.

† The root मन् is rarely conjugated in the 8th c. Átmane (see 684), when the aorist is अमनिथि, अमनिहात् or अमयात्, अमनिह or अमत्, &c. See 424. b.

नृष्यामि. *Impf.* अनृष्यं. *Pot.* नृष्येयं. *Impv.* नृष्याधि. *Perf.* तनृषे, तनृषिष्य or तनृष्ये or तनृष्य, तनृषे; तनृषिष्य or तनृष्य, तनृष्यपुष्य, तनृष्यतुष्य; तनृषिमि or तनृष्य, तनृष्य, तनृष्युष्य. *1st Fut.* (390. f) तनृष्यासि or तनृष्यासि or तनृषितासि, &c. *2d Fut.* तनृष्यामि or तनृष्यामि or तनृष्यामि, &c. *Aor.* (420) अनृष्ये, अनृष्यीत्, अनृष्यीत्; अनृष्ये, अनृष्ये, अनृष्ये; अनृष्ये, अनृष्ये, अनृष्ये. Or अनृष्ये, अनृष्ये, अनृष्ये. Or अनृष्ये, अनृष्ये, अनृष्ये. Or अनृष्ये, अनृष्ये, अनृष्ये. Or अनृष्ये, अनृष्ये, अनृष्ये. *Pres.* तनृष्यत्. *Cond.* अनृष्ये or अनृष्ये or अनृष्ये. *Pass., Pres.* तनृष्ये; *Aor.* *3d sing.* अनृष्ये. *Caus., Pres.* तनृष्यामि; *Aor.* अनृष्ये or अनृष्ये. *Des.* तनृष्यामि or तनृष्यामि or तनृष्यामि. *Freq.* तनृष्ये, तनृष्ये or तनृष्ये. *Part., Pres.* तनृष्यत्; *Past pass.* तनृष्य; *Past indecl.* तनृष्य, -तनृष्य; *Fut. pass.* तनृष्य, तनृष्येय, तनृष्य.

619. Root झ् (275). *Inf.* झमितुं 'to be appeased.' *Par. Pres.* झाम्यामि. *Impf.* अझाम्यं. *Pot.* झाम्येयं. *Impv.* झाम्याधि. *Perf.* झझाम (368), झेमिष (375. a), झझाम; झेमिष, झेमिष, झेमिष; झेमिष, झेमिष, झेमिष. *1st Fut.* झमित्तासि. *2d Fut.* झमित्स्यामि. *Aor.* अझामे, अझामे, अझामे; अझामे, अझामे, अझामे; अझामे, अझामे, अझामे. Or अझामे, अझामे, अझामे. Or अझामे, अझामे, अझामे. Or अझामे, अझामे, अझामे. *Pres.* झाम्यात्. *Cond.* अझामे. *Pass., Pres.* झाम्ये. *Aor.* *3d sing.* अझामि. *Caus., Pres.* झाम्यामि; *Aor.* अझामे, &c. *Des.* झमित्स्यामि. *Freq.* झाम्ये, झाम्ये; *3d sing.* झाम्ये. *Part., Pres.* झाम्यात्; *Past pass.* झाम्य; *Past indecl.* झाम्या or झाम्या, -झाम्य; *Fut. pass.* झमित्स्या, झाम्येय, झाम्ये.

620. Root नश्. *Inf.* नश्नुं or नश्नुं 'to perish.' *Par. Pres.* नश्यामि. *Impf.* अनश्यं. *Pot.* नश्येयं. *Impv.* नश्याधि. *Perf.* (375. a) ननाश or ननाश, नेशिष्य or ननाश (375. a), ननाश; नेशिष्य or नेश्य, नेश्युष्य, नेश्यतुष्य; नेशिमि or नेश्य, नेश्य, नेश्युष्य. *1st Fut.* नशित्तासि or नशित्तासि (390. k). *2d Fut.* नशित्स्यामि or नशित्स्यामि. *Aor.* (437) अनशे, अनशे, अनशे; अनशे, अनशे, अनशे; अनशे, अनशे, अनशे. Or अनशे, &c. (437, 441). *Pres.* नश्यात्. *Cond.* अनशे &c. or अनशे. *Pass., Pres.* नश्ये; *Aor.* *3d sing.* अनशिमि. *Caus., Pres.* नश्यामि; *Aor.* अनशे. *Des.* नशित्स्यामि, नशित्स्यामि. *Freq.* नानश्ये, नानश्ये; *3d sing.* नानश्ये or नानश्ये. *Part., Pres.* नश्यात्; *Past pass.* नश्य; *Past indecl.* नश्या or नश्या, -नश्य; *Fut. pass.* नशित्स्या, नशित्स्या, नश्ये.

621. Root पुष्*. *Inf.* पुषुं 'to be nourished,' 'to grow fat.' *Par. Pres.* पुष्यामि. *Impf.* अपुष्यं. *Pot.* पुष्येयं. *Impv.* पुष्याधि. *Perf.* पुषोष, पुषोषिष्य, पुषोष; पुषुषिष्य, पुषुषिष्य, पुषुषिष्य; पुषुषिमि, पुषुष, पुषुषुष्य. *1st Fut.* पुषोषासि. *2d Fut.* पुषोष्यामि. *Aor.* (436) अपुष्ये, अपुष्ये, अपुष्ये; अपुष्ये, अपुष्ये, अपुष्ये.

* This root is also conjugated in the 9th conj. See 698.

अपुवतं, अपुवतां; अपुवान, अपुवत, अपुवन्. *Prec.* पुष्यासं. *Cond.* अपोषं. *Pass., Pres.* पुष्ये; *Aor.* 3d *sing.* अपोषि. *Caus., Pres.* पोषयामि; *Aor.* अपूपुषं. *Des.* पुपोषिषामि or पुपुषिषामि or पुपुष्यामि. *Freq.* पोपुष्ये, पोपोषि. *Part., Pres.* पुष्यत्; *Past pass.* पुष्ट; *Past indecl.* पुष्टा, -पुष्य; *Fut. pass.* पोष्य, पोषयी, पोष.

622. Root अस्. *Inf.* अस्तुं 'to throw.' *Par.* *Pres.* अस्यामि, &c. *Impf.* आस्यं. *Pot.* अस्येयं. *Impv.* अस्यानि. *Perf.* आस, आसिष, आस; आसिष, आसपुस्, आसतुस्; आसिम, आस, आसुस्. *1st Fut.* अस्तासि. *2d Fut.* अस्त्यामि. *Aor.* (441) आस्यं, आस्यस्, आस्यत्; आस्याव, आस्यतां, आस्यतां; आस्याम, आस्यत, आस्यन्. *Prec.* अस्यासं. *Cond.* आसिष्यं. *Pass., Pres.* अस्ये; *Aor.* 3d *sing.* आसि. *Caus., Pres.* आसयामि; *Aor.* आसिषं. *Des.* अस्तिसिषामि. *Part., Pres.* अस्यत्; *Past pass.* अस्त; *Past indecl.* अस्तित्वा or अस्ता, -अस्य; *Fut. pass.* अस्तित्य, अस्तनीय, आस्य.

623. Root दूह. *Inf.* द्रोग्धुं or द्रोहितुं 'to injure,' 'to bear malice.' *Par.* *Pres.* दूष्यामि. *Impf.* अदुष्यं. *Pot.* दुष्येयं. *Impv.* दूष्यामि. *Perf.* दुद्रोह, दुद्रोहिष or दुद्रोघ or दुद्रोढ, दुद्रोह; दुद्रुहिष, दुद्रुहपुस्, दुद्रुहतुस्; दुद्रुहिम, दुद्रुह, दुद्रुहुस्. *1st Fut.* (415. m) द्रोग्धासि or द्रोढासि or द्रोहिषासि, &c. *2d Fut.* भ्रोष्यामि (306. a) or द्रोहिष्यामि. *Aor.* अद्रुहं, अद्रुहस्, अद्रुहत्; अद्रुहाव, अद्रुहतं, अद्रुहतां; अद्रुहाम, अद्रुहत, अद्रुहन्. *Prec.* दूष्यासं, &c. *Cond.* अद्रोष्यं (306. a) or अद्रोहिष्यं. *Pass., Pres.* दुष्ये; *Aor.* 3d *sing.* अद्रोहि. *Caus., Pres.* द्रोहयामि; *Aor.* अद्रुहं. *Des.* दुद्रोहिषामि or दुद्रुहिषामि or दुद्रुष्यामि (306. a). *Freq.* दोद्रुष्ये, दोद्रोषि (3d *sing.* दोद्रोषि or दोद्रोषि 514. d). *Part., Pres.* दूष्यत्; *Past pass.* दुग्ध or दुद; *Past indecl.* दुग्धा or दूहिता or द्रोहित्वा, -दुष्य; *Fut. pass.* द्रोग्धय, द्रोहयी, द्रोष.

624. Root नह. *Inf.* नहुं 'to tie,' 'to bind,' 'to fasten.' *Par.* and *Atom.* *Pres.* नस्यामि. *Atom.* नस्ये. *Impf.* अनस्यं. *Atom.* अनस्ये. *Pot.* नस्येयं. *Atom.* नस्येय. *Impv.* नस्यानि. *Atom.* नस्ये. *Perf.* ननाह or ननह, नेहिष or ननह, ननाह; नेहिष, नेहपुस्, नेहतुस्; नेहिम, नेह, नेहुस्. *Atom.* नेहे, नेहिने, नेहे; नेहिषहे, नेहापे, नेहाते; नेहिमहे, नेहिष्ये, -वे, नेहिरे. *1st Fut.* नस्यामि. *Atom.* नस्याहे. *2d Fut.* (306. b) नस्यामि. *Atom.* नस्ये. *Aor.* (426) अनस्यं, अनस्यीत्, अनस्यीत्; अनस्य, अनस्यं, अनस्यतां; अनस्य, अनस्य, अनस्यत्. *Atom.* अनसि, अनस्यत्, अनस्य; अनस्यहि, अनस्ययां, अनस्यतां; अनस्यहि, अनस्यं, अनस्यत. *Prec.* नस्यासं. *Atom.* नस्यीय. *Cond.* अनस्यं. *Atom.* अनस्ये. *Pass., Pres.* नस्ये; *Aor.* 3d *sing.* अनसिहि. *Caus.* नाहयामि; *Aor.* अननीहं. *Des.* निनस्यामि, -स्ये. *Freq.* नानस्ये, नानसि (3d *sing.* नानसि). *Part., Pres.* नस्यत्; *Past pass.* नस्य; *Past indecl.* नस्यत्, -नस्य; *Fut. pass.* नस्य, नसनीय, नास्य.

EXAMPLES OF PRIMITIVE VERBS OF THE SIXTH CONJUGATIONAL CLASS, EXPLAINED AT 278.

625. Root $\text{सृज् } srij$. Infin. $\text{स्रष्टुम् } srashtum$, 'to create,' 'to let go.'

PARASMAI-PADA ONLY.

Present tense, 'I create.'

$\text{सृजामि } srijāmi$	$\text{सृजावस् } srijāvās$	$\text{सृजामस् } srijāmas$
$\text{सृजसि } srijāsi$	$\text{सृजथस् } srijāthas$	$\text{सृजथ } srijātha$
$\text{सृजति } srijāti$	$\text{सृजतस् } srijātas$	$\text{सृजन्ति } srijānti$

Imperfect or first preterite, 'I was creating,' or 'I created.'

$\text{असृजम् } asrijam$	$\text{असृजाव } asrijāva$	$\text{असृजाम } asrijāma$
$\text{असृजस् } asrijas$	$\text{असृजतम् } asrijatam$	$\text{असृजत } asrijata$
$\text{असृजन् } asrijat$	$\text{असृजताम् } asrijātām$	$\text{असृजन् } asrijan$

Potential, 'I may create.'

$\text{सृजेयम् } srijeyam$	$\text{सृजेव } srijeva$	$\text{सृजेम } srijēma$
$\text{सृजेस् } srijēs$	$\text{सृजेतम् } srijētām$	$\text{सृजेत } srijēta$
$\text{सृजेत् } srijēt$	$\text{सृजेताम् } srijētām$	$\text{सृजेयुस् } srijēyus$

Imperative, 'Let me create.'

$\text{सृजानि } srijāni$	$\text{सृजाव } srijāva$	$\text{सृजाम } srijāma$
$\text{सृज } srijā$	$\text{सृजतम् } srijātām$	$\text{सृजत } srijāta$
$\text{सृजन्तु } srijāntu$	$\text{सृजताम् } srijātām$	$\text{सृजन्तु } srijāntu$

Perfect or second preterite, 'I created,' or 'I have created.'

$\text{ससृजे } sasārja$	$\text{ससृजिव } sasrijivā$	$\text{ससृजिम } sasrijimā$
$\text{ससृजिथ } sasārjithā$ or $\text{ससृष्ट } *$	$\text{ससृजयुस् } sasrijāthus$	$\text{ससृज } sasrijā$
$\text{ससृजे } sasārja$	$\text{ससृजन्तुस् } sasrijātus$	$\text{ससृजुस् } sasrijūs$

First future, 'I will create.'

$\text{स्रशामि } srashtāsmi$ (388. c)	$\text{स्रशस्वस् } srashtāsvas$	$\text{स्रशामस् } srashtāsmas$
$\text{स्रशसि } srashtāsi$	$\text{स्रशस्यस् } srashtāsthas$	$\text{स्रशस्य } srashtāstha$
$\text{स्रश } srashtā$	$\text{स्रशारौ } srashtārau$	$\text{स्रशारस् } srashtāras$

Second future, 'I shall create.'

$\text{स्रक्ष्यामि } sraکشyāmi$	$\text{स्रक्ष्यावस् } sraکشyāvās$	$\text{स्रक्ष्यामस् } sraکشyāmas$
$\text{स्रक्ष्यसि } sraکشyāsi$	$\text{स्रक्ष्यथस् } sraکشyāthas$	$\text{स्रक्ष्यथ } sraکشyātha$
$\text{स्रक्ष्यति } sraکشyāti$	$\text{स्रक्ष्यतस् } sraکشyātas$	$\text{स्रक्ष्यन्ति } sraکشyānti$

* As to *sasrashtā*, see 370.f.

Aorist or third preterite, 'I created.'

अस्राक्षम् <i>asráksham</i>	अस्राक्ष्वा <i>asrákshva</i>	अस्राक्ष्मा <i>asrákshma</i>
अस्राक्षीस् <i>ásrákshís</i>	अस्राक्ष्म <i>ásrákshám</i>	अस्राक्ष्ता <i>ásrákshṭa</i>
अस्राक्षीत् <i>asrákshít</i>	अस्राक्ष्म <i>asrákshám</i>	अस्राक्षुस् <i>asrákshus</i>

Precative or benedictive, 'May I create.'

सृज्यासम् <i>srijyásam</i>	सृज्यास्व <i>srijyásva</i>	सृज्याम <i>srijyáma</i>
सृज्यास् <i>srijyás</i>	सृज्यास्तम् <i>srijyástam</i>	सृज्यास्त <i>srijyásta</i>
सृज्यात् <i>srijyát</i>	सृज्यास्ताम् <i>srijyástám</i>	सृज्यास्तुस् <i>srijyástus</i>

Conditional, 'I should create.'

अस्रक्ष्यम् <i>asrakshyam</i>	अस्रक्ष्याव <i>asrakshyáva</i>	अस्रक्ष्याम <i>asrakshyáma</i>
अस्रक्ष्यस् <i>asrakshyas</i>	अस्रक्ष्यतम् <i>asrakshyatam</i>	अस्रक्ष्यत <i>asrakshyata</i>
अस्रक्ष्यात् <i>asrakshyat</i>	अस्रक्ष्यताम् <i>asrakshyatám</i>	अस्रक्ष्यन् <i>asrakshyen</i>

Pass., Pres. सृज्ये; Aor. 3d sing. अस्रिञ्. Caus., Pres. स्रजेयामि; Aor. अस्रस्रं or अस्रीस्रं. Des. सिसृक्षामि, -क्षे. Freq. स्रीसृज्ये. Part., Pres. सृजन्; Past pass. सृष्ट; Past indecl. सृष्टा, -सृज्य; Fut. pass. स्रक्ष्य, स्रजेनीय, सृज्.

EXAMPLES OF OTHER VERBS OF THE SIXTH CONJUGATIONAL CLASS IN THE ORDER OF THEIR FINAL LETTERS.

626. Root मृ (280). Inf. मर्तुं 'to die.' Átm. in conj. tenses Aor. and Prec. Par. in others. Pres. म्रिये. Impf. म्रिये. Pot. म्रियेव. Impv. म्रिये. Perf. ममार, ममर्षे, ममार; म्रियिष, म्रियिषुस्, म्रियितुस्; म्रियिम, म्रिय, म्रियुस्. Átm. मये, म्रिये, मये; म्रियिवहे, म्रियाये, म्रियाते; म्रियिहरे, म्रियिभ्ये, -हे, म्रियिरे. 1st Fut. मर्तासि. 2d Fut. मरिष्यामि. Aor. म्रूयिष, म्रूयास्, म्रूयत; म्रूयिष्यहि, म्रूयाषां, म्रूयातां; म्रूयिष्यहि, म्रूयद्, म्रूयत. Prec. म्रूयीष. Cond. म्रूयीष्ये. Pass., Pres. म्रिये; Aor. 3d sing. म्रूयिष. Caus., Pres. मारयामि; Aor. म्रूयीमर्. Des. म्रूयीषामि (502). Freq. म्रूयीषे, मरि- or मरी- or मर्मेर्नि. Part., Pres. म्रियन्; Past pass. मृत; Past indecl. मृत्वा, -मृत्य; Fut. pass. मर्तव्य, मरणीय, मर्षे.

627. Root कृ (280). Inf. करितुं or करीतुं 'to scatter.' Par. Pra. किरामि. Impf. किरिं. Pot. किरियं. Impv. किराषि. Perf. (374. k) चकार, चकरिष, चकार; चकरिष, चकरिषुस्, चकरितुस्; चकरिम, चकर, चकह्व. 1st Fut. (393) करितासि or करीतासि. 2d Fut. (393) करिष्यामि or करीष्यामि, &c. Aor. चकारिषं, चकारीम्, चकारीत्; चकारिष्य, चकारिषं, चकारिषां; चकरिष्य, चकारिह, चकारिषुस्. Prec. करीयासं. Cond. चकरिष्यं or चकरीष्यं. Pass., Pres. करीये; Aor. 3d sing. चकारि. Caus., Pres. कारयामि; Aor. चकीर्यं. Des. चिकरिषामि*. Freq. चकीर्ये, चाकर्मि. Part., Pres. किरत्; Past pass.

* With regard to 393, 501, कृ and मृ are not allowed the option of *śak*.

कीर्त्ते (531. a); *Past indecl.* कीर्त्ता, -कीर्त्ते; *Fut. pass.* करितव्य or करीतव्य, करणीय, कर्ये.

628. Root मुच् (281). *Inf.* मोक्तुं 'to loose,' 'to let go.' *Par. and* *Átm. Pres.* मुञ्चामि. *Átm. मुञ्चे.* *Impf.* अमुञ्चं. *Átm. अमुञ्चे.* *Pot.* मुञ्चेयं. *Átm. मुञ्चेय.* *Impv.* मुञ्चानि. *Átm. मुञ्चे.* *Perf.* मुमोच, मुमोचिष, मुमोच; मुमुचिष, मुमुचयुस्, मुमुचतुस्; मुमुचिम, मुमुच, मुमुचुस्. *Átm. मुमुचे, मुमुचिषे, मुमुचे; मुमुचिषहे, मुमुचाये, मुमुचाते; मुमुचिमहे, मुमुचिष्ये, मुमुचिषे.* *1st Fut.* मोक्तासि. *Átm. मोक्ताहे.* *2d Fut.* मोक्ष्यामि. *Átm. मोक्ष्ये.* *Aor.* (436) अमुञ्चं, अमुचत्, अमुचत्; अमुचाय, अमुचतं, अमुचतां; अमुचाम, अमुचत, अमुचन्. *Átm. अमुञ्चि, अमुकथास्, अमुक्क; अमुक्कहि, अमुक्षायां, अमुक्षातां; अमुक्कहि, अमुग्धं, अमुक्षत.* *Prec.* मुञ्चासं. *Átm. मुञ्चीय* (452). *Cond.* अमोक्ष्यं. *Átm. अमोक्ष्ये.* *Pass., Pres.* मुञ्चे; *Aor. 3d sing.* अमोचि. *Caus., Pres.* मोचयामि; *Aor.* अमूचं. *Des.* मुमुञ्चामि, -ञ्चे. *Freq.* मोमुञ्चे, मोमोचिम (3d sing. मोमोचि). *Part., Pres.* मुचत्; *Past pass.* मुक्क; *Past indecl.* मुक्ता, -मुच्य; *Fut. pass.* मोक्ष्य, मोचनीय, मोच्य.

629. Root व्यच् (282). *Inf.* व्यचिंतुं 'to deceive.' *Par. Pres.* विचामि. *Impf.* अविचं. *Pot.* विचेयं. *Impv.* विचानि. *Perf.* (383) विव्याच, विव्याचिष, विव्याच; विविचिष, विविचयुस्, विविचतुस्; विविचिम, विविच, विविचुस्. *1st Fut.* व्यचितासि. *2d Fut.* व्यचिष्यामि. *Aor.* (428) अव्यचिषं, अव्यचीस्, &c., or अव्याचिषं, &c. *Prec.* विव्यासं. *Cond.* अव्यचिषं. *Pass., Pres.* विच्ये; *Aor. 3d sing.* अव्याचि. *Caus., Pres.* व्याचयामि; *Aor.* अव्यच्यं. *Des.* विव्यचिषामि. *Freq.* वेविच्ये, वाव्यचिम or वाव्यचीमि. *Part., Pres.* विचत्; *Past pass.* विचिष; *Past indecl.* विचिष्या, -विच्य; *Fut. pass.* व्यचिष्य, विचनीय, व्याच्य.

630. Root व्रश् (282). *Inf.* व्रश्चिंतुं 'to cut.' *Par. Pres.* वृञ्चामि. *Impf.* अवृचं. *Pot.* वृच्येयं. *Impv.* वृचानि. *Perf.* वत्रश्च, वत्रश्चिष or वत्रश्च, वत्रश्च; वत्रश्चिम or वत्रश्च (371), वत्रश्चयुस्, वत्रश्चतुस्; वत्रश्चिम or वत्रश्च, वत्रश्च, वत्रश्चुस्. *1st Fut.* (415) व्रश्चितासि or व्रश्चासि. *2d Fut.* व्रश्चिष्यामि or व्रश्चामि. *Aor.* अव्रश्चिषं, अव्रश्चीस्, अव्रश्चीत्; अव्रश्चिष्य, &c., see 427. Or अव्राचं (423), अव्राचीस्, अव्राचीत्; अव्राह्, अव्राहं (297), अव्राहं; अव्राह्, अव्राह्, अव्राह्नुस्. *Prec.* वृञ्चासं. *Cond.* अव्रश्चिषं or अव्रश्चं. *Pass., Pres.* वृच्ये (472); *Aor. 3d sing.* अव्रश्चि (475. b). *Caus., Pres.* व्रश्चयामि; *Aor.* अव्रिच्यं. *Des.* विव्रश्चिषामि or विव्रश्चामि. *Freq.* वरीवृच्ये, वरीवृचीमि. *Part., Pres.* वृचत्; *Past pass.* वृक्श or वृक्क (541, 58. a); *Past indecl.* व्रश्चिष्या, -वृच्य (565); *Fut. pass.* व्रश्चिष्य or व्रश्च्य, व्रश्चनीय, व्रश्च्य.

a. Root सिच् (281). *Inf.* सेक्तुं 'to sprinkle.' *Par. and* *Átm. Pres.* सिचामि. *Átm. सिचे.* *Impf.* असिचं. *Átm. असिचे.* *Pot.* सिचेयं. *Átm. सिचेय.* *Impv.* सिचानि. *Átm. सिचे.* *Perf.* सिषेच, सिषेचिष, सिषेच;

सिषिषिष, सिषिषिषुस्, -चतुस्; सिषिषिम, सिषिषि, सिषिषिषुस्. *Atm.* सिषिषे, सिषिषिये, सिषिषिषे; सिषिषिषिषे, &c. *1st Fut.* सेक्यासि, सेक्यासि, &c. *Atm.* सेक्याहे. *2d Fut.* सेक्यामि. *Atm.* सेक्ये. *Aor.* असिषं, -चस्, -चत्; असिषाव, -चतं, -चतां; असिषाम, -चत, -चन्. *Atm.* असिषे, -चपास्, -चत्; असिषावहि, -चेयां, -चेतां; असिषामहि, -चध्वं, चन्, or असिषि, असिषिषाव, असिषि; असिषिषहि, -द्यायां, -द्यातां; असिषिषहि, असिषिध्वं, असिषित. *Prec.* सिष्यासं. *Atm.* सिषीय. *Cond.* असिष्यं. *Atm.* असिष्ये. *Pass., Pres.* सिष्ये. *Caus.* सेचयामि; *Aor.* असीषिचं. *Des.* सिषिष्यामि, -षे. *Freq.* सेसिष्ये, सेसेषि. *Part., Pres.* सिष्यत्, सिष्यमान; *Past pass.* सिष्य; *Past indecl.* सिष्य, -सिष्य; *Fut. pass.* सेक्य, सेचनीय, सेच्य.

631. Root प्रष् or प्रच्छ (282). *Inf.* प्रष्टुं 'to ask.' *Par. Pres.* पृच्छामि. *Impf.* अपृच्छं. *Pot.* पृच्छेयं. *Impv.* पृच्छानि. *Perf.* (381) पप्रच्छ, पप्रच्छिष or पप्रष्ट, पप्रच्छ; पप्रच्छिष, पप्रच्छिषुस्, पप्रच्छतुस्; पप्रच्छिम, पप्रच्छ, पप्रच्छुस्. *1st Fut.* प्रहासि. *2d Fut.* प्रह्यामि. *Aor.* अप्राच्छं, अप्राचीस्, अप्राचीत्; अप्राह्य, अप्राहं, अप्राहां; अप्राह्य, अप्राह, अप्राह्युस्. *Prec.* पृच्छासं. *Cond.* अप्रह्यं. *Pass., Pres.* पृच्छे (472); *Aor.* 3d sing. अप्राहि. *Caus.* प्रचयामि; *Aor.* अप्रपृच्छं. *Des.* पिपृच्छ्यामि. *Freq.* परोपृच्छे, पाप्रह्मि or पप्रह्मि. *Part., Pres.* पृच्छत्; *Past pass.* पृष्ट; *Past indecl.* पृष्ट, -पृष्ट (565); *Fut. pass.* प्रह्य, प्रचनीय, प्रच्य.

632. Root भञ् or भस्ज्. *Inf.* भहुं or भहुं 'to fry.' *Par. and Atm. Pres.* भुञ्जामि. *Atm.* भुञ्जे. *Impf.* अभुञ्जं. *Atm.* अभुञ्जे. *Pot.* भुञ्जेयं. *Atm.* भुञ्जेय. *Impv.* भुञ्जानि. *Atm.* भुञ्जे. *Perf.* (381) बभञ्ज, बभञ्जिष or बभञ्ज, बभञ्ज; बभञ्जिष, बभञ्जिषुस्, बभञ्जतुस्; बभञ्जिम, बभञ्ज, बभञ्जुस्. Or बभञ्जं, बभञ्जिष्य or बभहे, बभञ्जं; बभञ्जिष, &c. *Atm.* बभञ्जे, बभञ्जिये, &c. Or बभञ्जं, बभञ्जिये, &c. *1st Fut.* भहासि or भहासि. *Atm.* भहाहे or भहाहे. *2d Fut.* भह्यामि or भह्यामि &c., भह्ये or भह्ये. *Aor.* अभ्राह्यं, अभ्राहीस्, अभ्राहीत्; अभ्राह्य, अभ्राहं, अभ्राहां; अभ्राह्य, अभ्राह, अभ्राह्युस्. Or अभ्राह्यं. *Atm.* अभ्रहि, अभ्रहास्, अभ्रह; अभ्रहहि, अभ्रहायां, अभ्रहातां; अभ्रहहि, अभ्रहदुं, अभ्रहत. Or अभ्रहि, अभ्रहास्, अभ्रह; अभ्रहहि, अभ्रहायां, अभ्रहातां; अभ्रहहि, अभ्रहदुं, अभ्रहत. *Prec.* भुञ्ज्यासं. *Atm.* भुञ्जीय or भुञ्जीय. *Cond.* अभ्रह्यं or अभ्रह्यं. *Atm.* अभ्रह्ये or अभ्रह्ये. *Pass., Pres.* भुञ्जे (472). *Caus.* *Pres.* भञ्जयामि; *Aor.* अभ्रभञ्जं or अभ्रभञ्जं. *Des.* पिभ्रह्यामि, -षे, or विभ्रह्यामि, -षे; or विभ्रह्यामि, -षे, or विभ्रह्यामि, -षे, &c. *Freq.* परोभुञ्जे, पाप्रह्मि (3d sing. वाप्रहि). *Part., Pres.* भुञ्जत्; *Past pass.* भुष्ट; *Past indecl.* भुष्ट, -भुष्ट्य; *Fut. pass.* भह्य or भह्य, भञ्जनीय or भञ्जनीय, भञ्ज्य or भञ्ज्य.

633. Root मञ् or मस्ज्. *Inf.* मंक्तुं 'to be immersed,' 'to sink.' *Par. Pres.* मञ्जामि. *Impf.* अमञ्जं. *Pot.* मञ्जेयं. *Impv.* मञ्जानि. *Perf.* ममञ्ज, ममञ्जिष or ममंकप, ममञ्ज; ममञ्जिष, ममञ्जिषुस्, ममञ्जतुस्; ममञ्जिम, ममञ्ज,

ममङ्गुस्. 1st Fut. मंङ्गास्मि. 2d Fut. मंङ्ग्यामि. Aor. (424) अमांङ्, अमां-
ङ्गीस्, अमांङ्गीस्; अमांङ्, अमांङ्, अमांङ्; अमांङ्, अमांङ्, अमांङ्गुस्. Prec.
मङ्ग्यासं. Cond. अमंङ्ग्यं. Pass., Pres. मङ्ग्ये. Caus., Pres. मङ्ग्यामि; Aor.
अममङ्गं. Des. मिमंङ्गामि. Freq. ममङ्ग्ये, ममङ्गिम (3d sing. ममंङ्गि). Part.,
Pres. मङ्गन्; Past pass. मंङ्गन्; Past indecl. मंङ्गा, मङ्गा, -मङ्ग्य; Fut. pass.
मंङ्ग्य, मङ्गनीय, मङ्ग्य.

634. Root हुद्. Inf. तोङ् 'to strike,' 'to hurt.' Par. and Átm. Pres. तुदामि. Átm. तुदे. Impf. अतुदं. Átm. अतुदे. Pot. तुदेयं. Átm. तुदेय. Impv. तुदानि. Átm. तुदै. Perf. तुतोद, तुतोदिष, तुतोद; तुतुदिष, तुतु-
दपुष, तुतुदतुस्; तुतुदिम, तुतुद, तुतुदुस्. Átm. तुतुदे, तुतुदिषे, तुतुदे; तुतुदिषहे,
तुतुदापे, तुतुदाते; तुतुदिमहे, तुतुदिध्वे, तुतुदिरे. 1st Fut. तोङ्गास्मि. Átm.
तोङ्गाहे. 2d Fut. तोङ्ग्यामि. Átm. तोङ्ग्ये. Aor. अतोत्सं, अतोत्सीस्, अतोत्सीन्;
अतोत्स, अतोत्सं, अतोत्सां; अतोत्स, अतोत्स, अतोत्सुस्. Átm. अतुत्सि, अतुत्सास्,
अतुत्स; अतुत्सहि, अतुत्सायां, अतुत्सातां; अतुत्सहि, अतुद्ध्यं, अतुत्सत. Prec.
तुङ्गासं. Átm. तुत्सीय (452). Cond. अतोत्सं. Átm. अतोत्स्ये. Pass., Pres.
तुङ्गे; Aor. 3d sing. अतोदि. Caus., Pres. तोदयामि; Aor. अतुत्तुदं. Des.
तुत्तुत्सामि, -त्से. Freq. तोत्तुङ्गे, तोत्तोषि (3d sing. तोत्तोषि). Part., Pres.
तुदन्; Past pass. तुङ्ग; Past indecl. तुत्सा, -तुङ्ग; Fut. pass. तोत्तय, तोदनीय,
तोङ्ग.

635. Root क्षिप्. Inf. जेत्तु 'to throw.' Par. and Átm. Pres. क्षिपामि.
Átm. क्षिपे. Impf. अक्षिपं. Átm. अक्षिपे. Pot. क्षिपेयं. Átm. क्षिपेय.
Impv. क्षिपाणि. Átm. क्षिपे. Perf. क्षिषेप, क्षिषेपिष, क्षिषेप; क्षिषिपिष,
क्षिषिपपुष, क्षिषिपतुस्; क्षिषिपिम, क्षिषिप, क्षिषिपुस्. Átm. क्षिषिपे, क्षिषि-
पिषे, क्षिषिपे; क्षिषिपिषहे, क्षिषिपापे, क्षिषिपाते; क्षिषिपिमहे, क्षिषिपिध्वे,
क्षिषिपिरे. 1st Fut. जेत्तास्मि. Átm. जेत्ताहे. 2d Fut. जेत्स्यामि. Átm.
जेत्स्ये. Aor. अक्षेपं, अक्षेप्यीस्, अक्षेप्यीन्; अक्षेप्य, अक्षेपं, अक्षेपं; अक्षेप्य,
अक्षेप्युस्. Átm. अक्षिषि, अक्षिष्यास्, अक्षिष्य; अक्षिष्यहि, अक्षिष्यायां,
अक्षिष्यातां; अक्षिष्यहि, अक्षिष्यं, अक्षिष्यत. Prec. क्षिष्यासं, &c. Átm.
क्षिष्यीय. Cond. अक्षेप्यं. Átm. अक्षेप्ये. Pass. क्षिष्ये; Aor. 3d sing.
अक्षेपि. Caus., Pres. जेपयामि; Aor. अक्षिष्यं. Des. अक्षिष्यामि, -ष्ये.
Freq. जेक्षिष्ये, जेक्षेपि (710, 294. a). Part., Pres. क्षिपन्; Past pass.
क्षिष्य; Past indecl. क्षिष्या, -क्षिष्य; Fut. pass. जेत्तय, जेपणीय, जेप्य.

a. Root विश्. Inf. वेद् 'to enter.' Par. Pres. विश्नामि, विश्नासि,
&c. Impf. अविशं, अविशस्, &c. Pot. विश्नेयं, विश्नेस्, &c. Impv. विश्नामि,
विश्व, &c. Perf. विश्वेज्, विश्वेजिष, विश्वेज्; विश्विजिष, विश्विजिषुस्, विश्विजिषुस्;
विश्विजिष, विश्विज्, विश्विजुस्. 1st Fut. वेद्तास्मि. 2d Fut. वेद्स्यामि. Aor.
अविशं, -शस्, -शन्; अविश्याव, -शतं, -शतां; अविश्याम, -शन्, -शन्. Prec.
विश्यासं. Cond. अवेद्यं. Pass., Pres. विश्वे; Aor. 3d sing. अवेदि. Caus.,

Pres. वेज्ञयामि; *Aor.* अवीचिज्ञं. *Des.* विविद्यामि. *Freq.* वेचिज्ञे, वेचिज्ञि (3d *sing.* वेचिज्ञि). *Part., Pres.* विज्ञात्; *Past pass.* विह; *Past indecl.* विह्य, -विज्ञय; *Fut. pass.* वेह्य, वेज्ञनीय, वेज्ञय.

636. Root स्पृञ्. *Inf.* स्पृहं or स्पृहं 'to touch.' *Par. Pres.* स्पृञ्चामि. *Impf.* अस्पृञ्चं. *Pot.* स्पृञ्चये. *Impv.* स्पृञ्चानि. *Perf.* पस्पृञ्च, पस्पृञ्चि, पस्पृञ्चि; पस्पृञ्चिष, पस्पृञ्चिषु, पस्पृञ्चिषु; पस्पृञ्चिष, पस्पृञ्चिष, पस्पृञ्चिषु. *1st Fut.* स्पृञ्चिषि or स्पृञ्चिषि. *2d Fut.* स्पृञ्चिष्यामि or स्पृञ्चिष्यामि. *Aor.* अस्पृञ्च, अस्पृञ्चि, अस्पृञ्चि; अस्पृञ्चि, अस्पृञ्चि, अस्पृञ्चि; अस्पृञ्चि, अस्पृञ्चि, अस्पृञ्चि. Or अस्पृञ्च, अस्पृञ्चि, &c. Or अस्पृञ्च, अस्पृञ्च, अस्पृञ्च; अस्पृञ्चाव, अस्पृञ्चाव, अस्पृञ्चाव; अस्पृञ्चाव, अस्पृञ्चाव, अस्पृञ्चाव. *Prec.* स्पृञ्चासं. *Cond.* अस्पृञ्चि or अस्पृञ्चि. *Pass., Pres.* स्पृञ्चये; *Aor.* 3d *sing.* अस्पृञ्चि. *Caus., Pres.* स्पृञ्चयामि; *Aor.* अस्पृञ्चं or अस्पृञ्चं. *Des.* पिस्पृञ्चामि. *Freq.* परीस्पृञ्चे, परीस्पृञ्चि or परीस्पृञ्चि. *Part., Pres.* स्पृञ्चात्; *Past pass.* स्पृह; *Past indecl.* स्पृह्य, -स्पृञ्चय; *Fut. pass.* स्पृह्य or स्पृह्य, स्पृञ्चनीय, स्पृञ्चय.

637. Root इच् (282). *Inf.* इचितुं or इचुं 'to wish.' *Par. Pres.* इच्छामि. *Impf.* ऐच्छं. *Pot.* इच्छये. *Impv.* इच्छानि. *Perf.* (367), इचे, इचेषि, इचेष; ईचिव, ईचयुस्, ईचतुस्; ईचिम, ईच, ईचुस्. *1st Fut.* इच्छिषि or इच्छिषि. *2d Fut.* इच्छिष्यामि. *Aor.* ऐचिवं, ऐचिस्, ऐचिह; ऐचिष्य, ऐचिषं, ऐचिषं; ऐचिष्य, ऐचिष, ऐचिषुस्. *Prec.* इच्छासं. *Cond.* ऐचिषं. *Pass., Pres.* इचे; *Aor.* 3d *sing.* ऐचि. *Caus., Pres.* इचयामि; *Aor.* ऐचिवं. *Dea.* इचिष्यामि. *Part., Pres.* इच्छत्; *Past pass.* इह; *Past indecl.* इह्य or इचिष्य, -इच्य; *Fut. pass.* इह्य or इचिष्य, इचिष्य, इच्य.

EXAMPLES OF PRIMITIVE VERBS OF THE TENTH CONJUGATIONAL CLASS, EXPLAINED AT 283.

638. Root चुर *cur*. *Inf.* चोरयितुम् *corayitum*, 'to steal.'

PARASMAI-PADA.

ĀTMANE-PADA.

Present tense, 'I steal.'

चोरयामि	चोरयावस्	चोरयामस्	चोरयि	चोरयावहे	चोरयामहे
चोरयसि	चोरयथस्	चोरयथ	चोरयसे	चोरयिषे	चोरयसे
चोरयति	चोरयतस्	चोरयन्ति	चोरयते	चोरयिषे	चोरयन्ते

Imperfect or first preterite, 'I was stealing,' or 'I stole.'

अचोरयन्	अचोरयाव	अचोरयाम	अचोरये	अचोरयावहि	अचोरयामहि
अचोरयस्	अचोरयतं	अचोरयत	अचोरयथास्	अचोरयेषां	अचोरयथं
अचोरयन्	अचोरयतां	अचोरयन्	अचोरयत	अचोरयेषां	अचोरयन्

Potential, 'I may steal.'

वेद्यम्	चोरयेव	चोरयेम	चोरयेय	चोरयेवहि	चोरयेमहि
वेत्	चोरयेतां	चोरयेत	चोरयेयात्	चोरयेयां	चोरयेथं
वेन्	चोरयेतां	चोरयेयुस्	चोरयेत	चोरयेयातां	चोरयेदन्

Imperative, 'Let me steal.'

वाचि	चोरयाव	चोरयाम	चोरये	चोरयामहे	चोरयामहे
व	चोरयेतां	चोरयेत	चोरयेस्व	चोरयेथां	चोरयेथं
वन्तु	चोरयेतां	चोरयेन्तु	चोरयेतां	चोरयेतां	चोरयेतां

Perfect or second preterite, 'I stole,' or 'I have stolen.'

वामास	चोरयामासिव	चोरयामासिम	चोरयासक्रे	-चकृषहे	-चकृमहे
वामासिष	चोरयामासिषुस्	चोरयामास	चोरयासकृषे	-चक्राषे	-चकृषे
वामास	चोरयामासतुस्	चोरयामासुस्	चोरयासक्रे	-चक्राते	-चक्रिरे

First future, 'I will steal.'

यितासि	चोरयितास्वस्	चोरयितास्मस्	चोरयिताहे	चोरयितास्वहे	चोरयितास्महे
यितासि	चोरयितास्यस्	चोरयितास्य	चोरयितासे	चोरयितासाषे	चोरयितास्ये
यिता	चोरयितारी	चोरयितारस्	चोरयिता	चोरयितारी	चोरयितारस्

Second future, 'I shall steal.'

यिष्यामि	चोरयिष्यावस्	चोरयिष्यामस्	चोरयिष्ये	चोरयिष्यावहे	चोरयिष्यामहे
यिष्यसि	चोरयिष्ययस्	चोरयिष्यथ	चोरयिष्यसे	चोरयिष्येषे	चोरयिष्यथे
यिष्यति	चोरयिष्यतस्	चोरयिष्यन्ति	चोरयिष्यते	चोरयिष्येते	चोरयिष्यन्ते

Aorist or third preterite, 'I stole.'

चुरन्	अचूचुराव	अचूचुराम	अचूचुरे	अचूचुरावहि	अचूचुरामहि
चुरत्	अचूचुरतां	अचूचुरत्	अचूचुरयात्	अचूचुरेथां	अचूचुरथं
चुरन्	अचूचुरतां	अचूचुरन्	अचूचुरत्	अचूचुरेतां	अचूचुरन्

Precative or benedictive, 'May I steal.'

इत्थं	चोर्येस्व	चोर्येस्म	चोरयिषीय	-यिषीवहि	-यिषीमहि
इत्	चोर्येस्तं	चोर्येस्त	चोरयिषीयात्	-यिषीयाथां	-यिषीथं
इत्	चोर्येस्तां	चोर्येसुस्	चोरयिषीइ	-यिषीयास्तां	-यिषीरन्

Conditional, 'I should steal.'

रयिष्यं	अचोरयिष्याव	अचोरयिष्याम	अचोरयिष्ये	-यिष्यावहि	-यिष्यामहि
रयिष्यस्	अचोरयिष्यतां	अचोरयिष्यत्	अचोरयिष्ययात्	-यिष्येथां	-यिष्यथं
रयिष्यन्	अचोरयिष्यतां	अचोरयिष्यन्	अचोरयिष्यत्	-यिष्येतां	-यिष्यन्

639. Pass., *Pres.* चोर्ये; *Aor. 3d sing.* अचोरि. Caus. same as the Primitive verb. Des. चुचोरयिष्यामि. Part., *Pres.* चोरयत्; *Past pass.* चुचुरित् or चोरित्; *Past indecl.* चोरयित्वा; *Fut. pass.* चोरयितव्य, चोरणीय, चोर्ये.

EXAMPLES OF OTHER VERBS OF THE TENTH CONJUGATIONAL CLASS IN THE ORDER OF THEIR FINAL LETTERS.

640. Root पू or पूर. *Inf.* पूरयितुं 'to fill*.' Par. *Pres.* पूरयामि. *Impf.* अपूरयं. *Pot.* पूरयेयं. *Impv.* पूरयाणि. *Perf.* पूरयामास. *1st Fut.* पूरयितास्मि. *2d Fut.* पूरयिष्यामि. *Aor.* अपूपुरं. *Prec.* पूर्यासं. *Cond.* अपूरयिष्यं. Pass., *Pres.* पूर्ये; *Aor. 3d sing.* अपूरि or अपूरिह. Caus. like the Primitive. Des. पुपूरयिष्यामि. Part., *Pres.* पूरयत्; *Past pass.* पूर्ये or पूरित् or पूर्ये; *Past indecl.* पूरयित्वा or पूर्या, -पूर्ये; *Fut. pass.* पूरयितव्य, पूरणीय, पूर्ये.

641. Root चिन्. *Inf.* चिन्तयितुं 'to think.' Par. *Pres.* चिन्तयामि. *Impf.* अचिन्तयं. *Pot.* चिन्तयेयं. *Impv.* चिन्तयानि. *Perf.* चिन्तयामास. *1st Fut.* चिन्तयितास्मि. *2d Fut.* चिन्तयिष्यामि. *Aor.* अचिचिन्तं. *Prec.* चिन्त्यासं. *Cond.* अचिन्तयिष्यं. Pass., *Pres.* चिन्त्ये. Caus. like the Primitive. Des. चिचिन्तयिष्यामि. Part., *Pres.* चिन्तयत्; *Átm.* चिन्तयान (527); *Past pass.* चिन्तित्; *Past indecl.* चिन्तयित्वा, -चिन्त्य; *Fut. pass.* चिन्तयितव्य, चिन्तणीय, चिन्त्य.

642. Root अर्च. *Inf.* अर्चयितुं (with prep. प्र, प्रार्थे, प्रार्थयितुं) 'to ask,' 'to seek.' *Átm.* *Pres.* अर्चये. *Impf.* अर्चये. *Pot.* अर्चयेय. *Impv.* अर्चये. *Perf.* अर्चयासक्रे. *1st Fut.* अर्चयिताहे. *2d Fut.* अर्चयिष्ये. *Aor.* आर्त्तिषे, आर्त्तिष्यास, &c. *Prec.* अर्चयिषीय. *Cond.* आर्चयिष्ये. Pass., *Pres.* अर्च्ये. Caus. like the Primitive. Des. अर्त्तिषयिष्यामि, -ये. Part., *Pres.* अर्चयान (527); *Past pass.* अर्चित्; *Past indecl.* अर्चयित्वा, -अर्च्ये; *Fut. pass.* अर्चयितव्य, अर्चणीय, अर्च्ये.

643. Root कथ्. *Inf.* कथयितुं 'to say,' 'to tell.' Par. *Pres.* कथयामि. *Impf.* अकथयं. *Pot.* कथयेयं. *Impv.* कथयानि. *Perf.* कथयामास. *1st Fut.* कथयितास्मि. *2d Fut.* कथयिष्यामि. *Aor.* अकथयं or अचौकथं. *Prec.* कथ्यासं. *Cond.* अकथयिष्यं. Pass. कथ्ये, &c. Caus. like the Primitive. Des. चिकथयिष्यामि. Part., *Pres.* कथयत्; *Past pass.* कथित्; *Past indecl.* कथयित्वा, -कथय्य (566. a); *Fut. pass.* कथयितव्य, कथणीय, कथ्य.

a. Root घोष्. *Inf.* घोषयितुं 'to proclaim.' Par. *Pres.* घोषयामि. *Impf.* अघोषयं. *Pot.* घोषयेयं. *Impv.* घोषयाणि (58). *Perf.* घोषयासकथ.

* This root forms its base पारय *páraya* from पू, and पूरय *púraya* from पूर; but the meaning of पारयामि is rather 'to fulfil,' 'to accomplish,' 'to get through.'

1st Fut. चोषयितास्मि. 2d Fut. चोषयिष्यामि. Aor. अजुषुषुषं. Prec. चोष्यासं. Cond. अचोषयिष्यं. Pass., Pres. चोष्ये; Aor. 3d sing. अचोषि. Caus. like the Primitive. Des. जुचोषयिष्यामि. Part., Pres. चोषयत्; Past pass. चोषित; Past indecl. चोषयित्वा, -चोष्य; Fut. pass. चोषयितव्य, चोषणीय, चोष.

b. Root भक्ष. Inf. भक्षयितुं 'to eat,' 'to devour.' Par. Pres. भक्षयामि. Impf. अभक्षयं. Pot. भक्षयेयं. Impv. भक्षयाधि. Perf. भक्षयामास. 1st Fut. भक्षयितास्मि. 2d Fut. भक्षयिष्यामि. Aor. अकभक्षं. Prec. भक्ष्यासं. Cond. अकभक्षयिष्यं. Pass. भक्ष्ये. Des. विभक्षयिष्यामि. Part., Pres. भक्षयत्; Past pass. भक्षित; Past indecl. भक्षयित्वा, -भक्ष्य; Fut. pass. भक्षयितव्य, भक्षणीय, भक्ष.

EXAMPLES OF PRIMITIVE VERBS OF THE SECOND CONJUGATIONAL CLASS, EXPLAINED AT 307.

644. Root या yá. Infin. यातुम् yátum, o go.'

PARASMAI-PADA only.

Present, 'I go.'

मि yómi	यावस् yávas	यामस् yámás
सि yási	याषस् yáshás	याथ yátha
ति yáti	यातस् yátás	यान्ति yánti

Imperfect or first preterite, 'I was going,' or 'I went.'

याम् ayám	अयाव ayáva	अयाम ayáma
यास् ayás	अयातम् ayátam	अयात ayáta
यान् ayát	अयाताम् ayátám	अयान् ayán *

Potential, 'I may go.'

याम् yáyám	यायाव yáyáva	यायाम yáyáma
यास् yáyás	यायातम् yáyátam	यायात yáyáta
यान् yáyát	यायाताम् yáyátám	यायुस् yáyus

Imperative, 'Let me go.'

मि yáni	याव yáva	याम yáma
हि yáhi	यातम् yátam	यात yáta
तु yátu	याताम् yátám	यान्तु yántu

645. Root इ i (310). Infin. इतुम् etum, 'to go.'

For इ with adhi, á, &c., see 311.

Present, 'I go.'

इमि emi †	इवस् ivás	इमस् imás
इषि eshi	इषस् ithás	इष ithá
इति éti	इतस् itás	यान्ति yánti (34)

Imperfect or first preterite, 'I was going,' or 'I went.'

आयम् áyam (37)	ऐव aiva (260.a)	ऐम aima
ऐस् ais (33)	ऐतम् aitam	ऐत aita
ऐत् ait	ऐताम् aítám	आयन् áyan ‡

Potential, 'I may go.'

इयाम् iyám	इयाव iyáva	इयाम iyáma
इयास् iyás	इयातम् iyátam	इयात iyáta
इयान् iyát	इयाताम् iyátám	इयुस् iyús

Imperative, 'Let me go.'

अयानि áyani	अयाव ayáva	अयाम ayáma
इहि ihi	इतम् itam	इत ita
इतु etu	इताम् itám	यन्तु yántu

* Or अयुस् ayus by 290. c.

† This root is also of the 1st class, making अयामि, अयसि, &c., in Pres. tense.

‡ Foster gives अयन्. See Páṇini (VI. 4. 81), and compare Lagh. Kaum. 608.

Perf. ययौ (373), ययाच or ययिच, ययौ; ययिच, यययुस्, ययतुस्; ययिम, यय, ययुस्.
1st Fut. यातास्मि, यातासि, याता, &c. *2d Fut.* यास्यामि, यास्यसि, यास्यति; यास्या-
 चस्, &c. *Aor.* अयासिधं (433), अयासीत्, अयासीत्; अयासिधं; अयासिध्व, अयासिधं, अयासिधं; अयासिध्व, अयासिध्व, अयासिध्वुस्. *Pres.* यायासं, यायास्, यायात्; यायास्, &c.
Cond. अयास्यं, अयास्यस्, अयास्यत्, &c.
Pass., Pres. याये, &c.; *Aor. 3d sing.* अयायि. *Caus., Pres.* यापयामि, &c.; *Aor.* अयायिष्यं, &c. *Des.* यियासामि.
Freq. यायाये, यायामि or यायेमि (3d *sing.* यायाति or यायेति). *Part., Pres.* यात् (*Nom. case* यान्); *Past pass.* यात्;
Past indecl. यात्वा, -याय; *Fut. pass.* यातव्य, यानीय, येय.

Perf. इयाच (372), इयिच or इयेच, इयाम; इयिच, इययुस्, इयतुस्; इयिच, इय, इयुस्. *1st Fut.* इतास्मि, &c. *2d Fut.* इष्यामि, &c. *Aor.* (438. e) अगां, अगात्, अगात्; अगाव, अगात्, अगात्; अगत, अगात्, अगुस्. *Pres.* ईवाचं, &c. (see 447. a). *Cond.* ऐष्यं (260. a). *Pass., Pres.* ईये; *1st Fut.* इताहे or आविताहे (474); *2d Fut.* इष्ये or आविष्ये; *Aor. 3d sing.* अगायि or अगासत् or आविषत्. *Caus. गमयामि* (from गन् at 60a) or आच-
 यामि or आपयामि; *Aor.* अचयीगन् or आचयिष्यं or आचयिष्यं (with *adhi* prefixed, अच्ययीगन् 493. e). *Des.* जिगमिषामि (from गन् at 60a) or ईचिषामि, -ये. *Part., Pres.* यत् (*Nom. case* यन्); *Past pass.* इत्; *Past indecl.* इत्वा, -इत्; *Fut. pass.* इतव्य, अयनीय, इत् or इत्.

a. Like या may be conjugated भा 'to shine :'. *Pres.* भामि; *Perf.* बभौ; *1st Fut.* भातास्मि; *Aor.* अभसिधं, &c.

EXAMPLES OF OTHER VERBS OF THE SECOND CONJUGATIONAL CLASS IN THE ORDER OF THEIR FINAL LETTERS.

646. Root शी (315). *Inf.* शयितुं 'to lie down,' 'to sleep.' *Átm. Pres.* शये, शेषे, शेते (*केितai*); शेषहे, शयाये, शयाते; शेषहे (*केिमेθα*), शेष्ये, शेते. *Impf.* अशयि, अशयास्, अशेत; अशेषहि, अशयाचां, अशयातां; अशेषहि, अशेष्यं, अशेरत. *Pot.* शयीय, शयीयास्, शयीत; शयीषहि, शयीषाचां, शयीषातां; शयीमहि, शयीष्यं, शयीरन्. *Impv.* शये, शेष्य, शेतां; शयावहि, शयाचां, शयातां; शयामहे, शेष्यं, शेतां. *Perf.* शिशये, शिशियचे, शिशये; शिशियचहे, शिशयाचे, शिशयाते; शिशियमहे, शिशियध्वे or -शियद्दे, शिशियरे. *1st Fut.* शयिताहे. *2d Fut.* शयियचे. *Aor.* अशयिषि, अशयिषाम्, अशयिष; अशयिष्यहि, अशयिषाचां, अशयिषातां; अशयिष्यहि, अशयिष्यं or -यिद्दं, अशयिषत्. *Pres.* शयिषीच. *Cond.* अशयिष्ये. *Pass., Pres.* शय्ये; *Aor. 3d sing.* अशयिषि. *Caus., Pres.* शाययामि; *Aor.* अशीशयं. *Des.* शिशयिषे. *Freq.* शाय्ये, शेषेति or शेष्यीषि. *Part., Pres.* शयान (526. a); *Past pass.* शयित्; *Past indecl.* शयित्वा, -शय्य; *Fut. pass.* शयितव्य, शयनीय, शेष.

647. Root सू or सु (312). *Inf.* सोतुं or सपितुं 'to bring forth.' *Átm. Pres.* सूचे, सूचे, सूते; सूचहे, सूचाचे, सूचाते; सूचहे, सूच्ये, सूचते. *Impf.*

अस्तुमि, अस्तुवास, अस्तुत; अस्तुमहि, अस्तुवापां, अस्तुवातां; अस्तुमहि, अस्तुमं, अस्तुवत.
Pot. अस्तुवीथ. *Impv.* अस्तुवे (Pāṇini VII. 3, 88), अस्तुव्य, अस्तुतां; अस्तुवावहे, अस्तुवापां,
 अस्तुवातां; अस्तुवामहे, अस्तुमं, अस्तुवतां. *Perf.* अस्तुवते, अस्तुविये, अस्तुवते; अस्तुवियवहे, अस्तुवपाये,
 अस्तुवपाते; अस्तुवियमहे, अस्तुवियध्वे or -पिद्ये, अस्तुवियरे. *1st Fut.* अस्तुताहे or अस्तुवताहे.
2d Fut. अस्तुव्ये or अस्तुविये. *Aor.* अस्तुवियि, अस्तुविद्यात्, अस्तुविह; अस्तुविय्वहि,
 अस्तुविवापां, अस्तुविवातां; अस्तुविय्वहि, अस्तुविय्वं or -दं, अस्तुविवत्. Or अस्तुवि,
 अस्तुविद्यात्, अस्तुविह; अस्तुविय्वहि, अस्तुविवापां, अस्तुविवातां; अस्तुविय्वहि, अस्तुविह, अस्तुविह,
Prec. अस्तुवीथ or अस्तुवियीथ. *Cond.* अस्तुव्ये or अस्तुविये. *Pass., Pres.* अस्तुये;
Aor. 3d sing. अस्तुवियि. *Caus., Pres.* अस्तुवयामि; *Aor.* अस्तुवयं. *Des.*
 अस्तुवयामि, -ये. *Freq.* अस्तुव्ये, अस्तुवोमि or अस्तुवोमि. *Part., Pres.* अस्तुवत;
Past pass. अस्तुत or अस्तुत or अस्तुत; *Past indecl.* अस्तुत्वा or अस्तुत्वा, -अस्तुत; *Fut. pass.*
 अस्तुतव्य or अस्तुवितव्य, अस्तुवनीय, अस्तुव्य or अस्तुव्य.

648. Root स्तु (313). *Inf.* अस्तुतुं 'to praise.' *Par. and Aṭm. Pres.*
 अस्तुमि or अस्तुमीमि, अस्तुमि or अस्तुमीमि, अस्तुमि or अस्तुमीमि; अस्तुवत् or अस्तुवीवत्*, अस्तुवत्
 or अस्तुवीवत्*, अस्तुतत् or अस्तुवीतत्*; अस्तुमत् or अस्तुमीमत्*, अस्तुवत् or अस्तुवीवत्*, अस्तुवत्.
Aṭm. अस्तुवे, अस्तुवे or अस्तुवीवे*, अस्तुते or अस्तुवीते*; अस्तुवहे or अस्तुवीवहे*, अस्तुवाये, अस्तुवाते;
 अस्तुमहे or अस्तुमीमहे*, अस्तुध्वे or अस्तुवीध्वे*, अस्तुवते. *Impf.* अस्तुवं or अस्तुवं, अस्तुमत्
 or अस्तुवीमत्, अस्तुमत् or अस्तुवीमत्; अस्तुवत् or अस्तुवीवत्*, अस्तुतं or अस्तुवीतं,
 अस्तुतां or अस्तुवीतां; अस्तुमत् or अस्तुमीमत्*, अस्तुतत् or अस्तुवीतत्, अस्तुवत्. *Aṭm.*
 अस्तुमि, अस्तुवात् or अस्तुवीवात्, अस्तुतत् or अस्तुवीतत्; अस्तुमहि or अस्तुवीमहि*,
 अस्तुवापां, अस्तुवातां; अस्तुमहि or अस्तुवीमहि*, अस्तुमं or अस्तुवीमं*, अस्तुवत्.
Pot. अस्तुवां or अस्तुवीवां*. *Aṭm.* अस्तुवीथ. *Impv.* अस्तुवामि or अस्तुवामि, अस्तुमि or
 अस्तुमीमि*, अस्तुतु or अस्तुवीतु; अस्तुवत्, अस्तुतं or अस्तुवीतं, अस्तुतां or अस्तुवीतां; अस्तुवामि, अस्तुत
 or अस्तुवीत, अस्तुवत्. *Aṭm.* अस्तुवे, अस्तुव्य or अस्तुवीव्य*, अस्तुतां or अस्तुवीतां; अस्तुवावहे,
 अस्तुवापां, अस्तुवातां; अस्तुवामहे, अस्तुमं or अस्तुवीमं*, अस्तुवतां. *Perf.* (369) अस्तुवत्,
 अस्तुवत्, अस्तुवत्, अस्तुवत्, अस्तुवत्, अस्तुवत्, अस्तुवत्, अस्तुवत्. *Aṭm.* अस्तुवते, अस्तुवते,
 अस्तुवते; अस्तुवते, अस्तुवते, अस्तुवते, अस्तुवते; अस्तुमहे, अस्तुमहे (372), अस्तुमियरे. *1st Fut.* अस्तुतामि.
Aṭm. अस्तुताहे. *2d Fut.* अस्तुव्यामि. *Aṭm.* अस्तुव्ये. *Aor.* (427. a) अस्तुवियं,
 अस्तुवीवत्, अस्तुवीवत्; अस्तुविय्व्य, अस्तुविय्वं, अस्तुविय्वं; अस्तुविय्व्य, अस्तुविय्व्य,
 अस्तुविय्वत्. *Aṭm.* अस्तुविय, अस्तुवियात्, अस्तुवियह; अस्तुविय्व्यहि, अस्तुवियापां, अस्तुविया-
 पातां; अस्तुविय्व्यहि, अस्तुविय्वं, अस्तुवियवत्. *Prec.* अस्तुवयं. *Aṭm.* अस्तुवीथ. *Cond.*
 अस्तुव्यं. *Aṭm.* अस्तुव्ये. *Pass., Pres.* अस्तुये; *Aor. 3d sing.* अस्तुवियि. *Caus.,*
Pres. अस्तुवयामि; *Aor.* अस्तुवयं. *Des.* अस्तुवयामि, -ये. *Freq.* अस्तुव्ये, अस्तुवोमि.
Part., Pres. अस्तुवत्; *Past pass.* अस्तुत; *Past indecl.* अस्तुत्वा, -अस्तुत; *Fut. pass.*
 अस्तुतव्य, अस्तुवनीय, अस्तुत or अस्तुव्य or अस्तुव्य.

649. Root वृ (314). *Inf.* वृत्तुं (borrowed from वृत् at 650) 'to say,'

* Some authorities reject these forms.

‘to speak.’ Par. and *Ātm.* *Pres.* ब्रवीमि, ब्रवीषि*, ब्रवीति*; ब्रूयस्, ब्रूयस्*, ब्रूतस्*; ब्रूमस्, ब्रूय, ब्रुवन्ति*. *Ātm.* ब्रुवे, ब्रूये, ब्रूते; ब्रूवहे, ब्रुवाणे, ब्रुवाते; ब्रूमहे, ब्रूध्ने, ब्रुवते. *Impf.* अब्रवं or अब्रुवं (314. a), अब्रवीस्, अब्रवीत; अब्रूय, अब्रूतं, अब्रूतां; अब्रूम, अब्रूत, अब्रुवन्. *Ātm.* अब्रुषि, अब्रूषास्, अब्रूत; अब्रूवहि, अब्रुवाषां, अब्रुवातां; अब्रूमहि, अब्रूध्ने, अब्रुवत. *Pot.* ब्रूयां, ब्रूयास्, &c. *Ātm.* ब्रुवीय, ब्रुवीयास्, &c. *Impv.* ब्रुवाणि (58), ब्रूहि, ब्रुवीतु; ब्रुवाय, ब्रूयं, ब्रूतां; ब्रुवाम, ब्रूत, ब्रुवन्तु. *Ātm.* ब्रुवै, ब्रूष्य, ब्रूतां; ब्रुवावहे, ब्रुवाषां, ब्रुवातां; ब्रुवामहे, ब्रूध्ने, ब्रुवतां. The other tenses and forms are borrowed from वच्; as, *Perf.* उवाच, &c.; *1st Fut.* वक्तास्मि, &c.; see वच् at 650. But the *Pres.* participles are ब्रुवन् and ब्रुवाण.

650. Root वच् (320). *Inf.* वक्तुं ‘to say,’ ‘to speak.’ Par. In the non-conjugational tenses *Ātm.* also. *Pres.* वक्ष्मि, वक्षि, वक्षि; वक्ष्यस्, वक्ष्यस्; वक्ष्मस्, वक्ष्य, ब्रुवन्ति (borrowed from ब्रू at 649). *Impf.* अवचं, अवक् or अवग् (292), अवक् or अवग् (292); अवक्ष्य, अवक्ष्ते, अवक्ष्ते; अवक्ष्म, अवक्ष्ते, अवक्षन्†. *Pot.* वक्ष्यां, वक्ष्यास्, &c. *Impv.* वक्षानि, वक्षिष्व, वक्षु; वचाय, वक्षं, वक्ष्तां; वचाम, वक्ष्ते, ब्रुवन्तु (borrowed from ब्रू). *Perf.* (375. c) उवाच, उवक्षिष्य or उवक्ष्य, उवाच; उवक्षिष्व, उवक्ष्युस्, उवक्ष्युस्; उवक्षिम, उवक्ष्ते, उवक्षुस्. *Ātm.* उवचे, उवक्षिष्ये, उवचे; उवक्षिष्यहे, उवक्ष्ये, उवक्ष्यते; उवक्षिमहे, उवक्षिष्ये, उवक्षिष्ये. *1st Fut.* वक्तास्मि. *Ātm.* वक्ताहे. *2d Fut.* मक्ष्यामि. *Ātm.* वक्ष्ये. *Aor.* (441) अवोचं, अवोचस्, अवोचन्; अवोचाय, अवोचतां, अवोचतां; अवोचाम, अवोचन्, अवोचन्. *Ātm.* अवोचे, अवोचयाम्, अवोचत; अवोचावहि, अवोचेषां, अवोचेतां; अवोचामहि, अवोचध्ने, अवोचन्त. *Prec.* उव्यासं. *Ātm.* वक्षीय. *Cond.* अवक्ष्मं. *Ātm.* अवक्ष्ये. *Pass., Pres.* उव्ये (471); *Aor.* 3d sing. अवक्षिष्व. *Caus., Pres.* वाचयामि; *Aor.* अवोचयं. *Des.* विवक्षामि, -क्षे. *Freq.* वाच्ये, वावक्ष्मि. *Part., Pres.* ब्रुवन्; *Ātm.* ब्रुवाण (borrowed from ब्रू at 649); *Past pass.* उक्त; *Past indecl.* उक्ता, -उच्य; *Fut. pass.* वक्ष्यन्, वक्षनीय, वाच्य or वाच्य.

651. Root मृज् (321). *Inf.* मार्हे or मार्जितुं ‘to wipe,’ ‘to rub,’ ‘to clean.’ Par. *Pres.* मार्ज्मि, मार्ज्मि (296), मार्ज्मि (297); मृज्स्, मृज्स्, मृज्स्; मृज्मस्, मृज्, मार्जन्ति or मृजन्ति. *Impf.* अमार्जं, अमार्हे or अमार्हे (292), अमार्हे or अमार्हे; अमृज्, अमृहं, अमृहं; अमृज्म, अमृह, अमार्जन् or अमृजन्. *Pot.* मृजां. *Impv.* मार्जानि, मृज्मि (303), मार्हे; मार्जाय, मृहं, मृहं; मार्जाम, मृह, मार्जन्तु or मृजन्तु. *Perf.* ममार्जे, ममार्जिष्य or ममार्हे (370. e), ममार्जे; ममृजिष्व or ममार्जिष्व, ममृज्युस् or ममार्ज्युस्, ममृज्युस् or ममार्ज्युस्; ममृजिम or ममार्जिम, ममृज् or ममार्जे,

* For these forms are sometimes substituted 2d sing. वक्षि, 3d sing. वाह; 2d du. वाह्युस्, 3d du. वाह्युस्; 3d pl. वाह्युस्; all from the perfect of a defective root वच्, with a present signification.

† According to some, the 3d pl. of the imperfect is also wanting.

मनुजुस् or मनाजुस्. 1st Fut. नाहासि or नाजितासि (415. a). 2d Fut. नाह्यामि or नाजिष्यामि. Aor. अनाहं, अनाहीस्, अनाहीत; अनाह्ये, अनाह्ये, अनाह्ये; अनाह्ये, अनाह्ये, अनाह्ये. Or अनाजिषं, अनाजीस्, अनाजीत; अनाजिष्य, &c. Prec. मृज्यासं. Cond. अनाह्यं or अनाजिष्यं. Pass., Pres. मृज्ये; Aor. 3d sing. अनाजि. Caus., Pres. मार्जयामि; Aor. अमनाहं or अनीमृजं. Des. मिनाह्यामि or मिमृष्यामि or मिमार्जिष्यामि. Freq. मरीमृज्ये, मरी-, मरि-, मरीभिर्नि (3d sing. -मरि). Part., Pres. मार्जत; Past pass. मृष्ट; Past indecl. मृष्टा or मार्जिता, -मृज्य; Fut. pass. नाह्ये or नाजित्य, मार्जनीय, मार्ज्ये or मृज्य.

652. Root चद् (317). Inf. चक्षुं 'to eat.' Par. Pres. चक्षि, चक्षिस्, चक्षिस्; चक्षस्, चाप्यस्, चक्षस्; चक्षस्, चाप्य, चक्षन्ति. Impf. चादं, चादस्, (317. b), चादत् (317. b); चाद, चाक्षं, चाक्षां; चाक्ष, चाक्ष, चादन्. Pot. चक्षां. Impv. चक्षामि, चक्षि, चक्षु; चदाय, चक्षं, चक्षां; चक्षाम, चक्ष, चक्षन्तु. Perf. चाद, चादिष्य, चाद; चादिष्य, चादपुस्, चादपुस्; चादिष्य, चाद, चादुस्. 1st Fut. चक्षामि. 2d Fut. चक्ष्यामि. Aor. चक्षं (borrowed from root चस्), चक्षस्, चक्षस्; चक्षसाय, चक्षसां, चक्षसां; चक्षसाम, चक्षसा, चक्षसन्. Prec. चक्षासं. Cond. चक्षासं. Pass., Pres. चक्षे; Aor. 3d sing. चादि. Caus., Pres. चादयामि; Aor. चादिदं. Des. निचक्षामि (borrowed from चस्). Part., Pres. चक्षन्; Past pass. चक्षन्; Past indecl. चक्षन्; Fut. pass. चक्षन्, चक्षनीय, चक्ष.

653. Root रुद् (322). Inf. रोदिनुं 'to weep.' Par. Pres. रोदिमि, रोदिमि, रोदिमि; रुदिषस्, रुदिषस्, रुदिषस्; रुदिमस्, रुदिष, रुदिमि. Impf. अरोदं, अरोदस् or अरोदीम्, अरोदत् or अरोदीत् (Pāṇini VII. 3. 98, 99); अरुदिष्य, अरुदिषं, अरुदिषं; अरुदिमि, अरुदिमि, अरुदिन्. Pot. रुक्षां. Impv. रोदामि, रुदिमि, रोदिनु; रोदाय, रुदिमं, रुदिमं; रोदाम, रुदिम, रुदिन्तु. Perf. अरोद, अरोदिष्य, अरोद; अरुदिष्य, अरुदपुस्, अरुदपुस्; अरुदिमि, अरुद, अरुदुस्. 1st Fut. रोदितासि. 2d Fut. रोदिष्यामि. Aor. अरुदं, अरुदस्, अरुदन्; अरुदाय, अरुदन्, अरुदन्; अरुदाम, अरुदन्, अरुदन्. Or अरोदिषं, अरोदीम्, अरोदीत्; अरोदिष्य, अरोदिषं, अरोदिषं; अरोदिष्य, अरोदिष्य, अरोदिष्युस्. Prec. रुक्षासं. Cond. अरोदिष्यं. Pass., Pres. रुक्षे; Aor. 3d sing. अरोदि. Caus., Pres. रोदयामि; Aor. अरुदं. Des. अरुदिष्यामि. Freq. रोरुक्षे, रोरोमि (3d sing. रोरोमि) or रोरुदीमि. Part., Pres. रुदन्; Past pass. रुदिष्य; Past indecl. रुदिष्य, -रुक्ष; Fut. pass. रोदित्य, रोदनीय, रोक्ष.

654. Root हन् (323)*. Inf. हनुं 'to kill,' 'to strike.' Par. Pres. हन्मि, हंसि, हन्मि*; हन्स्, हप्यस्, हतस्; हन्स्, हप्य, हन्मि. Impf. अहन्, अहन्,

* It must be borne in mind (with reference to 323) that *han* only loses its nasal before *t* and *th*, if not marked with *P*. When the prep. *आ* *d* is prefixed, this root may take the *Ātmane*, in which case the 3d sing. Pres. will be *आहन्ते*.

अहन् (292); अहन्व, अहतं, अहतां; अहन्म, अहत, अहन्. *Pot.* हन्यां, &c. *Impv.* हनानि, नहि, हन्तु*; हनाय, हतं, हतां; हनाम, हत, हन्तु. *Perf.* जघान (376), जघनिथ or जघन्थ, जघान; जघिव, जघिषुस्, जघितुस्; जघिम, जघ, जघुस्. *1st Fut.* हन्तास्मि. *2d Fut.* हनिष्यामि. *Aor.* (432. b) अवधिषं, अवधीस्, अवधीत्; अवधिष्व, अवधिष्टं, अवधिष्टां; अवधिष्य, अवधिष्ट, अवधिषुस्. *Prec.* वध्यासं. *Cond.* अहनिष्यं. *Pass., Pres.* हन्ये; *Perf.* जग्ने (473); *Aor.* 3d *sing.* अघानि (or अवधि, borrowed from वध); *1st Fut.* हन्ताहे or घानिताहे; *2d Fut.* हनिष्ये or घानिष्ये. *Caus., Pres.* घातयामि; *Aor.* अजोषतं. *Des.* जिघांसामि. *Freq.* जेघीये or जङ्घन्ये, जङ्घन्मि or जंहन्मि or जङ्घनीमि; see 708. *Part., Pres.* गत; *Past pass.* हत; *Past indecl.* हत्वा, -हत्; *Fut. pass.* हन्थ्य, हननीय, घात.

655. Root स्वप् (322. a). *Inf.* स्वप्नुं 'to sleep.' *Par. Pres.* स्वपिमि, स्वपिमि, स्वपिति; स्वपिष्व, स्वपिष्यस्, स्वपितस्; स्वपिमस्, स्वपिष्य, स्वपन्ति. *Impf.* अस्वपं, अस्वपस् or अस्वपीस्, अस्वपत् or अस्वपीत्; अस्वपिव, &c.; see ह् at 653. *Pot.* स्वप्यां. *Impv.* स्वपानि, स्वपिहि, स्वपितु; स्वपाव, स्वपितं, स्वपितां; स्वपाम, स्वपित, स्वपन्तु. *Perf.* (382) मुष्याप, मुष्यपिष्य or मुष्यप्य, मुष्याप; मुषुपिव, मुषुपिषुस्, मुषुपितुस्; मुषुपिम, मुषुप, मुषुपुस्. *1st Fut.* स्वप्तास्मि. *2d Fut.* स्वप्स्यामि. *Aor.* अस्वाप्सं, अस्वाप्सीस्, अस्वाप्सीत्; अस्वाप्स, अस्वाप्, अस्वाप्तां; अस्वाप्स, अस्वाप्, अस्वाप्सुस्. *Prec.* मुष्यासं. *Cond.* अस्वप्स्यं. *Pass., Pres.* मुष्ये (471); *Aor.* 3d *sing.* अस्वापि. *Caus., Pres.* स्वापयामि; *Aor.* अमपुषं, &c. *Des.* मुषुष्यामि. *Freq.* सोषुष्ये, सास्वप्मि or सास्वपीमि. *Part., Pres.* स्वपत्; *Past pass.* सुप्त; *Past indecl.* सुप्ता, -मुष्य; *Fut. pass.* स्वप्थ्य, स्वपनीय, स्वाप्य.

656. Root वञ्ज (324). *Inf.* वञ्जितुं 'to desire,' 'to wish.' *Par. Pres.* वञ्जिम, वञ्जि (302), वञ्जि (300); उञ्चस्, उञ्चस्, उञ्चस्; उञ्चस्, उञ्च, उञ्जन्ति. *Impf.* अवञ्शं, अवट् or अवड् (292), अवट् or अवड्; औञ्च (260. a), औञ्चं, औञ्चां; औञ्चम, औञ्च, औञ्चन्. *Pot.* उञ्चां. *Impv.* वञ्जानि, उञ्चि (303), वट्टु; वञ्चाव, उञ्चं, उञ्चां; वञ्चाम, उञ्च, उञ्चन्तु. *Perf.* (375. c) उवाञ्श, उवाञ्शिव, उवाञ्श; ऊञ्शिव, ऊञ्शपुस्, ऊञ्शतुस्; ऊञ्शिम, ऊञ्श, ऊञ्शुस्. *1st Fut.* वञ्जितास्मि. *2d Fut.* वञ्जिष्यामि. *Aor.* अवाञ्शिषं, अवाञ्शीस्, अवाञ्शीत्, &c.; or अवञ्शिषं, -ञ्शीस्, -ञ्शीत्, &c.; see 427. *Prec.* उञ्चासं. *Cond.* अवञ्शिष्यं. *Pass.* उञ्च्ये (471); *Aor.* 3d *sing.* अवञ्शि or अवञ्शि. *Caus., Pres.* वाञ्शयामि; *Aor.* अवोवञ्शं. *Des.* विवञ्शिषामि. *Freq.* वावञ्श्ये, वावञ्शिम or वावञ्शीमि. *Part., Pres.* उञ्चत्; *Past pass.* उञ्जित; *Past indecl.* वञ्जित्वा, -उञ्च्य; *Fut. pass.* वञ्जित्य, वञ्जनीय, वाञ्श्य.

* It must be borne in mind (with reference to 323) that *han* only loses its nasal before *t* and *th*, if not marked with *P*.

657. Root द्विच् (309). *Inf.* द्वेयुं 'to hate.' *Par. and Ātm. Pres.* द्वेषि, द्वेषि (302), द्वेषि (301); द्विष्यस्, द्विषस्, द्विषस्; द्विष्यस्, द्विष, द्विषति. *Ātm.* द्विषे, द्विषे, द्विषे; द्विष्यहे, द्विषाये, द्विषाते; द्विष्यहे, द्विष्ये, द्विषते. *Impf.* अद्वेषं, अद्वेष्ट (292), अद्वेष्ट; अद्विष्य, अद्विष्टं, अद्विष्टां; अद्विष्य, अद्विष्ट, अद्विषन् or अद्विषुस्. *Ātm.* अद्विषि, अद्विष्टास्, अद्विष्ट; अद्विष्यहि, अद्विषायां, अद्विषातां; अद्विष्यहि, अद्विष्टुं, अद्विषत. *Pot.* द्विष्यां. *Ātm.* द्विषीय. *Impv.* द्वेषाहि, द्विष्टि, द्वेयु; द्वेषाव, द्विष्टं, द्विष्टां; द्वेषाम, द्विष्ट, द्विषन्तु. *Ātm.* द्वेषे, द्विष्य, द्विष्टां; द्वेषावहे, द्विषायां, द्विषातां; द्वेषामहे, द्विष्टुं, द्विषतां. *Perf.* दिद्वेष, दिद्वेषिच, दिद्वेष; दिद्विषिच, दिद्विषयुस्, दिद्विषतुस्; दिद्विषिन, दिद्विष, दिद्विषुस्. *Ātm.* दिद्विषे, दिद्विषिचे, दिद्विषे; दिद्विषिवहे, दिद्विषाये, दिद्विषाते; दिद्विषिमहे, दिद्विषिध्वे, दिद्विषिरे. *1st Fut.* द्वेषासि. *Ātm.* द्वेषाहे. *2d Fut.* द्वेषामि. *Ātm.* द्वेष्ये. *Aor.* (439) अद्विषं, -यस्, -यत्; -याव, -यात्, -यातां; -यान, -यन्. *Ātm.* (439. a) अद्विषि, -य्यास्, -यत्; -यावहि, -यायां, -यातां; -यामहि, -यध्वं, -यन्. *Prec.* द्विष्यासे. *Ātm.* द्विषीय. *Cond.* अद्वेष्यं. *Ātm.* अद्वेष्ये. *Pass., Pres.* द्विष्ये, &c.; *Aor.* 3d *sing.* अद्वेषि. *Caus., Pres.* द्वेषयामि; *Aor.* अद्विषिषं. *Des.* दिद्विष्यामि, -ये. *Freq.* देद्विष्ये, देद्वेषि or देद्विषीमि. *Part., Pres.* द्विषन्; *Past pass.* द्विष्ट; *Past indecl.* द्विष्टा, -द्विष्य; *Fut. pass.* द्वेष्य, द्वेषणीय, द्वेष्य.

a. Root वस्. *Inf.* वसितुं 'to wear,' 'to put on (as clothes, &c.)' *Ātm. Pres.* वसे, वस्ते (62. b), वस्ते; वस्यहे, वसाये, वसाते; वस्यहे, वसे or वस्ये, वसते. *Impf.* अवसि, अवस्यास्, अवसत; अवस्यहि, अवसायां, अवसातां; अवस्यहि, अवसुं or अवसध्वं, अवसत. *Pot.* वसीय. *Impv.* वसे. *Perf.* ववसे, ववसिचे, &c. *1st Fut.* वसिताहे. *2d Fut.* वसिष्ये. *Aor.* अवसिषि, अवसिष्टास्, अवसिष्ट; अवसिष्यहि, अवसिषायां, अवसिषातां, &c. *Prec.* वसिषीय. *Cond.* अवसिष्ये. *Pass., Pres.* वस्ये. *Caus., Pres.* वासयामि or -ये. *Des.* विवसिषे. *Freq.* वावस्ये, वावसि. *Part., Pres.* वसाम; *Past pass.* वसित; *Past indecl.* वसित्वा, -वस्य; *Fut. pass.* वसितव्य, वसनीय, वस्य or वास्य.

658. Root ज्ञास् (328). *Inf.* ज्ञासितुं 'to rule,' 'to punish.' *Par.* (With ज्ञा 'to bless,' *Ātm.*) *Pres.* ज्ञासि, ज्ञासि, ज्ञासि; ज्ञिष्यस्, ज्ञिष्यस्, ज्ञिष्यस्; ज्ञिष्य, ज्ञिष्य, ज्ञासति (290. b). *Ātm.* ज्ञासे, ज्ञासे (62. b), ज्ञासे; ज्ञास्यहे, ज्ञासाये, ज्ञासाते; ज्ञास्यहे, ज्ञासे or ज्ञाध्वे (304), ज्ञासते. *Impf.* अज्ञासं, अज्ञात् or अज्ञास् (292, 304. a), अज्ञात्; अज्ञिष्य, अज्ञिष्टं, अज्ञिष्टां; अज्ञिष्य, अज्ञिष्ट, अज्ञासुस्. *Ātm.* अज्ञासि, &c. *Pot.* ज्ञिष्यां. *Ātm.* ज्ञासीय. *Impv.* ज्ञासामि, ज्ञाधि (304), ज्ञासु; ज्ञासाव, ज्ञिष्टं, ज्ञिष्टां; ज्ञासाम, ज्ञिष्ट, ज्ञासन्तु. *Ātm.* ज्ञासे. *Perf.* ज्ञासत, ज्ञासिषिच, ज्ञासत; ज्ञासिषिच, ज्ञासयुस्, ज्ञासतुस्; ज्ञासिन, ज्ञासत, ज्ञासतुस्. *Ātm.* ज्ञासासे, ज्ञासिषे, &c. *1st Fut.* ज्ञासिज्ञासि. *Ātm.* ज्ञासिताहे. *2d Fut.* ज्ञासिष्यामि. *Ātm.* ज्ञासिष्ये. *Aor.* (441) अज्ञिषं, अज्ञिषस्, अज्ञिषन्; अज्ञिषाव, अज्ञिषात्, अज्ञिषातां; अज्ञिषाव, अज्ञिषाव,

अश्रियन्. *Ātm.* अश्रियमि, अश्रियिष्वास्, अश्रियिष्ठ; अश्रियिष्वहि, अश्रियिषायां, अश्रियिषातां; अश्रियिष्महि, अश्रियिष्म्वं, अश्रियिषत. *Prec.* श्रिय्यासं. *Ātm.* श्रियिषीय. *Cond.* अश्रियिष्यं. *Ātm.* अश्रियिष्ये. *Pass., Pres.* श्रिये; *Aor.* 3d *sing.* अश्रियि. *Caus.* श्रासयामि; *Aor.* अश्रियासं. *Des.* श्रियासिषामि. *Freq.* श्रियासे, श्रासयामि or श्रासयामी. *Part., Pres.* श्रासत् (141. a); *Past pass.* श्रिय; *Past indecl.* श्रियित्वा or श्रिया, -श्रिय; *Fut. pass.* श्रियिष्य, श्रासनीय, श्रिय.

659. Root दिह्. *Inf.* देग्धुं 'to anoint,' 'to smear.' *Par. and Ātm.* *Prec.* देद्वि, धेद्वि (306. a), देग्धि (305); दिह्वस्, दिग्धस्, दिग्धस्; दिह्वस्, दिग्ध, दिहन्ति. *Ātm.* दिहे, धिद्ये, दिग्धे; दिह्वहे, दिहाये, दिहाते; दिह्वहे, धिग्धे (306. d), दिहते. *Impf.* अदेहं, अधेक् or अधेग् (292. a), अधेक् or अधेग्; अदिह्व, अदिग्ध, अदिग्धां; अदिह्व, अदिग्ध, अदिहन्. *Ātm.* अदिहि, अदिग्धास्, अदिग्ध; अदिह्वहि, अदिहायां, अदिहातां; अदिह्वहि, अधिग्ध्वं, अदिहत. *Pot.* दिह्यां. *Ātm.* दिह्यीय. *Impv.* देहानि, दिग्धि, देग्धु; देहाव, दिग्धं, दिग्धां; देहाम, दिग्ध, दिहन्तु. *Ātm.* देहे, धिह्व, दिग्धां; देहावहै, दिहायां, दिहातां; देहामहै, धिग्ध्वं, दिहतां. *Perf.* दिदेह, दिदेहिष, दिदेह; दिदिह्विष, दिदिह्विषुस्, दिदिहतुस्; दिदिहिम, दिदिह, दिदिह्वस्. *Ātm.* दिदिहे, दिदिहिषे, दिदिहे; दिदिह्विषे, दिदिहाये, दिदिहाते; दिदिहिमहे, दिदिह्विष्वे or -द्वे, दिदिहिरे. *1st Fut.* देग्धास्मि. *Ātm.* देग्धाहे. *2d Fut.* धेह्यामि. *Ātm.* धेह्ये. *Aor.* (439) अधिष्यं, अधिष्यस्, अधिष्यत्; अधिष्याव, अधिष्यतं, अधिष्यतां; अधिष्याम, अधिष्यत, अधिष्यन्. *Ātm.* (439. b) अधिष्य, अधिष्यावाम् or अदिग्धास्, अधिष्यत or अदिग्ध; अधिष्यावहि or अदिह्वहि, अधिष्यायां, अधिष्यातां; अधिष्यामहि, अधिष्यम्वं or अधिग्ध्वं, अधिष्यन्त. *Prec.* दिह्यासं. *Ātm.* धिष्यीय. *Cond.* अधेह्यं. *Ātm.* अधेह्ये. *Pass., Pres.* दिसे; *Aor.* 3d *sing.* अदेहि. *Caus., Pres.* देहयामि; *Aor.* अदीदहं. *Des.* दिधिष्यामि, -ष्ये. *Freq.* देद्विसे, देद्विषि (3d *sing.* देद्विग्धि). *Part., Pres.* दिहत्; *Ātm.* दिहान; *Past pass.* दिग्ध; *Past indecl.* दिग्ध्वा, -दिह्व; *Fut. pass.* देग्ध्व्य, देहनीय, देह.

660. Root दुह्. *Inf.* दोग्धुं 'to milk.' *Par. and Ātm.* *Prec.* दोग्धि, धोग्धि (306. a), दोग्धि (305); दुह्वस्, दुग्धस्, दुग्धस्; दुह्वस्, दुग्ध, दुहन्ति. *Ātm.* दुहे, धुद्ये, दुग्धे; दुह्वहे, दुहाये, दुहाते; दुह्वहे, धुग्धे (306. d), दुहते. *Impf.* अदोहं, अपोक् or अपोग् (292. a), अपोक् or अपोग्; अदुह्व, अदुग्धं, अदुग्धां; अदुह्व, अदुग्ध, अदुहन्. *Ātm.* अदुहि, अदुग्धास्, अदुग्ध; अदुह्वहि, अदुहायां, अदुहातां; अदुह्वहि, अधुग्ध्वं, अदुहत. *Pot.* दुह्यां. *Ātm.* दुह्यीय. *Impv.* दोहानि, दुग्धि (306. c), दोग्धु; दोहाव, दुग्धं, दुग्धां; दोहाम, दुग्ध, दुहन्तु. *Ātm.* दोहे, धुह्व, दुग्धां; दोहावहै, दुहायां, दुहातां; दोहामहै, धुग्ध्वं (306. d), दुहतां. *Perf.* दुदोह, दुदोहिष, दुदोह; दुदुहिष, दुदुह्विषुस्, दुदुहतुस्; दुदुहिम, दुदुह, दुदुह्वस्. *Ātm.* दुदुहे, दुदुहिषे, दुदुहे; दुदुह्विषे, दुदुहाये, दुदुहाते; दुदुहिमहे, दुदुह्विष्वे or -द्वे, दुदुहिरे. *1st Fut.* दोग्धास्मि. *Ātm.* दोग्धाहे. *2d Fut.* धोह्यामि. *Ātm.*

बोले. *Aor.* (439) चपुषं, चपुषन्, चपुषन्; चपुषाम्, चपुषन्तं, चपुषन्तं; चपुषाम्, चपुषन्, चपुषन्. *Ātm.* (439. b) चपुषि, चपुषयाम् or चपुषाम्, चपुषन्त or चपुषन्; चपुषामहि or चपुषहि, चपुषायां, चपुषातां; चपुषामहि, चपुषन्थं or चपुषन्थं, चपुषन्त. *Prec.* दुषासं. *Ātm.* पुषीय. *Cond.* चपुष्यं. *Ātm.* चपुष्ये. *Pass., Pres.* दुषे; *Aor.* 3d sing. चदोहि. *Caus., Pres.* दोहयामि; *Aor.* चदूदुहं. *Des.* दुषुषामि, -षे. *Freq.* दोदुषे, दोदोषि (3d sing. दोदोषि). *Part., Pres.* दुहन्, दुहान्; *Past pass.* दुष; *Past indecl.* दुष्या, -दुष; *Fut. pass.* दोष्य, दोहनीय, दोष.

661. Root लिह्. *Inf.* लेदुं 'to lick.' *Par. and Ātm. Pres.* (329) लेषि, लेषि (306), लेषि (305. a); लिह्यस्, लीढस् (305. a), लीढस्; लिष्यस्, लीढ, लिहन्ति. *Ātm.* लिहे, लिषे, लीढे; लिह्ये, लिहाये, लिहाते; लिष्ये, लीढे, लिहते. *Impf.* चलेहं, चलेद् or चलेह् (292. a), चलेद् or चलेह; चलिह्य, चलीढं, चलीढां; चलिष्य, चलीढ, चलिहन्. *Ātm.* चलिहि, चलीढाम्, चलीढ; चलिह्यहि, चलिहायां, चलिहातां; चलिष्यहि, चलीढं, चलिहन्. *Pot.* लिष्यां. *Ātm.* लिषीय. *Impv.* लेहानि, लीढि (306. c), लेदु; लेहाय, लीढं, लीढां; लेहाम्, लीढ, लिहन्तु. *Ātm.* लेहै, लिष्य, लीढां; लेहायहे, लिहायां, लिहातां; लेहामहे, लीढं (306. c), लिहतां. *Perf.* लिलेह, लिलेहिय, लिलेह; लिलिहिय, लिलिह्युस्, लिलिह्युस्; लिलिहिय, लिलिह्य, लिलिह्युस्. *Ātm.* लिलिहे, लिलिह्ये, &c. *1st Fut.* लेढासि. *Ātm.* लेढाहे. *2d Fut.* लेष्यामि. *Ātm.* लेष्ये. *Aor.* (439) चलिषं, -षन्, -षन्; -षाम्, -षन्तं, -षन्तं; -षाम्, -षन्, -षन्. *Ātm.* (439. b) चलिषि, चलिषयाम् or चलीढाम्, चलिषन्त or चलीढ; चलिषामहि or चलिह्यहि, -षायां, -षातां; चलिषामहि, चलिषन्थं or चलीढं, चलिषन्त. *Prec.* लिषासं. *Ātm.* लिषीय, &c. *Cond.* चलेष्यं. *Ātm.* चलेष्ये, &c. *Pass., Pres.* लिषे; *Aor.* 3d sing. चलेहि. *Caus., Pres.* लेहयामि; *Aor.* चलीलिहं. *Des.* लिलिषामि, -षे. *Freq.* लेलिषे, लेलेषि (3d sing. लेलेषि). *Part., Pres.* लिहन्; *Ātm.* लिहान्; *Past pass.* लीढ; *Past indecl.* लीढा, -लिष; *Fut. pass.* लेढ्य, लेहनीय, लेष.

EXAMPLES OF PRIMITIVE VERBS OF THE THIRD CONJUGATIONAL CLASS, EXPLAINED AT 330.

662. Root हु hu. *Infin.* होतुम् hotum, 'to sacrifice.'

PARASMAI-PADA. *Present tense, 'I sacrifice.'*

बुहोमि juhómi	बुहुवस् juhúvas or बुह्वस्	बुहुमस् juhúmas or बुह्वस्, <i>uh, mas</i>
बुहोषि juhóshi	बुहुषस् juhúshas	बुहुष juhúsha
बुहोति juhóti	बुहुतस् juhútas	बुह्वति juhúvati

Imperfect or first preterite, 'I was sacrificing.'

अनुहवन् <i>ajuhavam</i>	अनुहुव <i>ajuhuva</i>	अनुहुन् <i>ajuhuns</i>
अनुहोस् <i>ajuhos</i>	अनुहुतम् <i>ajuhutam</i>	अनुहुत <i>ajuhuta</i>
अनुहोत् <i>ajuhot</i>	अनुहुताम् <i>ajuhutām</i>	अनुहवुस् <i>ajuhavus</i> (339) ६४.

Potential, 'I may sacrifice.'

जुह्याम् <i>juhvyām</i>	जुह्याव <i>juhvyāva</i>	जुह्याम <i>juhvyāma</i>
जुह्यास् <i>juhvyās</i>	जुह्यातम् <i>juhvyātām</i>	जुह्यात <i>juhvyāta</i>
जुह्यात् <i>juhvyāt</i>	जुह्याताम् <i>juhvyātām</i>	जुह्युस् <i>juhvys</i>

Imperative, 'Let me sacrifice.'

जुह्वानि <i>juhvāni</i>	जुह्वाव <i>juhvāva</i>	जुह्वाम <i>juhvāma</i>
जुहुषि <i>juhudhī</i> (291)	जुहुतम् <i>juhutam</i>	जुहुत <i>juhuta</i>
जुहोतु <i>juhotu</i>	जुहुताम् <i>juhutām</i>	जुहुतु <i>juhvatu</i>

Perf. (374. 9) जुहाव, जुहविष or जुहोय, जुहाव; जुहुविष, जुहुवपुस्, जुहुवतुस्; जुहुविम, जुहुव, जुहुवुस्. Or जुहवाचकार, &c.; see 385. e. 1st *Fut.* होतास्मि. 2d *Fut.* होष्यामि. *Aor.* अहोषं, अहोषीस्, अहोषीत्; अहोष, अहोषं, अहोषां; अहोष, अहोष, अहोषुस्. *Prec.* हूयासं. *Cond.* अहोषं. *Pass.* *Pres.* हूये; *Aor.* 3d *sing.* अहाषि. *Caus., Pres.* हावयामि; *Aor.* अजुह्वं. *Des.* जुहूषामि. *Freq.* जोहूये, जोहोमि or जोहोषीमि. *Part., Pres.* जुह्व; *Past pass.* हुत; *Past indecl.* हुत्वा, -हुत्वा; *Fut. pass.* होतव्य, हवनीय, हव or हाव्य.

EXAMPLES OF OTHER VERBS OF THE THIRD CONJUGATIONAL CLASS IN THE ORDER OF THEIR FINAL LETTERS.

663. Root दा (335). *Inf.* दातुं 'to give.' *Par. and Átm. Pres.* ददामि, ददासि, ददाति; ददस्, दत्स्यस्, ददस्; ददस्, दत्स्य, ददति. *Átm.* ददे, दत्से, दत्से; ददहे, ददाषे, ददाते; ददहे, दद्वे, ददते. *Impf.* अददां, अददाव्, अददाम्; अदद्व, अददत्, अददत्तां; अददत्, अददत्, अददुस् (332). *Átm.* अददि, अददाव्, अदद्व; अदद्वहि, अददाषां, अददातां; अदद्वहि, अदद्वं, अददत्. *Pot.* ददां. *Átm.* ददीव. *Impv.* ददानि, देहि, ददातु; ददाव, दत्तं, दत्तां; ददाम, ददत्, ददतु. *Átm.* ददे, दत्स्य, दत्तां; ददावहे, ददाषां, ददातां; ददामहे, दद्वं, ददतां. *Perf.* (373) ददी, ददिष or ददाष, ददी; ददिष, ददपुस्, ददतुस्; ददिम, दद, ददुस्. *Átm.* ददे, ददिषे, ददे; ददिषहे, ददाषे, ददाते; ददिमहे, ददिष्वे, ददिरे. 1st *Fut.* दातास्मि. *Átm.* दाताहे. 2d *Fut.* दास्यामि. *Átm.* दास्ये. *Aor.* (438) अदां, अदाव्, अदान्; अदाव, अदानं, अदातां; अदान, अदात, अदुस्. *Átm.* (438. d) अदिषि, अदिषाव्, अदिष्व; अदिष्वहि, अदिषाषां, अदिषातां; अदिष्वहि, अदिष्वं, अदिषत्. *Prec.* देवासे. *Átm.* दासीय. *Cond.* अदास्यं. *Átm.* अदास्ये. *Pass., Pres.* दीये; *Aor.* 3d *sing.* अदायि, see 700. *Caus., Pres.* दापयामि (483); *Aor.* अदीद्वं.

Des. (503) दिशामि, दिशे. Freq. देदीये, दादामि or दादेमि. Part., Pres. ददन् (141. a); *Ātm.* ददाम्; *Past pass.* दत्त; *Past indecl.* दत्ता, -दाय; *Fut. pass.* दातव्य, दानीय, देय.

664. Root धा (336). *Inf.* धातुं 'to place.' Par. and *Ātm.* Pres. दधामि, दधासि, दधाति; दध्वस्, धाव्यस् (299. a), धत्स् (299. a); दध्वस्, धाव्य, दधाति. *Ātm.* दधे, धासे, धत्से; दध्वहे, दधाये, दधाते; दध्वहे, धत्से (299. b), दधते. *Impf.* अदधां, अदधास्, अदधात्; अदध्व, अघसं, अघसां; अदध्व, अघस, अदधुस्. *Ātm.* अदधि, अघायास्, अघस; अदध्वहि, अदधायां, अदधातां; अदध्वहि, अघसुं (229. b), अदधत्. *Pot.* दध्यां. *Ātm.* दधीय. *Impv.* दधामि, धेहि, दधातु; दधाव, धसं, धसां; दधाम, धस, दधतु. *Ātm.* दधे, धत्स, धसां; दधावहे, दधायां, दधातां; दधामहे, धत्सुं, दधातां. *Perf.* (373) दधी, दधिष or दधाष, दधी; दधिष, दधपुस्, दधतुस्; दधिम, दध, दधुस्. *Ātm.* दधे, दधिषे, &c. 1st *Fut.* धातासि. *Ātm.* धाताहे, &c. 2d *Fut.* धास्यामि. *Ātm.* धास्ये. *Aor.* (438) धनां, अघास्, अघात्; अघाव, अघातं, अघातां; अघाम, अघात, अघुस्. *Ātm.* (438. d) अघिषि, अघिषास्, अघिष; अघिष्वहि, अघिषायां, अघिषातां; अघिष्वहि, अघिषुं, अघिषत्. *Prec.* धेयासं. *Ātm.* धासीय. *Cond.* अघास्यं. *Ātm.* अघास्ये. *Pass.*, *Pres.* धीये; 1st *Fut.* धायिताहे or धाताहे; *Aor.* 3d *sing.* अघायि. *Caus.* धापयामि; *Aor.* अदीधयं. Des. धिशामि (503). Freq. देधीये, दाधामि or दाधेमि. Part., Pres. दधन् (141. a); *Ātm.* दधाष; *Past pass.* हित; *Past indecl.* हित्वा, -धाय; *Fut. pass.* धातव्य, धानीय, धेय.

a. Root मा (338). *Inf.* मातुं 'to measure.' *Ātm.* Pres. मिमे, मिमीचे, मिमीते; मिमीवहे, मिमाचे, मिमाते; मिमीमहे, मिमीम्वे, मिमते. *Impf.* अमिमि, अमिमीषास्, अमिमीत्; अमिमीवहि, अमिमायां, अमिमातां; अमिमीमहि, अमिमीम्वं, अमिमत्. *Pot.* मिमीय, मिमीषास्, मिमीत्, &c. *Impv.* मिमे, मिमीष्व, मिमीतां; मिमावहे, मिमायां, मिमातां; मिमामहे, मिमीम्वं, मिमतां. *Perf.* ममे, ममिषे, ममे; ममिवहे, ममाचे, ममाते; ममिमहे, ममिमे, ममिरे. 1st *Fut.* माताहे. 2d *Fut.* मास्ये. *Aor.* (433. a) अमासि, अमासास्, अमास; अमासहि, अमासायां, अमासातां; अमासमहि, अमास्यं, अमासत्. *Prec.* मासीय. *Cond.* अमास्ये. *Pass.*, *Pres.* मीये; *Aor.* 3d *sing.* अमायि. *Caus.* मापयामि; *Aor.* अमीयं. Des. मिशामि, -स्ये (503). Freq. मेमीये, मानामि or मानेमि. Part., Pres. ममान; *Past pass.* मित; *Past indecl.* मित्वा, -माय, -मीय; *Fut. pass.* मातव्य, मानीय, मेय.

665. Root हा (337). *Inf.* हातुं 'to quit.' Par. *Pres.* जहामि, जहासि, जहाति; जहीवस् (or जहिवस्*), जहीषस् (or जहिवस्*), जहीतस् (or जहितस्*); जहीमस् (or जहिमस्*), जहीष (or जहिव*), जहति. *Impf.* अजहां, अजहास्, अजहात्; अजहीव (or अजहिव*), अजहीत (or अजहित*),

* According to Foster; but these alternatives are doubtful.

अजहतीतां (or अजहितां*); अजहीम (or अजहिम*), अजहीत (or अजहित*), अजहुस्. *Pot.* जहासां, जहासास्, &c. *Impv.* जहानि, जहीहि or जहिहि or जहाहि, जहातु; जहाव, जहीतं (or जहितं*), जहीतां (or जहितां*); जहाम, जहीत (or जहित*), जहतु. *Perf.* जहौ, जहिय or जहाय, जहौ; जहिय, जहयुस्, जहतुस्; जहिम, जह, जहुस्. *1st Fut.* हातास्मि. *2d Fut.* हास्यामि. *Aor.* (433) अहासिषं, अहासीस्, अहासीत्; अहासिष्व, अहासिष्टं, अहासिष्टां; अहासिष्म, अहासिष्ट, अहासिषुस्. *Prec.* हेयासं. *Cond.* अहास्यं. *Pass., Pres.* हीये; *Aor. 3d sing.* अहायि. *Caus., Pres.* हापयामि; *Aor.* अजीहयं. *Des.* जिहासामि. *Freq.* जेहीये, जाहामि or जाहेमि. *Part., Pres.* जहत् (141. a); *Past pass.* हीन; *Past indecl.* हित्वा, -हाय; *Fut. pass.* हातव्य, हानीय, हेय.

666. Root भी (333). *Inf.* भेतुं 'to fear.' *Par. Pres.* बिभेमि, बिभेषि, बिभेति; बिभीवस् or बिभिवस्, बिभीषस् or बिभिषस् बिभीतस् or बिभितस्; बिभीमस् or बिभिमस्, बिभीष or बिभिष, बिभ्यति (34). *Impf.* अबिभयं, अबिभेस्, अबिभेत्; अबिभीव or अबिभिव, अबिभीतं or अबिभितं, अबिभीतां or अबिभितां; अबिभीम or अबिभिम, अबिभीत or अबिभित, अबिभयुस् (330). *Pot.* बिभीयां or बिभियां, &c. *Impv.* बिभयानि, बिभीहि or बिभिहि, बिभेत्; बिभयाव, बिभीतं or बिभितं, बिभीतां or बिभितां; बिभयाम, बिभीत or बिभित, बिभ्यतु (34). *Perf.* (374) बिभाय, बिभियष or बिभेष, बिभाय; बिभिव, बिभ्ययुस्, बिभ्यतुस्; बिभिम, बिभ्य, बिभ्युस्. Or बिभयाच्चकार (385. c). *1st Fut.* भेतास्मि. *2d Fut.* भेष्यामि. *Aor.* अभैषं, अभैषीस्, अभैषीत्; अभैष्व, अभैष्टं, अभैष्टां; अभैष्म, अभैष्ट, अभैषुस्. *Prec.* भीयासं. *Cond.* अभैष्यं. *Pass., Pres.* भीये; *Aor. 3d sing.* अभायि. *Caus., Pres.* भाययामि or -ये, or भापये or भीपये; *Aor.* अचीभयं or अचीभयं or अचीभियं. *Des.* बिभीषामि. *Freq.* वेभीये or वेभेमि or वेभयामि. *Part., Pres.* बिभ्यत् (141. a); *Past pass.* भीत; *Past indecl.* भीत्वा, -भीय; *Fut. pass.* भेतव्य, भयनीय, भेय.

a. Root ही. *Inf.* हेतुं 'to be ashamed.' *Par. Pres.* जिहेमि, जिहेषि, जिहेति; जिहीवस्, जिहीषस्, जिहीतस्; जिहीमस्, जिहीष, जिहियति (123. a). *Impf.* अजिहयं, अजिहेस्, अजिहेत्; अजिहीव, अजिहीतं, अजिहीतां; अजिहीम, अजिहीत, अजिह्युस् (332). *Pot.* जिहीयां. *Impv.* जिह्याणि, जिह्यहि, जिहेतु; जिह्याव, जिहीतं, जिहीतां; जिह्याम, जिहीत, जिहियतु. *Perf.* जिहाय, जिह्यिष or जिहेष, जिहाय; जिह्यिव (374. e), जिह्यियुस्, जिह्यियतुस्; जिह्यिम, जिह्यि, जिह्युस्. *1st Fut.* हेतास्मि. *2d Fut.* हेष्यामि. *Aor.* अहैषं, अहैषीस्, अहैषीत्; अहैष्व, -ष्टं, -ष्टां; अहैष्म, -ष्ट, -युस्. *Prec.* हीयासं. *Cond.* अहेष्यं. *Pass., Pres.* हीये; *Aor. 3d sing.* अहायि. *Caus., Pres.* हेपयामि; *Aor.* अजिह्यं. *Des.* जिहीषामि. *Freq.* जेहीये, जेहेमि or

* According to Foster; but these alternatives are doubtful.

† So Foster. Westergaard gives अजिह्यं.

वेद्वीमि. Part., Pres. जिह्वित् (141. a); Past pass. हीत् or हीत्; Past indecl. हीत्वा; Fut. pass. हेतव्य, ह्यवीय, ह्येय.

b. Root जन्. Inf. जनितुं 'to produce.' Par. Pres. जनन्ति, जनन्ति, जनन्ति; जनन्त्स्, जनाचस्, जनातस्; जनन्त्स्, जनाच, जज्ञति. Impf. अजजनन्, अजजनन् (292. a), अजजनन्; अजजानात्, अजजानात्; अजजनन्, अजजानात्, अजजन्त्स्. Pot. जनन्वा or जनायां. Impv. जननानि, जनाहि, जनन्तु; जननाच, जनात, जनात; जननात्, जनात्, जज्ञतु. Perf. जनान् or जनन्, जनन्ति, जनान्; जज्ञिव, जज्ञपुत्, जज्ञतुत्; जज्ञिव, जज्ञ, जज्ञत्. 1st Fut. जनितासि. 2d Fut. जनित्यासि. Aor. अजानिषं, अजानीत्, अजानीत्; अजानिष्य, &c. Or अजनिषं, &c.; see 427. Prec. जन्यासं or जयासं. Cond. अजनिष्यं. Pass., Pres. जाये (compare 617. a) or जये; Aor. 3d sing. अजनि. Caus., Pres. जनयामि; Aor. अजीजनं. Des. जिजनिषे. Freq. जामाये or जजन्ते, जजन्ति. Part., Pres. जज्ञत् (141. a); Past pass. जात्, जनित्; Past indecl. जनित्वा, -जन्, -जाय; Fut. pass. जनितव्य, जननीय, जन्.

§ 617

EXAMPLES OF PRIMITIVE VERBS OF THE SEVENTH CONJUGATIONAL CLASS, EXPLAINED AT 342.

667. Root च्छिद् *chid*. Infin. छेत्तुम् *chettum*, 'to cut.'

PARASMAI-PADA. Present tense, 'I cut.'

छिनन्ति <i>chinādmi</i>	छिन्दस् <i>chindvās</i>	छिन्दस् <i>chindmās</i>
छिनन्ति <i>chināti</i>	छिन्यस् <i>chinhās</i> (345)	छिन्य <i>chinhā</i> (345)
छिनन्ति <i>chinātti</i>	छिन्त्स् <i>chintās</i> (345)	छिन्दन्ति <i>chindānti</i>

Imperfect or first preterite, 'I was cutting,' or 'I cut.'

अछिनदम् <i>achinadam</i>	अछिन्द <i>achindva</i>	अछिन्द <i>achindma</i>
अछिनत् <i>achinat</i> (392)	अछिन्त्स् <i>achintam</i>	अछिनत् <i>achinta</i>
अछिनत् <i>achinat</i> (392)	अछिन्त्स् <i>achintām</i>	अछिन्दन् <i>achindan</i>

Potential, 'I may cut.'

छिन्द्याम् <i>chindyām</i>	छिन्द्याव <i>chindyāva</i>	छिन्द्याम् <i>chindyāma</i>
छिन्द्यास् <i>chindyās</i>	छिन्द्यातम् <i>chindyātām</i>	छिन्द्यात् <i>chindyāta</i>
छिन्द्यात् <i>chindyāt</i>	छिन्द्याताम् <i>chindyātām</i>	छिन्द्युस् <i>chindyūs</i>

Imperative, 'Let me cut.'

छिनदानि <i>chinādāni</i>	छिनदाव <i>chinādāva</i>	छिनदान <i>chinādāma</i>
छिन्धि <i>chinddhi</i> *	छिन्त्स् <i>chintam</i> (345)	छिन्त्स् <i>chinta</i> (345)
छिनन्तु <i>chināntu</i>	छिन्त्स् <i>chintām</i> (345)	छिन्दन्तु <i>chindāntu</i>

* Or छिन्धि *chindhi*, see 345.

Perf. चिच्छेद, चिच्छेदिय, चिच्छेद; चिच्छिदिव, चिच्छिदयुस्, चिच्छिदतुस्; चिच्छिदिम, चिच्छिद, चिच्छिदुस्. *1st Fut.* छेत्तास्मि. *2d Fut.* छेत्स्यामि. *Aor.* अछिदं, अछिदस्, अछिदत्; अछिदाव, अछिदन्, अछिदतां; अछिदाम, अछिदन्, अछिदन्. Or अछेत्सं, अछेत्सीस्, अछेत्सीत्; अछेत्स्व, अछेत्तं, अछेत्तां; अछेत्सम, अछेत्त, अछेत्सुस्. *Prec.* छिद्यामं. *Cond.* अछेत्सं.

ĀTMANE-PADA. *Present tense* 'I cut.'

छिन्दे <i>chinde</i>	छिन्द्वहे <i>chindvāhe</i>	छिन्दमहे <i>chindmāhe</i>
छिन्से <i>chintse</i>	चिन्दाये <i>chindāthe</i>	छिन्द्वे <i>chinddhwē</i>
छिन्ते <i>chinte</i> (345)	छिन्दाते <i>chindāte</i>	छिन्दते <i>chindate</i>

Imperfect or first preterite, 'I was cutting,' or 'I cut.'

अछिन्दि <i>achindi</i>	अछिन्द्वहि <i>achindvahi</i>	अछिन्दमहि <i>achindmahī</i>
अछिन्ध्यास् <i>achindhās</i>	अछिन्दायाम् <i>achindāthām</i>	अछिन्द्वम् <i>achinddhwam</i>
अछिन् अचिन्ता <i>achinta</i>	अछिन्दाताम् <i>achindātām</i>	अछिन्दत <i>achindata</i>

Potential, 'I may cut.'

छिन्दीय <i>chindīya</i>	छिन्दीवहि <i>chindīvahi</i>	छिन्दीमहि <i>chindīmahi</i>
छिन्दीयास् <i>chindīthās</i>	छिन्दीयायाम् <i>chindīyāthām</i>	छिन्दीध्वम् <i>chindīdhwam</i>
छिन्दीत <i>chindīta</i>	छिन्दीयाताम् <i>chindīyātām</i>	छिन्दीरन् <i>chindīran</i>

Imperative, 'Let me cut.'

छिन्दै <i>chinādai</i>	छिन्दावहै <i>chinādāvahai</i>	छिन्दामहै <i>chinādāmahai</i>
छिन्स्व <i>chintsvā</i>	छिन्दायाम् <i>chindāthām</i>	छिन्द्वम् <i>chinddhwam</i>
छिन्ताम् <i>chintām</i>	छिन्दाताम् <i>chindātām</i>	छिन्दाताम् <i>chindātām</i>

Perf. चिच्छिदे, चिच्छिदिषे, चिच्छिदे; चिच्छिदिवहे, चिच्छिदाये, चिच्छिदाते; चिच्छिदिमहे, चिच्छिदिध्वे, चिच्छिदिरे. *1st Fut.* छेत्ताहे. *2d Fut.* छेत्से. *Aor.* अछिन्ति, अछिन्त्यास्, अछिन्त; अछिन्त्वहि, अछिन्त्सायां, अछिन्त्सातां; अछिन्त्वमहि, अछिन्तुं, अछिन्त्सत. *Prec.* छिन्सीय. *Cond.* अछेत्से. *Pass., Pres.* छिद्ये; *Aor. 3d sing.* अछेदि. *Caus., Pres.* छेदयामि; *Aor.* अचिच्छिदं. *Des.* चिच्छिन्तामि, -न्ते. *Freq.* चेच्छिद्ये, चेच्छिन्ति. *Part., Pres.* छिन्दन्; *Ātm.* छिन्दान; *Past pass.* छिन्न; *Past indecl.* छिन्त्वा, -छिद्य; *Fut. pass.* छेत्नीय, छेद्य.

EXAMPLES OF OTHER VERBS OF THE SEVENTH CONJUGATIONAL CLASS IN THE ORDER OF THEIR FINAL LETTERS.

668. Root अङ्. *Inf.* अङ्कु 'to anoint,' 'to make clear.' *Par. Pres.* अनङ्मि, अनङ्मि (296), अनङ्कः; अङ्गस्, अङ्कयस्, अङ्कस्; अङ्गम्, अङ्क्य, अङ्गनि. *Impf.* आनङ्जं, आनङ्क् (292), आनङ्क्; आङ्ज, आङ्कं, आङ्कां; आङ्म, आङ्क. *Pot.* अङ्ग्यां. *Impv.* अनङ्गानि, अङ्गि, अनङ्कु; अनङ्गाव, अङ्कं, अङ्कां;

चनयाम, चंरु, चञ्जन्तु. *Perf.* चानञ्ज, चानञ्जिथ or चानञ्कथ, चानञ्ज; चानञ्जिथ, चानञ्जथुस्, चानञ्जतुस्; चानञ्जिम, चानञ्ज, चानञ्जुक्. *1st Fut.* चंरुत्सि or चञ्जित्वासि. *2d Fut.* चंरुस्यामि or चञ्जिष्यामि. *Aor.* चाञ्जिषं, चाञ्जीत्, चाञ्जीत्; चाञ्जिष्व, &c., see 427. *Prec.* चञ्जासं (453). *Cond.* चाञ्जं or चाञ्जिषं. *Pass., Pres.* चञ्जे (469); *Aor. 3d sing.* चाञ्जि. *Caus., Pres.* चञ्जयामि; *Aor.* चाञ्जिञ्. *Des.* चञ्जिजिष्यामि. *Part., Pres.* चञ्जत्; *Past pass.* चञ्ज; *Past indecl.* चञ्जित्वा or चंरुत् or चञ्जा, -चञ्ज; *Fut. pass.* चंरुष्य or चञ्जितथ्य, चञ्जनीय, चंज्य or चंज्य.

a. Root भुञ् (346). *Inf.* भोक्तुं 'to eat,' 'to enjoy.' *Par. and Åtm.* *Pres.* भुनक्ति, भुनक्ति, भुनक्ति; भुञ्जस्, भुञ्कथस्, भुञ्कस्; भुञ्जस्, भुञ्कथ, भुञ्जिमि. *Åtm.* भुञ्जे, भुञ्जे, भुञ्जे; भुञ्जहे, भुञ्जाये, भुञ्जाते; भुञ्जहे, भुञ्ज्हे, भुञ्जाते. *Impf.* अभुनञ्, अभुनञ् (292), अभुनञ्; अभुञ्ज, अभुञ्जे, अभुञ्जे; अभुञ्ज, अभुञ्जे, अभुञ्जन्. *Åtm.* अभुञ्जि, अभुञ्कथ्यास्, अभुञ्क; अभुञ्जहि, अभुञ्जाथां, अभुञ्जातां; अभुञ्जहि, अभुञ्ज्थं, अभुञ्जात. *Pot.* भुञ्ज्यां. *Åtm.* भुञ्जीय. *Impv.* भुनक्तानि, भुञ्जिथ, भुनक्तु; भुनक्थाव, भुञ्जे, भुञ्जे; भुनक्तानि, भुञ्जे, भुञ्जन्. *Åtm.* भुनक्ते, भुञ्जे, भुञ्जे; भुनक्तावहे, भुञ्जाथां, भुञ्जातां; भुनक्तानिहे, भुञ्ज्थं, भुञ्जातां. *Perf.* वुभोज, वुभोजिथ, वुभोज; वुभुजिथ, वुभुनथुस्, वुभुनतुस्; वुभुजिम, वुभुज, वुभुजुस्. *Åtm.* वुभुजे, वुभुजिथे, वुभुजे; -जिथहे, -जाये, -जाते; -जिमहे, -जिथ्हे, -जिरे. *1st Fut.* भोक्तासि. *Åtm.* भोक्ताहे. *2d Fut.* भोक्ष्यामि. *Åtm.* भोक्ष्ये. *Aor.* अभोजं, -जीत्, -जीत्; अभोजस्, अभोजं, -क्षां; अभोजस्, अभोज, अभोजुस्. *Åtm.* अभुजि, अभुज्यास्, अभुज; अभुज्जहि, अभुज्याथां, अभुज्यातां; अभुज्जहि, अभुज्ज्थं, अभुज्यात. *Prec.* भुञ्जासं. *Åtm.* भुञ्जीय. *Cond.* अभोज्यं. *Åtm.* अभोज्ये. *Pass., Pres.* भुञ्जे; *Aor. 3d sing.* अभोजि. *Caus., Pres.* भोजयामि, -ये; *Aor.* चवुभुञ्. *Des.* वुभुज्यामि, -जे. *Freq.* चोभुञ्जे, चोभोजि. *Part., Pres.* भुञ्जत्; *Åtm.* भुञ्जान; *Past pass.* भुञ्ज; *Past indecl.* भुञ्जा, -भुञ्ज; *Fut. pass.* भोक्ष्य, भोजनीय, भोज्य or भोज्य.

669. Root भङ् (347). *Inf.* भङ्क्तुं 'to break.' *Par. Pres.* भनक्ति, भनक्ति, भनक्ति; भंङ्जस्, भंङ्कथस्, भंङ्कस्; भंङ्जस्, भंङ्कथ, भङ्जिमि. *Impf.* अभनञ्, अभनञ् (292), अभनञ्; अभंङ्ज, अभंङ्जे, अभंङ्जे; अभंङ्ज, अभंङ्जे, अभंङ्जन्. *Pot.* भंङ्ज्यां. *Impv.* भनक्तानि, भंङ्जिथ, भनक्तु; भनक्थाव, भंङ्जे, भंङ्जे; भनक्तानि, भंङ्जे, भंङ्जन्. *Perf.* वभङ्ज, वभङ्जिथ or वभंङ्कथ, वभङ्ज; वभङ्जिथ, वभङ्जथुस्, वभङ्जतुस्; वभङ्जिम, वभङ्ज, वभङ्जुस्. *1st Fut.* भंङ्कत्सि. *2d Fut.* भंङ्कस्यामि. *Aor.* वभंङ्जं, -ङ्जीत्, -ङ्जीत्; वभंङ्जस्, वभंङ्जं, -ङ्क्षां; वभंङ्जस्, वभंङ्ज, वभंङ्जुस्. *Prec.* भञ्जासं (453). *Cond.* वभंङ्ज्यं. *Pass., Pres.* भञ्जे (469); *Aor. 3d sing.* वभञ्जि. *Caus., Pres.* भञ्जयामि; *Aor.* चवभङ्जं. *Des.* विभंङ्ज्यामि. *Freq.* वंभञ्जे, वंभञ्जि. *Part., Pres.* भञ्जत्; *Past pass.* भञ्ज; *Past indecl.* भंङ्ज or वञ्ज, -भञ्ज; *Fut. pass.* भंङ्कथ्य, भञ्जनीय, भंञ्ज.

670. Root युञ्. *Inf.* योक्तुं 'to join,' 'to unite.' *Par. and Åtm.*

Pres. युनञ्जि, युनञ्जि, &c.; like भुञ् 668. a. *Ātm.* युञ्जे, युञ्जे, &c. *Impf.* अयुनञ्, अयुनक् (292), अयुनक्; अयुञ्ज, &c. *Ātm.* अयुञ्जि, अयुञ्क्यास्, &c. *Pot.* युञ्ज्यां. *Ātm.* युञ्जीय. *Impv.* युनञ्जानि, युञ्जि, युनञ्जु; युनञ्जाव, &c. *Ātm.* युनञ्जे, युञ्जे, युञ्जां, &c. *Perf.* युयोज, युयोजिथ, युयोज; युयुञ्जिथ, &c.; like भुञ् 668. a. *Ātm.* युयुजे. *1st Fut.* योक्तास्मि. *Ātm.* योक्ताहे. *2d Fut.* योष्यामि. *Ātm.* योष्ये. *Aor.* अयुजं, -जस्, -जत्; -जाव, -जतं, -जतां; -जाम, -जत, -जन्. Or अयौजं, -जोस्, -जोत्; अयौज, &c. *Ātm.* अयुञ्जि, अयुञ्क्यास्, अयुञ्ज; अयुञ्जहि, &c. *Prec.* युञ्ज्यासं. *Ātm.* युञ्जीय. *Cond.* अयोष्यं. *Ātm.* अयोष्ये. *Pass., Pres.* युञ्जे; *Aor.* 3d sing. अयोञ्जि, see 702. *Caus., Pres.* योजयामि; *Aor.* अयुयुजं. *Des.* युयुञ्जामि, -ञ्जे. *Freq.* योयुञ्जे, योयोञ्जि. *Part., Pres.* युञ्जत्; *Ātm.* युञ्जान; *Past pass.* युञ्ज; *Past indecl.* युञ्जा, -युञ्ज; *Fut. pass.* योक्त्व्य, योजनीय, योग्य or योज्य.

671. Root रुध्. *Inf.* रोद्धुं 'to hinder.' *Par. and Ātm. Pres.* रुण्धि, रुण्ति, रुण्धि; रुन्धस्, रुन्धस्*, रुन्धस्*; रुन्धस्, रुन्ध*, रुन्धन्ति. *Ātm.* रुन्धे, रुन्धे, रुन्धे*; रुन्धहे, रुन्धाथे, रुन्धाते; रुन्धहे, रुन्धे, रुन्धते. *Impf.* अरुण्धं, अरुणत् or अरुणद् or अरुणस् (292), अरुणत् or अरुणद्; अरुन्ध्व, अरुन्धं, अरुन्धां; अरुन्ध, अरुन्ध, अरुन्धन्. *Ātm.* अरुन्धि, अरुन्धास्, अरुन्ध; अरुन्धहि, अरुन्धायां, अरुन्धातां; अरुन्धहि, अरुन्धं, अरुन्धत. *Pot.* रुन्ध्यां. *Ātm.* रुन्धीय. *Impv.* रुण्धानि, रुन्धि, रुण्धु; रुण्धाव, रुन्धं*, रुन्धां*; रुण्धाम, रुन्धं*, रुन्धन्. *Ātm.* रुण्धे, रुन्ध, रुन्धां; रुण्धावहे, रुन्धायां, रुन्धातां; रुण्धामहे, रुन्धं, रुन्धातां. *Perf.* हरोध, हरोधिथ, हरोध; हरुधिथ, हरुधथस्, हरुधतुस्; हरुधिम, हरुध, हरुधुस्. *Ātm.* हरुधे, हरुधिथे, हरुधे; हरुधिवहे, हरुधाथे, हरुधाते; हरुधिमहे, हरुधिध्वे, हरुधिरे. *1st Fut.* रोद्धास्मि. *Ātm.* रोद्धाहे. *2d Fut.* रोत्स्यामि. *Ātm.* रोत्स्ये. *Aor.* अरुधं, -धस्, -धत्; -धाव, -धतं, -धतां; -धाम, -धत, -धन्. Or अरौत्सं, अरौत्सीस्, अरौत्सीत्; अरौत्स्व, अरौत्सं, अरौत्सां; अरौत्स्व, अरौत्स, अरौत्सुस्. *Ātm.* अरुत्सि, अरुत्सास्, अरुत्स; अरुत्सहि, अरुत्सायां, अरुत्सातां; अरुत्सहि, अरुत्सं, अरुत्सत. *Prec.* रुन्ध्यामं. *Ātm.* रुन्धीय. *Cond.* अरोत्स्यं. *Ātm.* अरोत्स्ये. *Pass., Pres.* रुधे; *Aor.* 3d sing. अरोधि. *Caus., Pres.* रोधयामि; *Aor.* अरुधं. *Des.* हरुत्सामि, -त्से. *Freq.* रोरुधे, रोरुधि. *Part., Pres.* रुन्धत्; *Ātm.* रुन्धान; *Past pass.* रुद्ध; *Past indecl.* रुद्धा, -रुध; *Fut. pass.* रोद्ध्व्य, रोधनीय, रोध्य.

672. Root शिष्. *Inf.* शिष्टुं 'to distinguish,' 'to separate,' 'to leave remaining.' *Par. Pres.* शिन्धि, शिन्धि, शिन्धि; शिंष्यस्, शिंष्यस्, शिंष्यस्; शिंष्यस्, शिंष्य, शिंष्यन्ति. *Impf.* अशिन्धं, अशिन्ध (292), अशिन्ध; अशिंष्य, अशिंष्यं, अशिंष्यं; अशिंष्य, अशिंष्य, अशिंष्यन्. *Pot.* शिंष्यां. *Impv.* शिन्धानि,

* रुन्धस् may be written for रुन्धस्. Similarly, रुन्ध for रुन्ध, रुन्धे for रुन्धे, &c.

झिङ्ङि or झिङ्ङि (303, compare 345), झिनङ्ङु; झिनवाच, झिङ्ङं, झिङ्ङां; झिनवाच, झिङ्ङ, झिङ्ङन्तु. *Perf.* झिङ्ङेच, झिङ्ङेचिच, झिङ्ङेच; झिङ्ङिचिच, झिङ्ङिचपुस्, झिङ्ङिचपुस्; झिङ्ङिचिच, झिङ्ङिच, झिङ्ङिचपुस्. *1st Fut.* झेङ्ङासि. *2d Fut.* झेङ्ङ्यामि. *Aor.* अझिङ्ङं, -चस्, -चत्; -वाच, -चत्, -चतां; -वाच, -चत्, -चन्. *Prec.* झिङ्ङ्यासं. *Cond.* अझेङ्ङसं. *Pass., Pres.* झिङ्ङे; *Aor.* 3d *sing.* अझेचि. *Caus., Pres.* झेचयामि; *Aor.* अझीङ्ङिचं. *Des.* झिङ्ङिचामि. *Freq.* झेङ्ङिच्ये, झेङ्ङेचि. *Part., Pres.* झिङ्ङत्; *Past pass.* झिङ्ङ; *Past indecl.* झिङ्ङा, -झिङ्ङ; *Fut. pass.* झेङ्ङ्य, झेचयीच, झेच.

673. Root हिंस्. *Inf.* हिंसितुं 'to injure.' *Par.* *Pres.* हिनसि, हिनसि*, हिनसि; हिंसस्, हिंस्यस्, हिंसस्; हिंसन्, हिंस्य, हिंसन्ति. *Impf.* अहिनसं, अहिनत् or अहिनस् (292. a, 304. a), अहिनत्; अहिंस, अहिंसं, अहिंसां; अहिंस, अहिंस, अहिंसन्. *Pot.* हिंस्यां. *Impv.* हिनसाति, हिंसि or हिंसि (304), हिनस्तु; हिनसाच, हिंसं, हिंसां; हिनसाम, हिंस, हिंसन्तु. *Perf.* जिहिंस, जिहिंसिच, जिहिंस; जिहिंसिच, जिहिंसपुस्, जिहिंसपुस्; जिहिंसिच, जिहिंस, जिहिंसुस्. *1st Fut.* हिंसितासि. *2d Fut.* हिंसिष्यामि. *Aor.* अहिंसिचं, अहिंसीस्, अहिंसीत्; अहिंसिच्य, अहिंसिङ्ङं, अहिंसिङ्ङां; अहिंसिच्य, अहिंसिङ्ङ, अहिंसिचपुस्. *Prec.* हिंस्यासं. *Cond.* अहिंसिच्यं. *Pass., Pres.* हिंस्ये; *Aor.* 3d *sing.* अहिंसि. *Caus., Pres.* हिंसयामि; *Aor.* अजिहिंसं. *Des.* जिहिंसिचामि. *Freq.* जेहिंस्ये, जेहिंसि. *Part., Pres.* हिंसत्; *Past pass.* हिंसत्; *Past indecl.* हिंसित्वा, -हिंस्य; *Fut. pass.* हिंसितव्य, हिंसनीच, हिंस्य.

674. Root नृह्. *Inf.* नृहितुं or नृहे 'to injure,' 'to kill.' *Par.* *Pres.* नृषेचि, नृषेचि (306), नृषेचि (305. a); नृहस्, नृहस् (345), नृहस्; नृहस्, नृह, नृहन्ति. *Impf.* अनृषेचं, अनृषेच or अनृषेच (292), अनृषेच or अनृषेच; अनृह, अनृह, अनृहां; अनृह, अनृह, अनृहन्. *Pot.* नृहां. *Impv.* नृष्यामि, नृषि (see 306. c), नृषेदु; नृष्याम, नृषं, नृषां; नृष्याम, नृह, नृहन्तु. *Perf.* नृहं, नृहंयि or नृहं, नृहं; नृहंयि, नृहंयुस्, नृहंयुस्; नृहंयि, नृह, नृहंयुस्. *1st Fut.* नृहितासि or नृहासि. *2d Fut.* नृहिष्यामि or नृहामि. *Aor.* अनृहं, -हंस्, -हंत्; -हंयि, -हं, -हं; -हंयि, -हं, -हंयुस्. Or अनृहं, -हंस्, -हंत्; -हंयि, -हं, -हं; -हंयि, -हं, -हंत्. *Prec.* नृहासं. *Cond.* अनृहंयि or अनृहंयि. *Pass., Pres.* नृषे; *Aor.* 3d *sing.* अनृहि. *Caus., Pres.* नृहयामि; *Aor.* अनृहं or अनृहीत्. *Des.* नृहंयिचामि or नृहंयिचामि. *Freq.* नृहीच्ये, नृहीच्ये (3d *sing.* नृहीच्ये). *Part., Pres.* नृहत्; *Past pass.* (305. a) नृह; *Past indecl.* नृहित्वा or नृहा, -नृह; *Fut. pass.* नृहितव्य or नृहेच्य, नृहेच्य, नृह.

* Final स् s preceded by a or á remains unchanged before the terminations सि and से; see 62. b.

EXAMPLES OF PRIMITIVE VERBS OF THE FIFTH CONJUGATIONAL CLASS, EXPLAINED AT 349.

675. Root वृ *vri*. Infin. वरितुम् *varitum* or वरीतुम् *varítum*, 'to cover,' 'to enclose,' 'to surround,' 'to choose*.'

Note, that the conjugational नु *nu* becomes णु *ṇu* after वृ *vri* by 58.

PARASMAI-PADA. *Present tense*, 'I cover.'

वृणोमि <i>vriṇomi</i>	वृणुवस् <i>vriṇuvas</i> †	वृणुमस् <i>vriṇumas</i> †
वृणोषि <i>vriṇoshi</i>	वृणुथस् <i>vriṇuthas</i>	वृणुथ <i>vriṇutha</i>
वृणोति <i>vriṇoti</i>	वृणुतस् <i>vriṇutas</i>	वृणन्ति <i>vriṇanti</i>

Imperfect or first preterite, 'I was covering,' or 'I covered.'

अवृणवम् <i>avriṇavam</i>	अवृणुव <i>avriṇuva</i> ‡	अवृणुम <i>avriṇuma</i> †
अवृणोस् <i>avriṇos</i>	अवृणुतम् <i>avriṇutam</i>	अवृणुत <i>avriṇuta</i>
अवृणोत् <i>avriṇot</i>	अवृणुताम् <i>avriṇutām</i>	अवृणन् <i>avriṇvan</i>

Potential, 'I may cover.'

वृणुयाम् <i>vriṇuyām</i>	वृणुयाव <i>vriṇuyāva</i>	वृणुयाम <i>vriṇuyāma</i>
वृणुयास् <i>vriṇuyās</i>	वृणुयातम् <i>vriṇuyātām</i>	वृणुयात <i>vriṇuyāta</i>
वृणुयात् <i>vriṇuyāt</i>	वृणुयाताम् <i>vriṇuyātām</i>	वृणुयुस् <i>vriṇuyus</i>

Imperative, 'Let me cover.'

वृणवानि <i>vriṇāvāni</i>	वृणवाव <i>vriṇāvāva</i>	वृणवाम <i>vriṇāvāma</i>
वृणु <i>vriṇu</i>	वृणुतम् <i>vriṇutam</i>	वृणुत <i>vriṇuta</i>
वृणोतु <i>vriṇotu</i>	वृणुताम् <i>vriṇutām</i>	वृणन्तु <i>vriṇvāntu</i>

Perf. (369) ववार, ववथे or ववरिथ (see 370), ववार; ववृथ, ववृथुस्, ववृत्तुस्; ववृम, ववृ, ववृत्तुस् or ववरुस् ¶. *1st Fut.* (393) वरितास्मि or वरीतास्मि. *2d Fut.* (393) वरिष्यामि or वरीष्यामि. *Aor.* अवारिषं, अवारीत्, अवारीत्; अवारिष्य, अवारिष्टं, अवारिष्टं; अवारिष्य, अवारिष्ट, अवारिषुस्. *Prec.* द्वियासं or वृयासं (448. b). *Cond.* अवारिष्यं or अवारीष्यं.

ĀTMANE-PADA. *Present tense*, 'I cover.'

वृण्वे <i>vriṇve</i>	वृणुवहे <i>vriṇuvahe</i> * *	वृणुमहे <i>vriṇumāhe</i> † †
वृणुषे <i>vriṇuṣhe</i>	वृणुवाथे <i>vriṇuvāthe</i>	वृणुध्वे <i>vriṇudhve</i>
वृणुते <i>vriṇute</i>	वृणुवाते <i>vriṇuvāte</i>	वृणुवते <i>vriṇvāte</i>

* In the sense of 'to choose,' this root generally follows the 9th conjugation; thus, Pres. वृणामि, वृणामि, वृणामि; वृणुवस्, &c. See 686.

† Or वृणवस् *vriṇvas*.

‡ Or वृणमस् *vriṇmas*.

§ Or अवृणव *avriṇva*.

|| Or अवृणम *avriṇma*.

¶ वृ is sometimes written with long *rī*, in which case 374. k. may be applied.

** Or वृणवहे *vriṇvahe*.

†† Or वृणमहे *vriṇmahe*.

Imperfect or first preterite, 'I was covering,' or 'I covered.'

अवृक्षि अवृक्षि	अवृक्षुवहि अवृक्षुवहि*	अवृक्षुमहि अवृक्षुमहि†
अवृक्षुवात् अवृक्षुवात्	अवृक्षुवापाम् अवृक्षुवापाम्	अवृक्षुध्वम् अवृक्षुध्वम्
अवृक्षुता अवृक्षुता	अवृक्षुताताम् अवृक्षुताताम्	अवृक्षुता अवृक्षुता

Potential, 'I may cover.'

वृक्षीय वृक्षीय	वृक्षीयहि वृक्षीयहि	वृक्षीयमहि वृक्षीयमहि
वृक्षीयात् वृक्षीयात्	वृक्षीयापाम् वृक्षीयापाम्	वृक्षीयध्वम् वृक्षीयध्वम्
वृक्षीयत वृक्षीयत	वृक्षीयाताम् वृक्षीयाताम्	वृक्षीयन् वृक्षीयन्

Imperative, 'Let me cover.'

वृक्षे वृक्षे	वृक्षवाचै वृक्षवाचै	वृक्षवामहै वृक्षवामहै
वृक्षुष्य वृक्षुष्य	वृक्षुष्यात् वृक्षुष्यात्	वृक्षुष्यन् वृक्षुष्यन्
वृक्षुताम् वृक्षुताम्	वृक्षुताताम् वृक्षुताताम्	वृक्षुताम् वृक्षुताम्

Perf. वृक्षे (369) or वृक्षे †, वृक्षे, वृक्षे or वृक्षे; वृक्षवहे, वृक्षवहे, वृक्षवहे; वृक्षुमहे, वृक्षुमहे, वृक्षुमहे. *1st Fut.* वृक्षिताहे or वृक्षिताहे. *2d Fut.* वृक्षिष्ये or वृक्षिष्ये. *Aor.* अवृक्षि, अवृक्षिवात्, अवृक्षि; अवृक्षिष्यहि, अवृक्षिष्यात्, अवृक्षिष्यातां; अवृक्षिष्यहि, अवृक्षिष्यं or -रिष्यं, अवृक्षिष्यन्. Or अवृक्षीषि, अवृक्षीष्यात्, &c. Or अवृषि, अवृष्यात्, अवृष्य; अवृष्यहि, अवृष्यात्, अवृष्यातां; अवृष्यहि, अवृष्यं, अवृष्यन्. Or अवृषि, अवृष्यात्, अवृष्य; अवृष्यहि, अवृष्यात्, अवृष्यातां; अवृष्यहि, अवृष्यं, अवृष्यन्. *Prec.* वृक्षीष्य or वृक्षीष्य or वृक्षीष्य (448. b). *Cond.* अवृक्षिष्ये or अवृक्षीष्ये. *Pass.* वृक्षिष्ये; *Aor.* 3d sing. अवृक्षि. *Caus., Pres.* वृक्षयामि or -ये, or वृक्षयामि or -ये; *Aor.* अवृक्षीषरं. *Dea.* वृक्षीषयामि or -ये, वृक्षीषयामि or -ये, वृक्षीषयामि or -ये (502). *Freq.* वृक्षीष्ये (511) or वृक्षीष्ये, वृक्षीष्ये. *Part., Pres.* वृक्षन्; *Ktm.* वृक्षन्; *Past pass.* वृक्षन्; *Past indecl.* वृक्षन्, -वृक्षन्; *Fut. pass.* वृक्षिष्य or वृक्षिष्य, वृक्षिष्य, वृक्षिष्ये.

EXAMPLES OF OTHER VERBS OF THE FIFTH CONJUGATIONAL CLASS IN THE ORDER OF THEIR FINAL LETTERS.

676. Root श्रु. *Inf.* श्रोतुं 'to hear.' *Par. Pres.* श्रुषामि, श्रुषामि, श्रुषामि; श्रुषाम् or श्रुषाम्, श्रुषाम्, श्रुषाम्; श्रुषाम् or श्रुषाम्, श्रुषाम्, श्रुषाम्. *Impf.* अश्रुषाम्, अश्रुषाम्, अश्रुषाम्; अश्रुषाम् or अश्रुषाम्, अश्रुषाम्, अश्रुषाम्, अश्रुषाम्; अश्रुषाम् or अश्रुषाम्, अश्रुषाम्, अश्रुषाम्. *Pot.* श्रुषाम्. *Impo.* श्रुषामि, श्रुषाम्, श्रुषाम्; श्रुषाम्, श्रुषाम्, श्रुषाम्; श्रुषाम्, श्रुषाम्, श्रुषाम्. *Perf.* (369) श्रुषाम्, श्रुषाम्, श्रुषाम्; श्रुषाम्, श्रुषाम्, श्रुषाम्; श्रुषाम्, श्रुषाम्, श्रुषाम्. *1st Fut.* श्रोतामि. *2d Fut.* श्रोष्यामि. *Aor.* अश्रुषाम्, अश्रुषाम्.

* Or अवृक्षवहि अवृक्षवहि. † Or अवृक्षमहि अवृक्षमहि.
‡ वृ is sometimes written with long r̄, in which case 374. k. may be applied.
§ This root is placed by Indian grammarians under the 1st class.

अश्रीषीत्; अश्रीष्व, अश्रीष्टं, -ष्टां; अश्रीप्, अश्रीष्ट, अश्रीषुस्. *Prec.* अश्रीषं. *Cond.* अश्रीष्यं. *Pass.*, *Pres.* अश्रीष्ये; *Aor.* 3d *sing.* अश्रीषि. *Caus.*, *Pres.* अश्रीषामि; *Aor.* अश्रीष्वं or अश्रीष्वं. *Des.* अश्रीष्ये. *Freq.* अश्रीष्ये, अश्रीषि or अश्रीषीमि. *Part.*, *Pres.* अश्रीषत्; *Past pass.* अश्रीष; *Past indecl.* अश्रीषत्; *Fut. pass.* अश्रीष्य, अश्रीष्यीय, अश्रीष्य.

677. Root धू*. *Inf.* धवितुं or धोतुं 'to shake,' 'to agitate.' *Par.* and *Atm.* *Pres.* धूनोमि, धूनोषि, धूनोति; धूनवस् or धूनवस्, धूनोषस्, धूनोतस्; धूनोमस् or धूनोमस्, धूनोष, धूनोति. *Atm.* धूनोष्वे, धूनोष्ये, धूनोते; धूनोष्वहे or धूनोष्वहे, धूनोष्ये, धूनोते; धूनोमहे or धूनोमहे, धूनोष्ये, धूनोते. *Impf.* अधूनवन्, अधूनोत्, अधूनोत्; अधूनव or अधूनव, अधूनोत्, अधूनोतां; अधूनोम or अधूनोम, अधूनोत्, अधूनोन्. *Atm.* अधूनोष्वि, अधूनोष्यात्, अधूनोत्; अधूनोष्वहि or अधूनोष्वहि, अधूनोष्यात्, अधूनोष्यात्; अधूनोष्वि, अधूनोष्यत्. *Pot.* धूनोष्यां. *Atm.* धूनोष्यीय. *Impv.* धूनोष्यामि, धूनो, धूनोतु; धूनोष्यात्, धूनोतु, धूनोतां; धूनोष्यामि, धूनोत्, धूनोन्. *Atm.* धूनोष्ये, धूनोष्य, धूनोतां; धूनोष्यात्, धूनोष्यात्, धूनोष्यात्, धूनोष्यत्, धूनोष्यात्; धूनोष्ये, धूनोष्यत्. *Perf.* (374. g) दुधुष्व, दुधुष्वि or दुधुष्व, दुधुष्व; दुधुष्वि, दुधुष्वि, दुधुष्वि; दुधुष्वि, दुधुष्व, दुधुष्व. *Atm.* दुधुष्वे, दुधुष्वि, दुधुष्वे; दुधुष्वि, दुधुष्वि, दुधुष्वि; दुधुष्वि, दुधुष्वि, दुधुष्वि; दुधुष्वि, दुधुष्वि, दुधुष्वि. *1st Fut.* धवितुमि or धोतुमि. *Atm.* धवितुमि or धोतुमि. *2d Fut.* धवितुमि or धोतुमि. *Atm.* धवितुमि or धोतुमि. *Aor.** अधाषिषं, अधाषिषं, अधाषिषं; अधाषिष्व, अधाषिष्व, अधाषिष्व; अधाषिष्व, अधाषिष्व, अधाषिष्व. Or अधाषिषं, -षिषं, -षिषं; अधाषिष्व, अधाषिष्व, -ष्टां; अधाषिष्व, अधाषिष्व, अधाषिष्व. *Atm.* अधाषिष्वि, अधाषिष्वि, अधाषिष्व; अधाषिष्वि, अधाषिष्वि, अधाषिष्वि; अधाषिष्वि, अधाषिष्वि, अधाषिष्वि. Or अधाषिष्वि, अधाषिष्वि, अधाषिष्वि; अधाषिष्वि, अधाषिष्वि, अधाषिष्वि. *Prec.* धूष्यामि. *Atm.* धवितुमि or धोतुमि. *Cond.* अधाषिष्यं or अधाषिष्यं. *Atm.* अधाषिष्ये or अधाषिष्ये. *Pass.*, *Pres.* धूष्ये; *Aor.* 3d *sing.* अधाषिषि. *Caus.*, *Pres.* धूनयामि or धावयामि; *Aor.* अधूष्यन् or अधूष्यन्. *Des.* अधूष्यामि, -ष्ये. *Freq.* अधूष्ये, अधूष्ये or अधूष्ये. *Part.*, *Pres.* अधूष्यत्; *Atm.* अधूष्यान्; *Past pass.* अधूष्यत् or अधूष्यत्; *Past indecl.* अधूष्यत्, -धूष्यत्; *Fut. pass.* धवितुमि or धोतुमि, धवितुमि, धाव्य or धव्य.

a. Like धू may be conjugated सु 'to press out Soma juice,' which in native grammars is the model of the 5th class; thus, *Pres.* सुनोमि, &c. The two futures reject *i*; *1st Fut.* सोतामि, &c.

678. Root स्तृ or स्तृ†. *Inf.* स्तरितुं or स्तरीतुं or स्तृत् 'to spread,' 'to

* This root may also be धूनोमि &c., and also in the 9th class; *Pres.* धूनोमि, धूनोमि, धूनोमि; धूनोवस्, &c.; see 686; and in the 6th (धुवामि 280). In the latter case the *Aor.* is अधुषिषं, &c.; see 430.

† This root may also be conjugated as a verb of the 9th class; thus, *Pres.* स्तृणामि, स्तृणामि, स्तृणामि; स्तृणोवस्, &c. See 686.

cover.' Par. and *Ātm.* *Pres.* कृद्योमि, &c.; like वृ at 675. *Ātm.* कृद्ये, कृद्युये, &c. *Impf.* अकृद्यव. *Ātm.* अकृद्यन्नि. *Pot.* कृद्युयां. *Ātm.* कृद्यीय. *Impv.* कृद्यवामि. *Ātm.* कृद्ये. *Perf.* (331. c, 374. k) तस्त्वार, तस्त्वाये, तस्त्वार; तस्त्वारिष, तस्त्वारपुस्, तस्त्वारपुस्; तस्त्वारिष, तस्त्वार, तस्त्वारहस्. *Ātm.* तस्त्वाये, तस्त्वारिषे, तस्त्वाये; तस्त्वारिषहे, तस्त्वारिषे, तस्त्वारिषे; तस्त्वारिषे, तस्त्वारिषे or -हे, तस्त्वारिषे. *1st Fut.* स्त्वारिषामि or स्त्वारिषामि or स्त्वारिषामि. *Ātm.* स्त्वारिषाहे or स्त्वारिषाहे or स्त्वारिषाहे. *2d Fut.* स्त्वारिषामि or स्त्वारिषामि. *Ātm.* स्त्वारिषे or स्त्वारिषे. *Aor.* अस्त्वारिषं, -रीस्, -रीत्; अस्त्वारिष्य, &c.; see 675. Or अस्त्वारिषं, -रीस्, -रीत्; अस्त्वारिष्ये, -हे, -हे; अस्त्वारिष्ये, -हे, -हे. *Ātm.* अस्त्वारिषि or अस्त्वारिषि or अस्त्वारिषि or अस्त्वारिषि. *Prec.* स्त्वारिषं or स्त्वारिषं. *Ātm.* कृद्यीय or स्त्वारिषीय or स्त्वारिषीय. *Cond.* अस्त्वारिष्यं or अस्त्वारिष्यं. *Ātm.* अस्त्वारिषे or अस्त्वारिषे. *Pass., Pres.* (467) स्त्वारिष्ये; *Aor. 3d sing.* अस्त्वारिष्य. *Caus., Pres.* स्त्वारिषामि; *Aor.* अस्त्वारिष्यं or अस्त्वारिष्यं. *Des.* त्स्त्वारिषामि, -ये; or त्स्त्वारिषामि, -ये; or त्स्त्वारिषामि, -ये. *Freq.* त्स्त्वारिष्ये or त्स्त्वारिष्ये, त्स्त्वारिष्ये or त्स्त्वारिष्ये. *Part., Pres.* स्त्वारिष्यन्; *Ātm.* स्त्वारिष्यन्; *Past pass.* स्त्वारिष्यन् or स्त्वारिष्यन् (534); *Past indecl.* स्त्वारिष्यन्, -स्त्वारिष्यन्, -स्त्वारिष्यन्; *Fut. pass.* स्त्वारिष्यन् or स्त्वारिष्यन् or स्त्वारिष्यन्, स्त्वारिष्यन्, स्त्वारिष्यन्.

679. Root शक् *. *Inf.* शक्नुं 'to be able.' Par. *Pres.* शक्नोमि, शक्नोमि, शक्नोमि; शक्नुवस्, शक्नुवस्, शक्नुवस्; शक्नुवस्, शक्नुवस्, शक्नुवन्नि. *Impf.* अशक्नुवन्, अशक्नुवन्, अशक्नुवन्; अशक्नुवन्, अशक्नुवन्, अशक्नुवन्; अशक्नुवन्, अशक्नुवन्, अशक्नुवन्. *Pot.* शक्नुयां. *Impv.* शक्नुवामि, शक्नुहि (291), शक्नुतु; शक्नुवाय, शक्नुमं, शक्नुतां; शक्नुवामि, शक्नुत, शक्नुवन्तु. *Perf.* शक्नुवन्, शक्नुवन्, शक्नुवन्; शक्नुवन्, शक्नुवन्, शक्नुवन्; शक्नुवन्, शक्नुवन्, शक्नुवन्. *1st Fut.* शक्नुवामि. *2d Fut.* शक्नुवामि. *Aor.* अशक्नुवन्, -कस्, -कत्; -काय, -कतं, -कतां; -कान, -कत, -कन्. Or अशक्नुवन्, -कस्, -कत्; अशक्नुवन्, -कस्, -कत्; अशक्नुवन्, -कस्, -कत्. *Prec.* शक्नुवन्. *Cond.* अशक्नुवन्. *Pass., Pres.* शक्नुवन्; *Aor. 3d sing.* अशक्नुवन्. *Caus., Pres.* शक्नुवामि; *Aor.* अशक्नुवन्. *Des.* शक्नुवामि or शक्नुवामि, -ये † (503). *Freq.* शक्नुवन्, शक्नुवन् or शक्नुवन्. *Part., Pres.* शक्नुवन्; *Ātm.* शक्नुवन्; *Past pass.* शक्नुवन्; *Past indecl.* शक्नुवन्, -शक्नुवन्; *Fut. pass.* शक्नुवन्, शक्नुवन्, शक्नुवन्.

680. Root वृष्. *Inf.* वृष्णुं 'to prosper,' 'to flourish,' 'to increase.' Par. *Pres.* वृष्णोमि, वृष्णोमि, वृष्णोमि; वृष्णुवस्, वृष्णुवस्, वृष्णुवस्; वृष्णुवस्, वृष्णुवस्, वृष्णुवन्नि. *Impf.* (260. a) अवृष्णवन्, अवृष्णवन्, अवृष्णवन्; अवृष्णवन्, अवृष्णवन्, अवृष्णवन्; अवृष्णवन्, अवृष्णवन्, अवृष्णवन्.

* शक् is also conjugated in the 4th class, Parasmai and Ātmane (*Pres.* शक्नुवामि &c., शक्नुवन्); but it may then be regarded as a passive verb. See 253. b.

† This form of the *Des.* generally means 'to learn,' and is said by some to come from a root शिक्ष्.

आर्जुतां; आर्जुन, आर्जुत, आर्जुवन्. *Pot.* आर्जुयां. *Impv.* आर्जुवानि, आर्जुहि, आर्जुतु; आर्जुवाच, आर्जुतं, -तां; आर्जुवान, आर्जुत, आर्जुवन्तु. *Perf.* आर्जुवे, आर्जुविच, आर्जुवे; आर्जुविच, आर्जुवपुस्, आर्जुवतुस्; आर्जुविच, आर्जुव, आर्जुवुस्. *1st Fut.* आर्जुतासि. *2d Fut.* आर्जुष्यामि. *Aor.* आर्जुषं, आर्जुषीत्, आर्जुषीत्; आर्जुष्य, आर्जुषि, -इत्; आर्जुष्य, आर्जुषि, आर्जुषिषुस्. Or आर्जुषं, -वेत्, -वेत्; -वेत्, &c. *Prec.* आर्जुष्यासं. *Cond.* आर्जुष्यं. *Pass., Pres.* आर्जुष्ये; *Aor. 3d sing.* आर्जुषि. *Caus.* आर्जुष्यामि; *Aor.* आर्जुषिषं. *Des.* आर्जुषिष्यामि or ईर्जुष्यामि (503). *Part., Pres.* आर्जुषवत्; *Past pass.* आर्जुष; *Past indecl.* आर्जुषिता or आर्जुषिता, -व्य; *Fut. pass.* आर्जुषितव्य, आर्जुषनीय, आर्जुष्य.

681. Root आप्. *Inf.* आप्तुं 'to obtain.' *Par. Pres.* आप्तोमि, आप्तोषि, आप्तोति; आप्तवस्, आप्तवस्, आप्तवस्; आप्तवस्, आप्तव, आप्तवन्ति. *Impf.* आप्तवन्, आप्तवन्, आप्तवन्; आप्तव, आप्तवन्, -तां; आप्तव, आप्तव, आप्तवन्. *Pot.* आप्तुयां. *Impv.* आप्तवानि, आप्तुहि, आप्तोतु; आप्तवाच, आप्तवन्, -तां; आप्तवान, आप्तवन्तु. *Perf.* आप्त, आप्तविच, आप्त; आप्तविच, आप्तवपुस्, आप्तवुस्; आप्तविच, आप्त, आप्तुस्. *1st Fut.* आप्तसि. *2d Fut.* आप्तस्यामि. *Aor.* आप्तं, आप्तस्, आप्तत्; आप्तवाच, आप्ततं, -तां; आप्तवान, आप्तव, आप्तवन्. *Prec.* आप्तस्यासं. *Cond.* आप्तस्यं. *Pass., Pres.* आप्तये; *Aor. 3d sing.* आप्तवि. *Caus., Pres.* आप्तयामि; *Aor.* आप्तयिषं. *Des.* (503) ईप्त्यामि. *Part., Pres.* आप्तवत्; *Past pass.* आप्त; *Past indecl.* आप्तान्, -आप्त; *Fut. pass.* आप्तव्य, आप्तनीय, आप्तय.

a. Root अश्. *Inf.* अश्नुं or अश्नुं 'to obtain,' 'to enjoy,' 'to pervade.' *Atm. Pres.* अश्नुवे, अश्नुवे, अश्नुते; अश्नुवहे, अश्नुवाये, अश्नुवाते; अश्नुमहे, अश्नुम्ये, अश्नुवते. *Impf.* अश्नुवि, अश्नुवात्, अश्नुत; अश्नुवहि, अश्नुवापां, अश्नुवातां; अश्नुमहि, अश्नुम्यं, अश्नुवत. *Pot.* अश्नुवीय. *Impv.* अश्नुवै, अश्नुम्य, अश्नुतां; अश्नुवावहे, अश्नुवापां, अश्नुवातां; अश्नुवानहे, अश्नुम्यं, अश्नुवतां. *Perf.* (367. c) अश्नुते, अश्नुशिये or अश्नुते, अश्नुते; अश्नुशियहे or अश्नुवहे (371), अश्नुशिये, अश्नुशिये or अश्नुते, अश्नुते; अश्नुशिये or अश्नुते, अश्नुशिये or अश्नुते, अश्नुशिये. *1st Fut.* अश्नुताहे or अश्नुते. *2d Fut.* अश्नुष्ये or अश्नुते. *Aor.* अश्नुषि, अश्नुषात्, अश्नुष; अश्नुषि, अश्नुषापां, अश्नुषातां; अश्नुषि, अश्नुष्यं, अश्नुष. Or अश्नुषि, अश्नुषात्, अश्नुषि; अश्नुष्यहि, अश्नुषापां, अश्नुषातां; अश्नुष्यहि, अश्नुष्यं, अश्नुषत. *Prec.* अश्नुषीय or अश्नुषीय. *Cond.* अश्नुष्ये or अश्नुष्ये. *Pass., Pres.* अश्नुष्ये; *Aor. 3d sing.* अश्नुषि. *Caus., Pres.* अश्नुष्यामि; *Aor.* अश्नुष्यामि. *Des.* अश्नुष्यामि. *Freq.* अश्नुष्यामि (511. a). *Part., Pres.* अश्नुषवत्; *Past pass.* अश्नुष; *Past indecl.* अश्नुषिता or अश्नुषिता, -अश्नुष; *Fut. pass.* अश्नुषितव्य or अश्नुष्य, अश्नुषनीय, अश्नुष्य.

EXAMPLES OF PRIMITIVE VERBS OF THE EIGHTH CONJUGATIONAL CLASS, EXPLAINED AT 353.

682. Root कृ *kṛi*. Infin. कर्तुम् *kartum*, 'to do' (355).

PARASMAI-PADA. *Present tense*, 'I do.'

करोमि <i>karómi</i>	कुर्वेत् * <i>kurvas</i>	कुर्वेत् * <i>kurmas</i>
करोषि <i>karóshi</i>	कुरुषत् <i>kuruthas</i>	कुरुष <i>kurutha</i>
करोति <i>karóti</i>	कुरुतस् <i>kurutás</i>	कुर्वन्ति * <i>kurvánti</i>

Imperfect or first preterite, 'I was doing,' or 'I did.'

अकरवम् <i>akaravam</i>	अकुर्वे <i>akurva</i> (73)	अकुर्वे <i>akurma</i> (73)
अकरोस् <i>akaros</i>	अकुरुतम् <i>akurutam</i>	अकुरुत <i>akuruta</i>
अकरोत् <i>akarot</i>	अकुरुतम् <i>akurutám</i>	अकुर्वन् <i>akurvan</i>

Potential, 'I may do,' &c.

कुर्वाम् * <i>kuryám</i>	कुर्वीष <i>kuryáva</i>	कुर्वीम <i>kuryáma</i>
कुर्वीष <i>kuryás</i>	कुर्वीतम् <i>kuryátam</i>	कुर्वीत <i>kuryáta</i>
कुर्वीत् <i>kuryát</i>	कुर्वीताम् <i>kuryátám</i>	कुर्वीस् <i>kuryás</i>

Imperative, 'Let me do,' &c.

करवाषि <i>karavápsi</i>	करवाष <i>karaváva</i>	करवाम <i>karaváma</i>
कुरु <i>kurá</i>	कुरुतम् <i>kurutám</i>	कुरुत <i>kurutá</i>
करोतु <i>karótu</i>	कुरुताम् <i>kurutám</i>	कुर्वन्तु * <i>kurvántu</i>

Perfect or second preterite, 'I did,' or 'I have done.'

अकार <i>akára</i> (368)	अकृत <i>akṛiva</i>	अकृत <i>akṛima</i>
अकर्षे <i>akarṣha</i>	अक्रवुषत् <i>akrathas</i>	अक्र <i>akra</i>
अकार <i>akára</i>	अक्रवुत् <i>akratus</i>	अक्रुस् <i>akrus</i>

First future, 'I will do.'

कर्तासि <i>kartásmi</i>	कर्तास्यस् <i>kartásvas</i>	कर्तास्यस् <i>kartásvas</i>
कर्तासि <i>kartási</i>	कर्तास्यथस् <i>kartásthas</i>	कर्तास्य <i>kartástha</i>
कर्ता <i>kartá</i>	कर्ताते <i>kartáras</i>	कर्तास् <i>kartáras</i>

Second future, 'I shall do.'

करिष्यामि <i>karishyámi</i>	करिष्यावस् <i>karishyávas</i>	करिष्यावस् <i>karishyávas</i>
करिष्यासि <i>karishyási</i>	करिष्याथस् <i>karishyáthas</i>	करिष्याथ <i>karishyátha</i>
करिष्याति <i>karishyáti</i>	करिष्यातस् <i>karishyátas</i>	करिष्याति <i>karishyánti</i>

* कुर्वेत्, कुर्वीष, कुर्वीम्, &c., would be equally correct; see 73. An obsolete form कुर्मि for करोमि is found in Epic poetry.

Aorist or third preterite, 'I did.'

अकार्षम् <i>akārsham</i>	अकार्ष्व <i>akārshva</i>	अकार्ष्व <i>akārshva</i>
अकार्षीस् <i>akārshís</i>	अकार्षीम् <i>akārshám</i>	अकार्षीस् <i>akārshís</i>
अकार्षीत् <i>akārshít</i>	अकार्षीम् <i>akārshám</i>	अकार्षीत् <i>akārshít</i>

Precative or benedictive, 'May I do.'

क्रियासम् <i>kriyásam</i>	क्रियास्व <i>kriyásva</i>	क्रियासम् <i>kriyásam</i>
क्रियास् <i>kriyás</i>	क्रियास्तम् <i>kriyástam</i>	क्रियास्त <i>kriyásta</i>
क्रियात् <i>kriyát</i>	क्रियास्तम् <i>kriyástam</i>	क्रियास्तुस् <i>kriyástus</i>

Conditional, 'I should do.'

अकरिष्यम् <i>akarishyam</i>	अकरिष्याव <i>akarishyáva</i>	अकरिष्याम <i>akarishyáma</i>
अकरिष्यस् <i>akarishyas</i>	अकरिष्यतम् <i>akarishyatam</i>	अकरिष्यत <i>akarishyate</i>
अकरिष्यत् <i>akarishyat</i>	अकरिष्यताम् <i>akarishyatám</i>	अकरिष्यन् <i>akarishyan</i>

683.

ĀTMANE-PADA. Present tense, 'I do.'

कुर्वे <i>kurve</i> (73)	कुर्वहे <i>kurvāhe</i>	कुर्वहे <i>kurvāhe</i>
कुरुषे <i>kurushe</i>	कुर्वीषे <i>kurvāthe</i>	कुरुष्वहे <i>kurudhvē</i>
कुरुते <i>kurute</i>	कुर्वीते <i>kurvāte</i>	कुर्वीते <i>kurvāte</i>

Imperfect or first preterite, 'I was doing,' or 'I did.'

अकुर्वि <i>akurvi</i> (73)	अकुर्वहि <i>akurvāhi</i>	अकुर्वहि <i>akurvāhi</i>
अकुरुषास् <i>akuruthás</i>	अकुर्वीषाम् <i>akurvāthám</i>	अकुरुष्वन् <i>akurudhvan</i>
अकुरुत <i>akuruta</i>	अकुर्वीताम् <i>akurvātám</i>	अकुर्वीत <i>akurvāta</i>

Potential, 'I may do.'

कुर्वीय <i>kurvīya</i>	कुर्वीषहि <i>kurvīváhi</i>	कुर्वीमहि <i>kurvīmahi</i>
कुर्वीयास् <i>kurvīthás</i>	कुर्वीयापाम् <i>kurvīyáthám</i>	कुर्वीष्वन् <i>kurvīdhvan</i>
कुर्वीत <i>kurvīta</i>	कुर्वीयाताम् <i>kurvīyātám</i>	कुर्वीरन् <i>kurvīran</i>

Imperative, 'Let me do.'

करवै <i>karavai</i>	करवावहे <i>karavāvahai</i>	करवामहे <i>karavāmahai</i>
कुरुष्व <i>kurushva</i>	कुर्वीषाम् <i>kurvīthám</i>	कुरुष्वन् <i>kurudhvan</i>
कुरुताम् <i>kurutám</i>	कुर्वीताम् <i>kurvītám</i>	कुर्वीताम् <i>kurvītám</i>

Perfect or second preterite, 'I did,' or 'I have done.'

अक्रे <i>akre</i>	अकृषहे <i>akṛiśvāhe</i>	अकृमहे <i>akṛimāhe</i>
अकृषे <i>akṛiśhe</i>	अक्राषे <i>akṛāthe</i>	अकृष्वहे <i>akṛiśhvē</i>
अक्रे <i>akre</i>	अक्राते <i>akṛāte</i>	अक्रिरे <i>akṛire</i>

First future, 'I will do.'

कर्ताहे kartáhe	कर्तासहे kartásvahe	कर्तासहे kartásmahe.
कर्तासे kartáse	कर्तासाथे kartásáthe	कर्ताथ्ये kartádhve
कर्ता kartá	कर्ताते kartátau	कर्तारस् kartáras

Second future, 'I shall do.'

करिष्ये karishyē	करिष्यावहे karishyávahe	करिष्यामहे karishyámahe
करिष्यसे karishyáse	करिष्येथे karishyéthe	करिष्यथ्ये karishyádhve
करिष्यते karishyáte	करिष्येते karishyéte	करिष्यन्ते karishyánte

Aorist or third preterite, 'I did.'

अकृषि akṛishi	अकृष्वहि akṛishvahi	अकृष्वहि akṛishmahi
अकृषास् akṛishás	अकृषायाम् akṛishásthám	अकृष्वन् akṛishvam
अकृत akṛita	अकृषाताम् akṛishástám	अकृषत akṛishata

Precative or benedictive, 'May I do.'

कृषीय kṛishyá	कृषीवहि kṛishváhi	कृषीमहि kṛishmáhi
कृषीथास् kṛishyásthás	कृषीयास्याम् kṛishyásthám	कृषीथ्यन् kṛishyádhvam
कृषीष्ट kṛishyást	कृषीयास्ताम् kṛishyástám	कृषीरन् kṛishíran

Conditional, 'I should do.'

अकरिष्ये akarishyē	अकरिष्यावहि akarishyávahe	अकरिष्यामहि akarishyámahe
अकरिष्यसास् akarishyásthás	अकरिष्येथाम् akarishyéthám	अकरिष्यथ्यन् akarishyádhvam
अकरिष्यत akarishyata	अकरिष्येताम् akarishyétám	अकरिष्यन्त akarishyánte

Pass., *Pres.* कृष्ये; *Aor. 3d sing.* अकारि (701). *Caus., Pres.* कारयामि; *Aor.* अचीकरं. *Des.* चिकीर्षामि, -ये (502). *Freq.* चक्रीये, चक्रीमि or चरिकमि or चरीकमि or चक्रीमि or चरिकमि or चरीकमि. *Part., Pres.* कृषन्; *Átm.* कृषीय; *Past pass.* कृत; *Past indecl.* कृत्वा, -कृत; *Fut. pass.* कर्तव्य, करणीय, कार्ये.

684. Only nine other roots are generally given in this class. Of these the commonest is तन् 'to stretch,' conjugated at 583. The others are, गृन् 'to go,' हृन् and हृन् 'to kill' or 'to hurt,' शृन् 'to shine,' गृन् 'to eat grass,' मन् 'to imagine,' *Átm.*; वन् 'to ask,' सन् 'to give.' As these end in nasals, their conjugation resembles that of verbs of the 5th class at 675; thus—

685. Root हृन्. *Inf.* हृशितुं 'to kill,' 'to hurt.' *Par. and Átm. Pres.* हृशामि, हृशामि, हृशामि; हृशामस्, &c. *Átm.* हृशामे, हृशामे, &c. *Impf.* अहृशाम, अहृशामस्, &c. *Átm.* अहृशामि. *Pot.* हृशामि. *Átm.* हृशामि. *Impv.* हृशामि. *Átm.* हृशामे. *Perf.* अहृशाम, अहृशामि, अहृशामि; अहृशामि, अहृशामि, अहृशामि; अहृशामि, अहृशामि, अहृशामि. *Átm.* अहृशामे,

चक्षुषिणे, चक्षुषे; चक्षुषिवहे, चक्षुषाये, चक्षुषाते; चक्षुषिमहे, चक्षुषिभ्ये, चक्षुषिरे.
 1st Fut. क्षयितास्मि. Åtm. क्षयिताहे. 2d Fut. क्षयिष्यामि. Åtm. क्षयिष्ये.
 Aor. चक्षुषिषं, -शीस्, -शीत्; चक्षुषिष्व, -विष्टं, -ष्टां; चक्षुषिष्व, -विष्ट, -विष्टुः.
 Åtm. चक्षुषिषि, चक्षुषिष्टास् or चक्षुषास् (424. c), चक्षुषिष्ट or चक्षुः;
 चक्षुषिष्वहि, -शिषाषां, -शिषातां; चक्षुषिष्वहि, -विष्टं, -शिषत्. Prec. क्षयतां.
 Åtm. क्षयिषीय. Cond. चक्षुषिषं, Åtm. चक्षुषिष्ये. Pass., Pres. क्षसे;
 Aor. 3d sing. चक्षुषि. Caus., Pres. क्षाययामि; Aor. क्षयिष्यथं. Dea.
 चिक्षुषिषामि, -वे. Freq. चक्षुष्ये, चक्षुषिम. Part., Pres. क्षयन्त; Åtm.
 क्षयन्तान; Past pass. क्षत; Past indecl. क्षत्वा or क्षयिष्यात्, -क्षत्; Fut.
 pass. क्षयितव्य, क्षयनीय, क्षय्य.

EXAMPLES OF PRIMITIVE VERBS OF THE NINTH CONJUGATIONAL CLASS, EXPLAINED AT 356.

686. Root यु *yu*. Infin. यवितुम् *yavitum*, 'to join,' 'to mix.'

PARASMAI-PADA. Present tense, 'I join.'

युनामि <i>yunāmi</i>	युनीषस् <i>yunīśas</i>	युनीमस् <i>yunīmas</i>
युनासि <i>yunāsi</i>	युनीषस् <i>yunīśas</i>	युनीष <i>yunīśa</i>
युनाति <i>yunāti</i>	युनीतस् <i>yunītas</i>	युनक्ति <i>yunākti</i>

Imperfect or first preterite, 'I was joining,' or 'I joined.'

अयुनाम् <i>ayunām</i>	अयुनीष <i>ayunīśa</i>	अयुनीम <i>ayunīma</i>
अयुनास् <i>ayunās</i>	अयुनीतम् <i>ayunītam</i>	अयुनीत <i>ayunīta</i>
अयुनात् <i>ayunāt</i>	अयुनीताम् <i>ayunītām</i>	अयुनन् <i>ayunān</i>

Potential, 'I may join.'

युनीयाम् <i>yunīyām</i>	युनीयाष <i>yunīyāśa</i>	युनीयाम <i>yunīyāma</i>
युनीयास् <i>yunīyās</i>	युनीयातम् <i>yunīyātam</i>	युनीयात् <i>yunīyāt</i>
युनीयात् <i>yunīyāt</i>	युनीयाताम् <i>yunīyātām</i>	युनीयुस् <i>yunīyus</i>

Imperative, 'Let me join.'

युनानि <i>yunāni</i>	युनाष <i>yunāśa</i>	युनाम <i>yunāma</i>
युनीहि <i>yunīhi</i>	युनीतम् <i>yunītam</i>	युनीत <i>yunīta</i>
युनातु <i>yunātu</i>	युनीताम् <i>yunītām</i>	युनन्तु <i>yunāntu</i>

Perf. युयाव, युयविष or युयोष, युयाव; युयुविष, युयुषुषु, -वतुस्; युयुषिन्, युयुषु, युयुषुस्. 1st Fut. यवित्तास्मि or योत्तास्मि *. 2d Fut. यविष्यामि. Aor.

* Some authorities give योत्तास्मि &c. as the only form. See Laghu Kaum. 724.

अयापिषं, -षीत्, -षीत्; अयापिष्य, -षिषं, -षिषां; अयापिष्य, -षिष, -षिषुष्.
Prec. ययासं. Cond. अयापिषं.

687. *ĀTMANE-PADA. Present tense, 'I join.'*

युने <i>yune'</i>	युनीषहे <i>yuníváhe</i>	युनीमहे <i>yunímáhe</i>
युनीषे <i>yuníshe</i>	युनाषे <i>yunáthe</i>	युनीध्मे <i>yunídkhme'</i>
युनीते <i>yuníté</i>	युनाते <i>yunáte</i>	युनते <i>yunáte</i>

Imperfect or first preterite, 'I was joining,' or 'I joined.'

अयुनि <i>ayuni</i>	अयुनीषहि <i>ayunívahi</i>	अयुनीमहि <i>ayunímahi</i>
अयुनीषास् <i>ayuníshás</i>	अयुनाषाम् <i>ayundthám</i>	अयुनीध्वन् <i>ayunídkhvam</i>
अयुनीत <i>ayuníta</i>	अयुनाताम् <i>ayundtám</i>	अयुनत <i>ayunata</i>

Potential, 'I may join.'

युनीय <i>yuníya</i>	युनीषहि <i>yunívahi</i>	युनीमहि <i>yunímahi</i>
युनीषास् <i>yuníshás</i>	युनीषाषाम् <i>yuníyáshám</i>	युनीध्वन् <i>yunídkhvam</i>
युनीत <i>yuníta</i>	युनीयाताम् <i>yuníyátám</i>	युनीरन् <i>yunírán</i>

Imperative, 'Let me join.'

युने <i>yunai</i>	युनाषहे <i>yunávahai</i>	युनामहे <i>yunámahai</i>
युनीष्य <i>yuníshva'</i>	युनाषाम् <i>yunáthám</i>	युनीध्वन् <i>yunídkhvam</i>
युनीताम् <i>yunítám</i>	युनाताम् <i>yundtám</i>	युनताम् <i>yunátám</i>

Perf. युयुषे, युयुषिषे, युयुषे; युयुषिषहे, युयुषाषे, युयुषाते; युयुषिमहे, युयुषिध्मे or -हे, युयुषिरे. *1st Fut.* यषिताहे. *2d Fut.* यषिष्ये. *Aor.* अयापिषि, -षिषास्, -षिष; अयापिष्यहि, अयापिषाषां, -षातां; अयापिष्यहि, -षिष्यं or -षिषुं, -षिषत.
Prec. यषिषीय. *Cond.* अयापिष्ये. *Pass., Pres.* युषे; *1st Fut.* याषिताहे; *Aor.* 3d sing. अयापि. *Caus., Pres.* याषयामि; *Aor.* अयापिषं. *Des.* युयुषामि or यिषयिषामि. *Freq.* योयुषे, योयोमि or योयषीमि. *Part., Pres.* युनत्; *Ātm.* युनान्; *Past pass.* युत; *Past indecl.* युत्वा, -युत्; *Fut. pass.* यषितव्य, यषनीय, याष्य or यष्य.

688. Root ज्ञा (361). *Inf.* ज्ञातुं 'to know.' *Par. and Ātm. Pres.* जानामि, जानासि, जानाति; जानीषस्, जानीषस्, जानीतस्; जानीमस्, जानीष, जानमि. *Ātm.* जाने, जानीषे, जानीते; जानीषहे, जानाषे, जानाते; जानीमहे, जानीध्मे, जानते. *Impf.* अजानां, अजानास्, अजानात्; अजानीष, अजानीतं, अजानीतां; अजानीम, अजानीत, अजानन्. *Ātm.* अजामि, अजानीषास्, अजानीत; अजानीषहि, अजानाषां, अजानातां; अजानीमहि, अजानीध्मं, अजानत. *Pol.* जानीषां. *Ātm.* जानीय. *Impv.* जानानि, जानीहि, जानातु; जानाष, जानीतं, जानीतां; जानाम, जानीत, जानन्. *Ātm.* जाने, जानीष्य, जानीतां; जानाषहे, जानाषां, जानातां; जानामहे, जानीध्मं, जानतां. *Perf.* (373) जज्ञौ, जज्ञिष,

जज्ञौ; जज्ञिव, जज्ञयुस्, जज्ञतुस्; जज्ञिम, जज्ञ, जज्ञुस्. *Ātm.* जज्ञे, जज्ञिये, जज्ञे; जज्ञिवहे, जज्ञापे, जज्ञाते; जज्ञिमहे, जज्ञिध्वे, जज्ञिरे. *1st Fut.* ज्ञातास्मि. *2d Fut.* ज्ञास्यामि. *Aor.* (433) अज्ञासिषं, अज्ञासीस्, अज्ञासीत्; अज्ञासिष्व, अज्ञासिष्टं, -ष्टं; अज्ञासिष्व, -सिष्ट, -सिषुस्. *Ātm.* अज्ञासि, अज्ञास्याम्, अज्ञास्त; अज्ञास्वहि, अज्ञासायां, -सातां; अज्ञास्वहि, अज्ञाध्वं, अज्ञासत. *Prec.* ज्ञेयासं or ज्ञायासं. *Ātm.* ज्ञासीय. *Cond.* अज्ञास्यं. *Ātm.* अज्ञास्ये. *Pass., Pres.* (465. a) ज्ञापे; *Perf.* जज्ञे (473); *1st Fut.* ज्ञाताहे or ज्ञापिताहे (474); *2d Fut.* ज्ञास्ये or ज्ञापिये; *Aor.* 3d sing. अज्ञायि. *Caus., Pres.* ज्ञापयामि or ज्ञपयामि; *Aor.* अजिज्ञपं. *Des.* जिज्ञामे (-सामि Ep.). *Freq.* जाज्ञापे, जाज्ञामि or जाज्ञेमि. *Part., Pres.* जानत; *Ātm.* जानान; *Past pass.* ज्ञात; *Past indecl.* ज्ञात्वा, -ज्ञाय; *Fut. pass.* ज्ञातव्य, ज्ञानीय, ज्ञेय.

689. Root क्री. *Inf.* क्रेतुं 'to buy.' *Par. and Ātm. Pres.* क्रीणामि, क्रीणामि, क्रीणाति; क्रीणीवस्, क्रीणीयस्, क्रीणीतस्; क्रीणीमस्, क्रीणीय, क्रीर्णान्. *Ātm.* क्रीणे, क्रीणीषे, क्रीणीते; क्रीणीवहे, क्रीणापे, क्रीणाते; क्रीणीमहे, क्रीणीध्वे, क्रीणीते. *Impf.* अक्रीणां, अक्रीणास्, अक्रीणात्; अक्रीणीव, अक्रीणीतं, अक्रीणीतां; अक्रीणीम, अक्रीणीत, अक्रीणन्. *Ātm.* अक्रीणि, अक्रीणीयास्, अक्रीणीत; अक्रीणीवहि, अक्रीणायां, अक्रीणातां; अक्रीणीमहि, अक्रीणीध्वं, अक्रीणत. *Pot.* क्रीणीयां. *Ātm.* क्रीणीय. *Impv.* क्रीणानि, क्रीणीहि, क्रीणातु; क्रीणाव, क्रीणीतं, क्रीणीतां; क्रीणाम, क्रीणीत, क्रीणन्. *Ātm.* क्रीणे, क्रीणीष्व, क्रीणीतां; क्रीणावहे, क्रीणायां, क्रीणातां; क्रीणामहे, क्रीणीध्वं, क्रीणीतां. *Perf.* (374. e) चिक्राय. चिक्रियथ or चिक्रेथ, चिक्राय; चिक्रियव, चिक्रियथुस्, चिक्रियतुस्; चिक्रियिम, चिक्रिय, चिक्रियुस्. *Ātm.* चिक्रिये, चिक्रियिषे, चिक्रिये; चिक्रियियहे, चिक्रियापे, -याते; चिक्रियिमहे, चिक्रियिध्वे or -द्दे, चिक्रियिरे. *1st Fut.* क्रेतास्मि. *Ātm.* क्रेताहे. *2d Fut.* क्रेष्यामि. *Ātm.* क्रेष्ये. *Aor.* अक्रेषं, -षीस्, -षीत्; अक्रेष्व, -ष्टं, -ष्टं; अक्रेष्व, -ष्ट, -युस्. *Ātm.* अक्रेषि, -ष्टास्, -ष्ट; अक्रेष्वहि, -षायां, -षातां; अक्रेष्वहि, अक्रेष्टं, अक्रेषत. *Prec.* क्रीयासं. *Ātm.* क्रेपीय. *Cond.* अक्रेष्यं. *Ātm.* अक्रेष्ये. *Pass., Pres.* क्रीये; *Aor.* 3d sing. अक्रायि. *Caus., Pres.* क्रापयामि; *Aor.* अचिद्रपं. *Des.* चिक्रीपामि, -पे. *Freq.* चेक्रीये, चेक्रेमि or चेक्रीमि. *Part., Pres.* क्रीणत; *Ātm.* क्रीणान; *Past pass.* क्रीत; *Past indecl.* क्रीत्वा, -क्रीय; *Fut. pass.* क्रेतव्य, क्रयणीय, क्रेय.

690. Like क्री is प्री 'to please.' *Pres.* प्रीणामि; *Ātm.* प्रीणे. *Caus.* प्रीणयामि or प्राययामि; *Aor.* अपिप्रणं or अपिप्रीणं*. *Des.* पिप्रीयामि. *Freq.* पेप्रीये.

691. लृ, 'to cut,' follows पू, 'to purify,' at 583; thus, *Pres.* लुनामि; *Ātm.* लुने. *Pot.* लुनीयां; *Ātm.* लुनीय. *Perf.* लुलाव; *Ātm.* लुलुपे. *1st Fut.* लवित्तास्मि. *2d Fut.* लविष्यामि. *Aor.* अलाविषं.

* Foster gives अपिप्रणं; Westergaard, अपिप्रीणं.

692. Root बन्ध्. *Inf.* बन्धुं 'to bind.' *Par.* *Pres.* बध्नामि, बध्नासि, बध्नाति; बध्नीषस्, बध्नीषस्, बध्नीतस्; बध्नीषस्, बध्नीष, बध्नाति. *Impf.* अबध्नात्, अबध्नात्; अबध्नीष, अबध्नीतं, -तां; अबध्नीम, अबध्नीत, अबध्नात्. *Pot.* बध्नीयां. *Impv.* बध्नामि, बधान (357. a), बध्नातु; बध्नाव, बध्नीतं, -तां; बध्नाम, बध्नीत, बध्नात्. *Perf.* बध्न्व, बध्न्विष or बध्न्व or बध्न्व (298. a), बध्न्व; बध्न्विष, बध्न्वपुस्, बध्न्वतुस्; बध्न्विम, बध्न्व, बध्न्वुस्. *1st Fut.* बन्धासि. *2d Fut.* भन्स्यामि (299. a). *Aor.* अबधानसं (299. a), अबधानसीत्, अबधानसीत्; अबधानस्, अबधान्, अबधान्; अबधानस्, अबधान्, अबधानस्. *Prec.* बध्नासं. *Cond.* अबध्नासं. *Pass., Pres.* (469) बध्ने. *Caus., Pres.* बन्धयामि; *Aor.* अबधयन्. *Des.* बिभन्सामि (299. a). *Freq.* बाबध्ने, बाबध्नि, बाबध्नीमि. *Part., Pres.* बध्नात्; *Past pass.* बध्नात्; *Past indecl.* बध्ना, -बध्ना; *Fut. pass.* बन्धास्य, बन्धनीय, बन्ध.

693. Root ग्रन्थ्. *Inf.* ग्रन्थुं 'to string,' 'to tie.' *Par.* *Pres.* ग्रथ्नामि, ग्रथ्नासि, ग्रथ्नाति; ग्रथ्नीषस्, ग्रथ्नीषस्, ग्रथ्नीतस्; ग्रथ्नीषस्, ग्रथ्नीष, ग्रथ्नाति. *Impf.* अग्रथ्नात्, अग्रथ्नात्; अग्रथ्नीष, अग्रथ्नीतं, -तां; अग्रथ्नीम, अग्रथ्नीत, अग्रथ्नात्. *Pot.* ग्रथ्नीयां. *Impv.* ग्रथ्नामि, ग्रथान*, ग्रथ्नातु; ग्रथ्नाव, ग्रथ्नीतं, -तां; ग्रथ्नाम, ग्रथ्नीत, ग्रथ्नात्. *Perf.* (375. h) मग्रन्थ*, मग्रन्थिष or ग्रेथिष, मग्रन्थ*; मग्रन्थिष or ग्रेथिष, मग्रन्थपुस् or ग्रेथपुस्, मग्रन्थतुस् or ग्रेथतुस्; मग्रन्थिम or ग्रेथिम, मग्रन्थ or ग्रेथ, मग्रन्थुस् or ग्रेथुस्. *1st Fut.* ग्रन्थितासि. *2d Fut.* ग्रन्थिष्यामि. *Aor.* अग्रन्थिषं, -न्थीत्, -न्थीत्, &c. *Prec.* ग्रथ्नासं. *Cond.* अग्रन्थिषं. *Pass., Pres.* (469) ग्रथ्ने. *Caus., Pres.* ग्रन्थयामि; *Aor.* अग्रन्थयन्. *Des.* मिग्रन्थयामि. *Freq.* नाग्रथ्ने, मंग्रन्थमि, मंग्रन्थीमि. *Part., Pres.* ग्रथ्नात्; *Past pass.* ग्रथितात्; *Past indecl.* ग्रथित्वा or ग्रन्थित्वा, -ग्रथ्य; *Fut. pass.* ग्रन्थितस्य, ग्रन्थनीय, ग्रन्थ.

a. Like ग्रन्थ् is conjugated लघ् 'to loosen,' मन्थ् 'to churn.'

694. Root क्षुभ् †. *Inf.* क्षोभितुं 'to agitate.' *Par.* *Pres.* क्षुभामि, क्षुभासि, क्षुभाति; क्षुभीषस्, क्षुभीषस्, क्षुभीतस्; क्षुभीमस्, क्षुभीष, क्षुभाति. *Impf.* अक्षुभात्, अक्षुभात्; अक्षुभीष, अक्षुभीतं, -तां; अक्षुभीम, अक्षुभीत, अक्षुभात्. *Pot.* क्षुभीयां. *Impv.* क्षुभामि, क्षुभाव (357. a, 58), क्षुभातु; क्षुभाव, क्षुभीतं, -तां; क्षुभाम, क्षुभीत, क्षुभात्. *Perf.* बुक्षोभ, बुक्षोभिष, बुक्षोभ; बुक्षुभिष, बुक्षुभपुस्, -भतुस्; बुक्षुभिम, बुक्षुभ, बुक्षुभुस्. *1st Fut.* क्षोभितासि. *2d Fut.* क्षोभिष्यामि. *Aor.* अक्षोभिषं, -षीत्, -षीत्, &c. Or अक्षुभं, -भत्, -भत्; -भाष, -भतं, -भतां; -भाम, -भत, -भन्. *Prec.* क्षुभासं. *Cond.* अक्षोभिषं. *Pass., Pres.* क्षुभे; *Aor.* 3d sing. अक्षोभि. *Caus., Pres.* क्षोभयामि; *Aor.*

* Some authorities give ग्रन्थान in 2d sing. *Impv.*; and the option of मग्रथ in the 1st and 3d of the *Perf.* Compare 339.

† Also neuter, 4th c. 'to be agitated'; *Pres.* क्षुभामि 612.

अचुक्षुभं. Des. चुक्षोभिषामि or चुक्षुभिषामि. Freq. चोक्षुभ्ये, चोक्षोभि (3d sing. चोक्षोभि). Part., Pres. क्षुभत; Past pass. क्षुभ or क्षुभित; Past indecl. क्षुभ्वा or क्षुभित्वा, -क्षुभ्य; Fut. pass. क्षोभितव्य, क्षोभणीय (58), क्षोभ्य.

695. Root स्तम्भ*. Inf. स्तम्भितुं 'to stop,' 'to support.' Par. Pres. स्तम्भामि; like क्षुभ् 694. Impf. अस्तम्भां. Pot. स्तम्भीयां. Impv. स्तम्भानि, स्तम्भान (357. a), स्तम्भातु; स्तम्भाव, स्तम्भीतं, -तां; स्तम्भाम, स्तम्भीत, स्तम्भन्तु. Perf. तस्तम्भ, तस्तम्भिय, तस्तम्भ; तस्तम्भिव, तस्तम्भयुस्, -म्भतुस्; तस्तम्भिम, तस्तम्भ, तस्तम्भुस्. 1st Fut. स्तम्भितास्मि. 2d Fut. स्तम्भिष्यामि. Aor. अस्तम्भिष्यं, -म्भीस्, -म्भीत्, &c. Or अस्तभं, -भम्, -भत्; -भाव, -भतं, -भतां; -भाम, -भत, -भन्. Prec. स्तम्भासं. Cond. अस्तम्भिष्यं. Pass., Pres. स्तम्भ्ये. Caus., Pres. स्तम्भयामि; Aor. अस्तम्भं. Des. तिस्तम्भिषामि. Freq. तास्तम्भ्ये, तास्तम्भिम or तास्तम्भीमि. Part., Pres. स्तम्भत; Past pass. स्तम्भ; Past indecl. स्तम्भ्वा or स्तम्भित्वा; Fut. pass. स्तम्भितव्य, स्तम्भनीय, स्तम्भ्य.

696. Root अश्†. Inf. अश्नितुं 'to eat.' Par. Pres. अश्नामि, अश्नामि, अश्नाति; अश्नीयस्, अश्नीयस्, अश्नीतस्; अश्नीमस्, अश्नीय, अश्नानि. Impf. आश्नां, आश्नास्, आश्नात्; आश्नीव, आश्नीतं, -तां; आश्नीम, आश्नीत, आश्नन्. Pot. अश्नीयां. Impv. अश्नानि, अश्नान (357. a), अश्नातु; अश्नाव, अश्नीतं, -तां; अश्नाम, अश्नीत, अश्नन्तु. Perf. आश, आशिय, आश; आशिव, आशयुस्, आशतुस्; आशिम, आश, आशुस्. 1st Fut. अश्नितास्मि. 2d Fut. अश्निष्यामि. Aor. आशियं, आशीस्, आशीत्; आशिव्य, आशियं, आशियं; आशिय, आशिय, आशियुस्. Prec. अश्नासं. Cond. आशियं. Pass., Pres. अश्नये. Caus., Pres. आशयामि; Aor. आशियं. Des. अशिशिषामि. Freq. अशिशये (508. a). Part., Pres. अश्नत; Past pass. अश्नित; Past indecl. अश्नित्वा, -अश्नय; Fut. pass. अश्नितव्य, अश्ननीय, अश्नय.

697. Root क्लिञ्. Inf. क्लेशितुं or क्लेशुं 'to harass.' Par. Pres. क्लिञ्चामि; like अश् 696. Impf. अक्लिञ्चां, अक्लिञ्चास्, अक्लिञ्चात्; अक्लिञ्चीव, अक्लिञ्चीतं, -तां; अक्लिञ्चीम, अक्लिञ्चीत, अक्लिञ्चन्. Pot. क्लिञ्चीयां. Impv. क्लिञ्चानि, क्लिञ्चान, &c. Perf. चिक्लेश, चिक्लेशिय or चिक्लेश, चिक्लेश; चिक्लिशिव or चिक्लिश (371), चिक्लिशयुस्, -शतुस्; चिक्लिशिम or चिक्लिशम, चिक्लिश, चिक्लिशुस्. 1st Fut. क्लेशितास्मि or क्लेशास्मि. 2d Fut. क्लेशिष्यामि or क्लेश्यामि. Aor. अक्लेशियं, -शीस्, -शीत्; अक्लेशिव्य, -शियं, -शियं; अक्लेशिय, -शिय, -शियुस्. Or अक्लिष्यं, -क्ष्यस्, -क्ष्यत्; -क्ष्याव, -क्ष्यतं, -क्ष्यतां; -क्ष्याम, -क्ष्यत, -क्ष्यन् (439). Prec. क्लिञ्चासं. Cond. अक्लेशियं or अक्लेश्यं. Pass., Pres. क्लिञ्चये; Aor. 3d sing. अक्लेशि. Caus., Pres. क्लेशयामि; Aor. अक्लिञ्चि. Des. चिक्लिशिषामि or चिक्लेशिषामि or चिक्लिश्यामि. Freq. चेक्लिश्ये, चेक्लिशिम. Part., Pres. क्लिञ्चत;

* This root also follows the 5th conjugation; thus, Pres. स्तम्भोमि. See 675.

† This is a different root from अश् 5th conjugation. See 682.

Past pass. क्लृप्त or क्लृप्ति; *Past indecl.* क्लृप्ता or क्लृप्तिन्वा, -क्लृप्य; *Fut. pass.* क्लृप्तिष्य or क्लृप्य, क्लृप्तीय, क्लृप्य.

698. Root पुष्. *Inf.* पोषितुं 'to nourish.' *Par. Pres.* पुष्मि, पुष्मि, पुष्मि; पुष्मीवस्, पुष्मीवस्, पुष्मीतस्; पुष्मीमस्, पुष्मीव, पुष्मि. *Impf.* अपुष्मां, अपुष्मास्, अपुष्मात्; अपुष्मीव, अपुष्मीतं, -तां; अपुष्मीम, अपुष्मीत, अपुष्मान्. *Pot.* पुष्मीयां. *Impv.* पुष्मि, पुष्माव (357. ā), पुष्मानु; पुष्माव, पुष्मीतं, -तां; पुष्माम, पुष्मीत, पुष्मानु. For the rest, see पुष् 4th c., 621.

699. Root ग्रह् (359, 399. ā). *Inf.* ग्रहीतुं 'to take.' *Par. and Ātm. Pres.* गृह्मि, गृह्मि, गृह्मि; गृह्मीवस्, गृह्मीवस्, गृह्मीतस्; गृह्मीमस्, गृह्मीव, गृह्मि. *Ātm.* गृहे, गृहीये, गृहीते; गृहीवहे, गृहीपे, गृहीते; गृहीमहे, गृहीध्वे, गृहीते. *Impf.* अगृह्मां, अगृह्मास्, अगृह्मात्; अगृह्मीव, अगृह्मीतं, अगृह्मीतां; अगृह्मीम, अगृह्मीत, अगृह्मान्. *Ātm.* अगृहे, अगृही-वास्, अगृहीत; अगृहीवहि, अगृहीषां, अगृहीतां; अगृहीमहि, अगृहीध्वं, अगृहीत. *Pot.* गृहीयां. *Ātm.* गृहीय. *Impv.* गृह्मि, गृहाव, गृह्मानु; गृहाव, गृहीतं, गृहीतां; गृह्माम, गृहीत, गृह्मानु. *Ātm.* गृहे, गृहीध्व, गृहीतां; गृहीवहे, गृहीषां, गृहीतां; गृहीमहे, गृहीध्वं, गृहीतां. *Perf.* (384) जग्राह, जग्रहिष, जग्राह; जग्रहिष, जग्रह्युस्, जग्रह्युस्; जग्रहिम, जग्रह, जग्रहस्. *Ātm.* जगृहे, जगृहीये, जगृहे; जगृहीवहे, जगृहीपे, जगृहीते; जगृहीमहे, जगृहीध्वे or -द्दे, जगृहीरे. *1st Fut.* ग्रहीतास्मि (399. a). *Ātm.* ग्रहीताहे. *2d Fut.* ग्रहीषामि. *Ātm.* ग्रहीष्ये. *Aor.* अग्रहीषं, अग्रहीस्, अग्रहीत; अग्रहीष्व, अग्रहीषं, अग्रहीषां; अग्रहीष्वहि, अग्रहीषां, अग्रहीषातां; अग्रहीष्वहि, अग्रहीष्व, अग्रहीषं, अग्रहीषत. *Prec.* गृहासं. *Ātm.* ग्रहीषीय. *Cond.* अग्रहीषं. *Ātm.* अग्रहीष्ये. *Pass., Pres.* गृह्ये; *Perf.* जगृहे; *1st Fut.* ग्रहीताहे or ग्रहीताहे; *2d Fut.* ग्रहीष्ये or ग्रहीष्ये; *Aor.* 3d sing. अग्रहि, 3d pl. अग्रहीषत or अग्रहिषत. *Caus., Pres.* ग्राहयामि; *Aor.* अनिग्रहं. *Des.* निपृषामि, -ष्ये (503). *Freq.* जरीगृहे, जाग्रहि (3d sing. जाग्रहि) or जाग्रहीमि (711). *Part., Pres.* गृह्मात्; *Ātm.* गृह्मान; *Past pass.* गृहीत; *Past indecl.* गृहीत्वा, -गृह्य; *Fut. pass.* ग्रहीतष्य, ग्रहणीय, ग्राह.

EXAMPLES OF PASSIVE VERBS, EXPLAINED AT 461.

700. Root दा dá (465). *Infin.* दातुम् *dátum*, 'to be given.'

Present, 'I am given.'

दीये <i>díye</i>	दीयावहे <i>díyāvaha</i>	दीयामहे <i>díyāmahe</i>
दीयसे <i>díyāse</i>	दीयेथे <i>díyēthe</i>	दीयध्वे <i>díyadhve</i>
दीयते <i>díyāte</i>	दीयेते <i>díyēte</i>	दीयन्ते <i>díyānte</i>

Imperfect or first preterite, 'I was given.'

अदीये <i>ādīye</i>	अदीयावहि <i>ādīyāvahi</i>	अदीयामहि <i>ādīyāmahī</i>
अदीययाम् <i>ādīyāthās</i>	अदीयेयाम् <i>ādīyēthām</i>	अदीयध्वम् <i>ādīyadhvam</i>
अदीयत <i>ādīyata</i>	अदीयेताम् <i>ādīyētām</i>	अदीयन्त <i>ādīyanta</i>

Potential, 'I may be given.'

दीयेय <i>dīyēya</i>	दीयेवहि <i>dīyēvahi</i>	दीयेमहि <i>dīyēmahi</i>
दीयेयाम् <i>dīyēthās</i>	दीयेयायाम् <i>dīyēyāthām</i>	दीयेध्वम् <i>dīyēdhvam</i>
दीयेत <i>dīyēta</i>	दीयेयाताम् <i>dīyēyātām</i>	दीयेरन् <i>dīyēran</i>

Imperative, 'Let me be given.'

दीये <i>dīyai</i>	दीयावहै <i>dīyāvahai</i>	दीयामहै <i>dīyāmahai</i>
दीयस्व <i>dīyasva</i>	दीयेयाम् <i>dīyēthām</i>	दीयध्वम् <i>dīyadhvam</i>
दीयताम् <i>dīyatām</i>	दीयेताम् <i>dīyētām</i>	दीयन्ताम् <i>dīyantām</i>

Perfect or second preterite, 'I have been given.'

ददे <i>dade</i>	ददिवहे <i>dadivāhe</i>	ददिमहे <i>dadimāhe</i>
ददिषे <i>dadishe</i>	ददाषे <i>dadāthe</i>	ददिध्वे <i>dadidhve</i>
ददे <i>dade</i>	ददाते <i>dadāte</i>	ददिरे <i>dadire</i>

First future, 'I shall be given.'

{ दाताहे <i>dātāhe</i> or	दातास्वहे <i>dātāsvahe</i>	दातास्महे <i>dātāsmāhe</i> , &c.
{ दायिताहे <i>dāyitāhe</i>	दायितास्वहे <i>dāyitāsvahe</i>	दायितास्महे <i>dāyitāsmāhe</i> , &c.

Second future, 'I shall be given.'

{ दास्ये <i>dāsyē</i> or	दास्यावहे <i>dāsyāvāhe</i>	दास्यामहे <i>dāsyāmahe</i> , &c.
{ दायिष्ये <i>dāyishyē</i>	दायिष्यावहे <i>dāyishyāvāhe</i>	दायिष्यामहे <i>dāyishyāmahe</i> , &c.

Aorist or third preterite, 'I was given.'

{ अदिषि <i>adishi</i> or	अदिष्वहि <i>adishvahi</i>	अदिष्महि <i>adishmahī</i>
{ अदायिषि <i>adāyishi</i>	अदायिष्वहि <i>adāyishvahi</i>	अदायिष्महि <i>adāyishmahī</i>
{ अदिषाम् <i>adithās</i> or	अदिषायाम् <i>adishāthām</i>	अदिदुम् <i>adidhvam</i>
{ अदायिष्याम् <i>adāyishthās</i>	अदायिषायाम् <i>adāyishāthām</i>	अदायिध्वम् <i>adāyidhvam</i>
अदायि <i>adāyi</i> , 'it was given,'	{ अदिषाताम् <i>adishātām</i>	अदिषत <i>adishata</i>
	{ अदायिषाताम् <i>adāyishātām</i>	अदायिषत <i>adāyishata</i>

Prec. दासीय or दायिषीय, &c. *Cond.* अदास्ये or अदायिष्ये.

701. Root कृ *kṛi* (467). Infin. कर्तुम् *kartum*, 'to be made' or 'done.'

Present, 'I am made.'

क्रिये	क्रियावहे	क्रियामहे	अक्रिये	अक्रियावहि	अक्रियामहि
क्रियसे	क्रियेषे	क्रियध्वे	अक्रियषाम्	अक्रियेषां	अक्रियध्वं
क्रियते	क्रियेते	क्रियन्ते	अक्रियत	अक्रियेतां	अक्रियन्त

*Imperfect or first preterite,**'I was made.'*

<i>Potential, 'I may be made.'</i>			<i>Second preterite.</i>			
क्रियेव	क्रियेवहि	क्रियेमहि	चक्रे	चकृवहे	चकृमहे	
क्रियेचास्	क्रियेचापां	क्रियेध्वं	चकृषे	चक्रापे	चकृदु	
क्रियेत्	क्रियेयातां	क्रियेरन्	चक्रे	चक्राते	चक्रिरे	
<i>Imperative, 'Let me be made.'</i>			<i>First future</i>			
क्रिये	क्रियावहे	क्रियामहे	{	क्रीतेहे	क्रीतासहे	क्रीतामहे, &c.
क्रियस्व	क्रियेथां	क्रियध्वं		or कारिताहे	कारितासहे	कारितामहे, &c.
क्रियतां	क्रियेतां	क्रियतां		<i>Second fut.</i> करिष्ये or करिष्ये, &c.		

Aorist or third preterite.

SING.	DUAL.	PLURAL.
चकृषि or अकारिषि	चकृष्वहि or अकारिष्वहि	चकृष्वहि or अकारिष्वहि
चकृषास् or अकारिहास्	चकृषापां or अकारिषापां	चकृदुं or अकारिध्वं, -दुं
अकारि 'it was done'	अकृषातां or अकारिषातां	अकृषत् or अकारिषत्

Prec. कृषीय or कारिषीय. *Cond.* अकरिष्ये or अकारिष्ये.

702. Example of a passive from a root ending in a consonant :

Root युज् *yuj*. Infin. योक्तुम् *yoktum*, 'to be fitting.'

Pres. युज्ये, युज्यसे, युज्यते, &c. *Impf.* अयुज्ये, अयुज्यथास्, अयुज्यते, &c.
Pot. युज्येय. *Impv.* युज्ये, युज्यस्व, युज्यतां, &c. *Perf.* युज्ये, युज्यिष्ये, युज्यते,
 &c. *1st Fut.* योक्साहे, योक्सासे, योक्सा, &c. *2d Fut.* योक्ष्ये, योक्ष्यसे, &c. *Aor.*
 अयुषि, अयुष्यास्, अयोषि; अयुष्वहि, &c. *Prec.* युषीय. *Cond.* अयोष्ये.

EXAMPLE OF CAUSAL VERBS, EXPLAINED AT 479.

703. Root भू *bhū*. Infin. भावयितुम् *bhāvayitum*, 'to cause to be.'

PARASMAI-PADA.

ĀTMAṆE-PADA.

Present, 'I cause to be.'

भावयामि	भावयावस्	भावयामस्	भावये	भावयावहे	भावयामहे
भावयसि	भावयथस्	भावयथ	भावयसे	भावयेषे	भावयध्वे
भावयति	भावयतस्	भावयन्ति	भावयते	भावयेते	भावयन्ते

Imperfect or first preterite, 'I was causing to be,' or 'I caused,' &c.

अभावयम्	अभावयाव	अभावयाम	अभावये	अभावयावहि	अभावयामहि
अभावयस्	अभावयतं	अभावयथ	अभावयथास्	अभावयेथां	अभावयध्वं
अभावयत्	अभावयतां	अभावयन्	अभावयत्	अभावयेतां	अभावयन्

Potential, 'I may cause to be.'

भावयेयं	भावयेव	भावयेम	भावयेय	भावयेवहि	भावयेमहि
भावयेस्	भावयेतं	भावयेथ	भावयेथास्	भावयेथां	भावयेध्वं
भावयेत्	भावयेतां	भावयेयुस्	भावयेत्	भावयेतां	भावयेरन्

Imperative, 'Let me cause to be.'

भावयानि	भावयाव	भावयाम	भावयै	भावयावहे	भावयामहे
भावय	भावयतं	भावयत	भावयस्व	भावयेथां	भावयध्वं
भावयतु	भावयतां	भावयन्तु	भावयतां	भावयेतां	भावयन्तां

Perfect or second preterite, 'I caused to be.'

भावयाञ्चकार	भावयाञ्चकृव	भावयाञ्चकृम	भावयाञ्चक्रे	भावयाञ्चकृवहे	भावयाञ्चकृमहे
भावयाञ्चकृषे	भावयाञ्चकृथुस्	भावयाञ्चकृ	भावयाञ्चकृषे	भावयाञ्चकृषे	भावयाञ्चकृषे
भावयाञ्चकार	भावयाञ्चकृतुस्	भावयाञ्चकृतुस्	भावयाञ्चक्रे	भावयाञ्चकृते	भावयाञ्चकृते

First future, 'I will cause to be.'

भावयितास्मि	भावयितास्वस्	भावयितास्मस्	भावयिताहे	भावयितास्वहे	भावयितास्महे
भावयितासि	भावयितास्यस्	भावयितास्य	भावयितासे	भावयितास्ये	भावयितास्ये
भावयिता	भावयितारौ	भावयितारस्	भावयिता	भावयितारौ	भावयितारस्

Second future, 'I shall or will cause to be.'

भावयिष्यामि	भावयिष्यावस्	भावयिष्यामस्	भावयिष्ये	भावयिष्यावहे	भावयिष्यामहे
भावयिष्यसि	भावयिष्यथस्	भावयिष्यथ	भावयिष्यसे	भावयिष्येथे	भावयिष्यथे
भावयिष्यति	भावयिष्यतस्	भावयिष्यन्ति	भावयिष्यते	भावयिष्येते	भावयिष्यन्ते

Aorist or third preterite, 'I caused to be.'

अवीभवम्	अवीभवाव	अवीभवाम	अवीभवे	अवीभवावहि	अवीभवामहि
अवीभवस्	अवीभवतं	अवीभवत	अवीभवथास्	अवीभवेथां	अवीभवध्वं
अवीभवत्	अवीभवतां	अवीभवन्	अवीभवत	अवीभवेतां	अवीभवन्त

Precative or benedictive, 'May I cause to be.'

भाष्यासम्	भाष्यास्व	भाष्यास्म	भाषयिषीय	भाषयिषीवहि	भाषयिषीमहि
भाष्यास्	भाष्यास्तं	भाष्यास्त	भाषयिषीष्टास्	भाषयिषीयास्थां	भाषयिषीध्वं
भाष्यात्	भाष्यास्तां	भाष्यासुस्	भाषयिषीष्ट	भाषयिषीयास्तां	भाषयिषीरन्

Conditional, 'I should cause to be.'

अभावयिष्यम्	अभावयिष्याव	अभावयिष्याम	अभावयिष्ये	अभावयिष्यावहि	अभावयिष्यामहि
अभावयिष्यसि	अभावयिष्यतं	अभावयिष्यत	अभावयिष्यथास्	अभावयिष्येथां	अभावयिष्यध्वं
अभावयिष्यत्	अभावयिष्यतां	अभावयिष्यन्	अभावयिष्यत	अभावयिष्येतां	अभावयिष्यन्त

704. After this model, and after the model of primitive verbs of the 10th class at 638, may be conjugated all causal verbs.

EXAMPLES OF DESIDERATIVE VERBS, EXPLAINED AT 498.

705. Root भूbhú. Infin. बुभूषितुम् *bubhúshitum*, 'to wish to be.'

PARASMAI-PADA.

ĀTMANE-PADA.

Present, 'I wish to be.'

बुभूषामि	बुभूषावस्	बुभूषामस्	बुभूषे	बुभूषावहे	बुभूषामहे
बुभूषसि	बुभूषथस्	बुभूषथ	बुभूषसे	बुभूषेथे	बुभूषथे
बुभूषति	बुभूषतस्	बुभूषन्ति	बुभूषते	बुभूषेते	बुभूषन्ते

Imperfect or first preterite, 'I was wishing to be,' or 'I wished,' &c.

अवुभूवन्	अवुभूवाव	अवुभूवान्	अवुभूवे	अवुभूवावहि	अवुभूवान्हि
अवुभूवस्	अवुभूवतं	अवुभूवत	अवुभूवयास्	अवुभूवेयां	अवुभूवथं
अवुभूवन्त	अवुभूवतां	अवुभूवन्त	अवुभूवत	अवुभूवेतां	अवुभूवन्त

Potential, 'I may wish to be.'

वुभूवेवं	वुभूवेव	वुभूवेन	वुभूवेय	वुभूवेवहि	वुभूवेमहि
वुभूवेस्	वुभूवेतं	वुभूवेत	वुभूवेयास्	वुभूवेयायां	वुभूवेथं
वुभूवेन्त	वुभूवेतां	वुभूवेयुस्	वुभूवेत	वुभूवेयातां	वुभूवेरन्

Imperative, 'Let me wish to be.'

वुभूवाधि	वुभूवाव	वुभूवान्	वुभूवे	वुभूवावहे	वुभूवानहे
वुभूव	वुभूवतं	वुभूवत	वुभूवस्	वुभूवेयां	वुभूवथं
वुभूवन्तु	वुभूवतां	वुभूवन्तु	वुभूवतां	वुभूवेतां	वुभूवन्तां

Perfect or second preterite, 'I wished to be.'

वुभूवाचकार*	वुभूवाचकृव	वुभूवाचकृम	वुभूवाचक्रे	वुभूवाचकृवहे	वुभूवाचकृमहे
वुभूवाचकथे	वुभूवाचक्रयुस्	वुभूवाचक्र	वुभूवाचकृमे	वुभूवाचक्राये	वुभूवाचकृमे
वुभूवाचकार	वुभूवाचक्रुस्	वुभूवाचक्रुस्	वुभूवाचक्रे	वुभूवाचक्राते	वुभूवाचक्रिरे

First future, 'I will wish to be.'

वुभूषितासि	वुभूषितास्यस्	वुभूषितास्यस्	वुभूषिताहे	वुभूषितास्यहे	वुभूषितास्यहे
वुभूषितासि	वुभूषितास्यस्	वुभूषितास्य	वुभूषितासे	वुभूषितासाये	वुभूषिताथे
वुभूषिता	वुभूषिताते	वुभूषितारस्	वुभूषिता	वुभूषिताते	वुभूषितारस्

Second future, 'I will or shall wish to be.'

वुभूषिष्यामि	वुभूषिष्यावस्	वुभूषिष्यामस्	वुभूषिष्ये	वुभूषिष्यावहे	वुभूषिष्यामहे
वुभूषिष्यसि	वुभूषिष्यस्	वुभूषिष्यथ	वुभूषिष्यसे	वुभूषिष्येये	वुभूषिष्यथे
वुभूषिष्यति	वुभूषिष्यतस्	वुभूषिष्यन्ति	वुभूषिष्यते	वुभूषिष्येते	वुभूषिष्यन्ते

Aorist or third preterite, 'I wished to be.'

अवुभूषिवन्	अवुभूषिष्व	अवुभूषिष्व	अवुभूषिवि	अवुभूषिष्वहि	अवुभूषिष्वहि
अवुभूषीस्	अवुभूषिष्टं	अवुभूषिष्ट	अवुभूषिष्टास्	अवुभूषिष्यायां	अवुभूषिथं
अवुभूषीन्त	अवुभूषिष्टां	अवुभूषिषुस्	अवुभूषिष्ट	अवुभूषिष्यातां	अवुभूषिष्यन्त

Precative or benedictive, 'May I wish to be.'

वुभूष्यासम्	वुभूष्यास्	वुभूष्यास	वुभूषिषीय	वुभूषिषीवहि	वुभूषिषीमहि
वुभूष्यास्	वुभूष्यास्तं	वुभूष्यास्त	वुभूषिषीष्टास्	वुभूषिषीयास्यां	वुभूषिषीथं
वुभूष्यान्त	वुभूष्यास्तां	वुभूष्यामुस्	वुभूषिषीष्ट	वुभूषिषीयास्तां	वुभूषिषीरन्

Conditional, 'I should wish to be.'

अवुभूषिष्यन्	अवुभूषिष्याव	अवुभूषिष्याम	अवुभूषिष्ये	अवुभूषिष्यावहि	अवुभूषिष्यामहि
अवुभूषिष्यस्	अवुभूषिष्यतं	अवुभूषिष्यत	अवुभूषिष्ययास्	अवुभूषिष्येयां	अवुभूषिष्यथं
अवुभूषिष्यन्त	अवुभूषिष्यतां	अवुभूषिष्यन्	अवुभूषिष्यत	अवुभूषिष्येतां	अवुभूषिष्यन्त

* Or वुभूषाचकार.

EXAMPLES OF FREQUENTATIVE OR INTENSIVE VERBS,
EXPLAINED AT 507.

706. Root भू bhú. Infin. बोभूयितुम् *bobhúyitum*, 'to be repeatedly.'

ĀTMANE-PADA FORM (509).

Present, 'I am repeatedly.'

बोभूये	बोभूयावहे	बोभूयामहे
बोभूयसे	बोभूयेथे	बोभूयध्वे
बोभूयते	बोभूयेते	बोभूयन्ते

Imperfect or first preterite, 'I was frequently.'

अबोभूये	अबोभूयावहि	अबोभूयामहि
अबोभूयसास्	अबोभूयेथां	अबोभूयध्वं
अबोभूयत	अबोभूयेतां	अबोभूयन्त

Potential, 'I may be frequently.'

बोभूयेय	बोभूयेवहि	बोभूयेमहि
बोभूयेयास्	बोभूयेयाथां	बोभूयेध्वं
बोभूयेत	बोभूयेयातां	बोभूयेरन्

Imperative, 'Let me be frequently.'

बोभूये	बोभूयावहे	बोभूयामहे
बोभूयस्व	बोभूयेथां	बोभूयध्वं
बोभूयतां	बोभूयेतां	बोभूयन्तां

Perfect or second preterite, 'I was frequently.'

बोभूयाचक्रे	बोभूयाचक्रुवहे	बोभूयाचक्रामहे
बोभूयाचक्रसे	बोभूयाचक्रथे	बोभूयाचक्रध्वे
बोभूयाचक्रते	बोभूयाचक्रते	बोभूयाचक्रन्ते

First future, 'I will be frequently.'

बोभूयिताहे	बोभूयितास्वहे	बोभूयिताम्लहे
बोभूयितासे	बोभूयितासाथे	बोभूयिताध्वे
बोभूयिता	बोभूयितारी	बोभूयितारन्

Second future, 'I will or shall be frequently.'

बोभूयिष्ये	बोभूयिष्यावहे	बोभूयिष्यामहे
बोभूयिष्यसे	बोभूयिष्यथे	बोभूयिष्यध्वे
बोभूयिष्यते	बोभूयिष्येते	बोभूयिष्यन्ते

Aorist or third preterite, 'I was frequently.'

अबोभूयिषि	अबोभूयिष्वहि	अबोभूयिष्वमहि
अबोभूयिषास्	अबोभूयिषाथां	अबोभूयिषध्वं or -ङ्
अबोभूयिषि	अबोभूयिषातां	अबोभूयिषन्त

Precative or benedictive, 'May I be frequently.'

बोभूयिषीय	बोभूयिषीषहि	बोभूयिषीमहि
बोभूयिषीडास्	बोभूयिषीडास्यां	बोभूयिषीध्वं or -द्वं
बोभूयिषीह	बोभूयिषीयास्तां	बोभूयिषीरन्

Conditional, 'I should be frequently.'

अबोभूयिष्ये	अबोभूयिष्याषहि	अबोभूयिष्यामहि
अबोभूयिष्ययास्	अबोभूयिष्येषां	अबोभूयिष्यध्वं
अबोभूयिष्यत	अबोभूयिष्येतां	अबोभूयिष्यन्

707. PARASMAI-PADA FORM (514).

Present, 'I am frequently.'

बोभवीमि or बोभोमि	बोभूवस्	बोभूमस्
बोभवीषि or बोभोषि	बोभूषस्	बोभूष
बोभवीति or बोभोति	बोभूतस्	बोभूवति

Imperfect or first preterite, 'I was frequently.'

अबोभवन्	अबोभूष	अबोभूत
अबोभवीस् or अबोभोस्	अबोभूतं	अबोभूत
अबोभवीत् or अबोभोत्	अबोभूतां	अबोभवुस्

Potential, 'I may be frequently.'

बोभूयां	बोभूयाथ	बोभूयाम
बोभूयास्	बोभूयातं	बोभूयात
बोभूयात्	बोभूयातां	बोभूयुस्

Imperative, 'May I be frequently.'

बोभवानि	बोभवाथ	बोभवाम
बोभूहि	बोभूतं	बोभूत
बोभवीतु or बोभोतु	बोभूतां	बोभूवतु

Perfect or second preterite, 'I was frequently.'

बोभुवाद्बभूव, &c.	बोभुवाद्बभूविष, &c.	बोभुवाद्बभूविम, &c.
or	or	or
बोभाव or बोभूव	बोभुविष or बोभूविष	बोभुविम or बोभूविम
बोभूविष	बोभुवपुस् or बोभूवपुस्	बोभुव or बोभूव
बोभाव or बोभूव	बोभुवतुस् or बोभूवतुस्	बोभुपुस् or बोभूपुस्

First future, 'I will be frequently.'

बोभवितास्मि	बोभवितास्वस्	बोभवितास्वम्
बोभवितासि	बोभवितास्यस्	बोभवितास्व
बोभविता	बोभवितातौ	बोभवितावस्

Second future, 'I will or shall be frequently.'

बोभविष्यामि	बोभविष्यावस्	बोभविष्यामस्
बोभविष्यसि	बोभविष्यथस्	बोभविष्यथ
बोभविष्यति	बोभविष्यतस्	बोभविष्यति

Aorist or third preterite, 'I was frequently.'

अबोभूवन्	अबोभूय	अबोभूय
अबोभूस्	अबोभूतं	अबोभूत
अबोभूत्	अबोभूतां	अबोभूवन्
or	or	or
अबोभाविष्यन्	अबोभाविष्य	अबोभाविष्य
अबोभावीस्	अबोभाविष्टं	अबोभाविष्ट
अबोभावीत्	अबोभाविष्टां	अबोभाविष्युस्

Precative or benedictive, 'May I be frequently.'

बोभूयासं	बोभूयास्व	बोभूयास्व
बोभूयास्	बोभूयास्तं	बोभूयास्व
बोभूयात्	बोभूयास्तां	बोभूयासुस्

Conditional, 'I should be frequently.'

अबोभविष्यन्	अबोभविष्याव	अबोभविष्याव
अबोभविष्यस्	अबोभविष्यतं	अबोभविष्यत
अबोभविष्यत्	अबोभविष्यतां	अबोभविष्यन्

708. Root हन् 'to kill' (323, 654). Parasmai form of Frequentative, 'to kill repeatedly.' *Pres.* जहन्मि or जहन्मीनि, जहन्सि or जहन्मीधि, जहन्ति or जहन्तीति; जहन्वस्, जहन्थस्, जहतस्; जहन्मस्, जहन्थ, जहन्मि or जंगति. *Impf.* अजहन्, अजहन् or अजहन्मीस्, अजहन् or अजहन्मीत्; अजहन्, अजहतं, -तां; अजहन्म, अजहत, अजहनुस् or अजंगुस्. *Pot.* जहन््यां. *Imp.* जहन्ानि, जंहहि, जहन्तु or जहन्तीतु; जहनाथ, जहतं, -तां; जहनाथ, जहन्, जहन्तु or जंगतु. *Perf.* जहनास्रभूव or जहनास्रकार, &c. &c.

709. Root गम् 'to go' (602, 270). Parasmai form of Frequentative, 'to go frequently.' *Pres.* गहन्मि or गहन्मीनि, गहन्सि or गहन्मीधि, गहन्ति or गहन्तीति; गहन्वस्, गहन्थस्, गहतस्; गहन्मस्, गहन्थ, गहन्मि or गंगति. *Impf.* अगहन्, अगहन् or अगहन्मीस्, अगहन् or अगहन्मीत्; अगहन्, अगहतं, -तां; अगहन्म, अगहत, अगहनुस् or अगंगुस्. *Pot.* गहन््यां. *Imp.* गहन्ानि, गहहि, गहन्तु or गहन्तीतु; गहमाथ, गहतं, गहतां; गहनाथ, गहन्, गहन्तु or गंगतु. *Perf.* गहमास्रभूव or गहमास्रकार, &c..&c.

710. Root क्षिप् 'to throw' (635). Parasmai form of Frequentative. *Pres.* चेक्षेमि or चेक्षीमि, चेक्षेथि or चेक्षीथि, चेक्षेति or चेक्षीति;

चेक्षिष्यत्, चेक्षिष्यत्, चेक्षिष्यत्; चेक्षिष्यत्, चेक्षिष्य, चेक्षिष्यति. *Impf.* अचेक्षेपं, अचेक्षेप् or अचेक्षिषीत्, अचेक्षेप् or अचेक्षिषीत्; अचेक्षिष, अचेक्षिषं, -मां; अचेक्षिष्य, अचेक्षिष, अचेक्षिषुस्. *Pot.* चेक्षिष्यां, &c. *Impv.* चेक्षेपाथि, चेक्षिथि, चेक्षेप् or चेक्षिषीतु; चेक्षेपाथ, चेक्षिषं, -मां; चेक्षेपाम, चेक्षिष, चेक्षिषतु. *Perf.* चेक्षिषाम्भूष or चेक्षिषाम्भकार, &c. &c.

711. Root ग्रह् 'to take' (699, 359). Parasmai form of Frequentative. *Pres.* जाग्रहि or जाग्रहीमि, जाग्रहि (306. a) or जाग्रहीमि, जाग्रहि (305. a) or जाग्रहीति; जाग्रहस्, जाग्रदस्, जाग्रदस्; जाग्रहस्, जाग्रद, जाग्रहति. *Impf.* अजाग्रहं, अजाग्रद् (292. b, 43. c) or अजाग्रहीस्, अजाग्रद् or अजाग्रहीत्; अजाग्रह, अजाग्रदं, -दां; अजाग्रह, अजाग्रद, अजाग्रदुस् (332). *Pot.* जाग्रहां. *Impv.* जाग्रहाथि, जाग्रहि, जाग्रदु or जाग्रहीतु; जाग्रहाथ, जाग्रदं, -दां; जाग्रहाम, जाग्रद, जाग्रहतु, &c. &c.

CHAPTER VII.

INDECLINABLE WORDS.

ADVERBS.

712. ADVERBS (*nipāta*), like nouns and verbs, may be divided into simple and compound. The latter are treated of in the next Chapter on Compound Words.

There are in Sanskrit a number of aptote or monoptote nouns called *indeclinables*. Some of these indeclinable nouns are as follows: अस्तन् 'setting,' 'decline;' अस्ति 'what exists,' 'existence;' ओम् 'mystical ejaculation, typical of the Hindú Triad;' अन् 'water,' 'ease,' 'head;' अना 'on the ground;' अनस् 'satisfaction,' 'food;' नमस् 'reverence;' नास्ति 'non-existence;' यदि 'the fortnight of the moon's wane;' भुवस् 'sky;' भूर् 'earth;' संवत् 'a year;' सुदि or झुदि 'the fortnight of the moon's increase;' स्वर् 'heaven;' स्वस्ति 'salutation;' स्वधा 'interjection at oblation to the manes;' शान् 'ease.' Others will be mentioned at 713—717, as it will be convenient to classify simple adverbs under four heads; 1st, those formed from the cases of nouns and obsolete words; 2dly, other adverbs of less obvious derivation; 3dly, adverbial affixes; 4thly, adverbial prefixes.

Formed from the Cases of Nouns and Obsolete Words.

713. The nominative or accusative neuter of any adjective;

As. तस्य 'truly;' बहु 'much;' शीघ्रं, क्षिप्रं, 'quickly;' तुल्यं 'fitly;' समीपं 'near;'

शुचं 'certainly;' लघु 'lightly;' निर्भरं, जायतं, गाढं, भृशं, 'exceedingly;' अवश्यं 'certainly;' निरसं 'constantly;' शिरं 'for a long while;' बलवत् 'strongly;' भूवत् 'again,' repeatedly' (194); केवलं 'only,' 'merely;' वाढं 'very well.'

a. The nom. or acc. neuter of certain pronouns; as, तत्र 'therefore,' 'then;' यत्र 'wherefore,' 'when,' 'since;' तावत् 'so long,' 'so soon;' यावत् 'as long as,' 'as soon as;' किम् 'why?'

b. The nom. or acc. neuter of certain substantives and obsolete words; as, रहस् 'secretly;' कामं 'willingly;' स्वयं 'of one's own accord,' 'of one's self,' 'spontaneously;' नाम 'by name,' 'that is to say;' वारं वारं 'repeatedly;' शिरं 'long ago;' सुखं 'pleasantly;' साम्प्रतं 'now;' नक्तं 'by night' (noctū); सायन् 'in the evening' (this last may be an ind. part. of so, 'to finish').

714. The instrumental case of nouns, pronouns, and obsolete words;

As, धर्मेण 'virtuously;' दक्षिणेन 'southwards' or 'to the right;' उत्तरेण 'northwards;' व्यतिरेकेण 'without;' उपैस् 'above,' 'aloud;' नीचैस् 'below;' शूनैस् or शून्यैस् 'slowly;' तेन 'therefore;' येन 'wherefore;' अन्तरा or अन्तरेण 'without,' 'except;' अद्येन 'instantly;' शिरेण 'for a long time;' अशिरेण 'in a short time;' अज्ञेयेण 'entirely;' दिवा 'by day;' दिव्या 'fortunately;' सहसा, अज्ञसा, 'quickly;' अधुना 'now;' विहायसा 'in the air;' पुरा 'formerly.'

a. The dative case more rarely;

As, शिराय 'for a long time;' शिरस्यत्राय 'for a period of many nights;' अर्थाय 'for the sake of.'

715. The ablative case of nouns, pronouns, and obsolete words;

As, बलात् 'forcibly;' हर्षात् 'joyfully;' दूरात् 'at a distance;' तस्मात् 'therefore;' कस्मात् 'wherefore?' अकस्मात् 'without cause,' 'unexpectedly;' उत्तरात् 'from the north;' शिरात् 'for a long time;' पश्चात् 'afterwards;' तत्रैवात् 'at that instant;' समन्तात् 'from all quarters.'

716. The locative case of nouns and obsolete words;

As, रात्रौ 'at night;' दूरे 'far off;' प्रभाते 'in the morning;' प्राह्णे 'in the forenoon;' स्थाने 'suitably;' अग्रे 'in front;' एकपदे 'at once;' सपदि 'instantly;' श्रुते 'except;' अन्तरे 'within;' दक्षिणे 'towards the south;' समीपे or अन्वाले 'near;' एकान्ते 'in private;' सायाह्ने 'in the evening;' हेतौ 'by reason of.'

Other Adverbs and Particles of less obvious Derivation.

717. Of affirmation.—नूनं, खलु, किल, एव, अङ्ग, 'indeed;' अवशिनं 'yes, sure enough.'

a. Of negation.—न, नो, नहि, 'not.' ना, नास्म, are prohibitive; as, ना कुर्व, ना कार्षीस्, 'do not.' See 889.

- b. Of *interrogation*.—किम्, किन्तु, कश्चित्, नु, ननु, किन्तु, किन्तु, 'whether?'
- c. Of *comparison*.—इव 'like;'; एव, एषं, 'so;'; किन्पुनर् 'how much rather;'; तथैव (तथा+एव) 'in like manner.'
- d. Of *quantity*.—अतीव 'exceedingly;'; ईषत् 'a little;'; सकृत् 'once;'; असकृत्, पुनः पुनर्, मुहुस्, 'repeatedly.'
- e. Of *manner*.—इति, एषं, 'so, 'thus;'; पुनर् 'again;'; प्रायस् 'for the most part;'; नाना 'variously;'; पृथक् 'separately;'; मृषा, मिथ्या, 'falsely;'; वृथा, मुषा, 'in vain;'; अलं 'enough;'; अदिति, आगु (cf. *ὠκύς*), 'quickly;'; मूष्यो 'silently;'; मियस् 'reciprocally, 'together.'
- f. Of *time*.—अद्य 'to-day, 'now;'; अस् 'to-morrow;'; ह्यस् 'yesterday;'; पराह्यस् 'the day after to-morrow;'; सम्प्रति 'now;'; पुरा 'formerly;'; पुरस्, पुरस्तात्, प्राक्, 'before;'; युगपत् 'at once;'; सद्यस् 'instantly;'; भ्रैव 'after death;'; परं 'afterwards;'; जातु 'ever;'; न जातु 'never;'; अन्येद्युस्, परेद्युस्, 'another day, 'next day.'
- g. Of *place*.—इह 'here;'; क्व 'where?'; वहिस् 'without.'
- h. Of *doubt*.—सिंह, किंसिंह, अपिनाम, उत, उताहो, उताहो सिंह, आहो सिंह, 'perhaps, ' &c.
- i. अपि 'even, 'एव 'indeed, 'ह 'just, ' are placed after words to modify their sense, or for emphatic affirmation. इत्, ईम्, च, are particles of this kind used in the Veda.

Observe—Some of the above are properly conjunctions; see 727.

Adverbial Affixes.

718. चित् *cit*, अपि *api*, and चन *ana*, may form *indefinite* adverbs of *time* and *place*, when affixed to interrogative adverbs;

As, from कदा 'when?' कदाचित्, कदापि, and कदाचन, 'sometimes;'; from कुत and क्व 'where?' कुतचित्, कुतापि, क्वचित्, क्वापि, 'somewhere;'; from कुतस् 'whence?' कुतश्चित् and कुतश्चन 'from somewhere;'; from कति 'how many?' कतिचित् 'a few;'; from कहिं 'when?' कहिंचित् 'at some time;'; from कथं 'how?' कथमपि, कथञ्चन, 'somehow or other, 'with some difficulty.' Compare 228, 230.

a. अपि following a word, generally signifies 'even, 'but after numerals, 'all, 'as त्रयोऽपि 'all three;'; सर्वेऽपि 'all together.'

719. तस् *tas* (changeable to तः or तो by 63, 64) may be added to any noun, and to some pronouns, to form adverbs;

As, from यत्न, यत्नतस् 'with effort;'; from आदि, आदितस् 'from the beginning;'; from त (the proper base of the pronoun तद्), ततस् 'thence, 'then, 'thereupon, 'therefore: 'similarly, यतस् 'whence, 'since, 'because;'; अतस्, इतस्, अमुतस्, 'hence, 'hereupon.'

Observe—In affixing *tas* to pronouns, the base त is used for तत्, च for एतत्, इ for इत्, अमु for अदस्, य for यत्, कु for किम्.

a. This affix usually gives the sense of the prepositions *with* and *from*, and is

often equivalent to the ablative case; as in मत्तस् 'from me'; त्वत्तस् 'from thee*'; पितृत्तस् 'from the father'; शत्रुत्तस् 'from an enemy.'

b. But it is sometimes vaguely employed to express other relations; as, पृष्ठत्तस् 'behind the back'; अन्यत्तस् 'to another place,' 'elsewhere'; प्रथमतस्तस् 'in the first place'; इतस्तत्तस् 'here and there,' 'hither and thither'; समन्तत्तस् 'on all sides'; समीपत्तस् 'in the neighbourhood'; पुरत्तस्, अग्रत्तस्, 'in front'; अभिन्नत्तस् 'near to'; विभवत्तस् 'in pomp or state.'

c. तान् is an affix which generally denotes 'place' or 'direction'; as, from अपत्तस्, अधस्तात् 'downwards'; from उपरि (which becomes उपरिस्), उपरिहात् 'above.'

720. त्र tra, forming adverbs of place;

As, अत्र 'here'; तत्र 'there'; कुत्र 'where?' यत्र 'where'; सर्वत्र 'every where'; अन्यत्र 'in another place'; एकत्र 'in one place'; बहुत्र 'in many places'; अत्र 'there,' 'in the next world.'

721. चा thá and चम् tham, forming adverbs of manner;

As, तथा 'so,' 'in like manner'; यथा 'as'; सर्वथा 'in every way,' 'by all means'; अन्यथा 'otherwise'; कथं 'how?' इत्थं 'thus.'

722. दा dá, हि rhi, नीम् nim, forming adverbs of time from pronouns, &c.;

As, तदा 'then'; यदा 'when'; कदा 'when?' एकदा 'once'; नितदा 'constantly'; सर्वदा, सदा, 'always'; तर्हि, तदानीम्, 'then'; इदानीम् 'now.'

723. धा dhá, forming adverbs of distribution from numerals;

As, एकधा 'in one way'; द्विधा 'in two ways'; षोषा 'in six ways'; शतधा 'in a hundred ways'; सहस्रधा 'in a thousand ways'; बहुधा or अनेकधा 'in many ways.'

a. कृत्वस्, signifying 'times,' is added to पञ्च, 'five,' and other numerals, as explained at 215. सकृत्, 'once,' may be a corruption of सकृत्वस् ('this time'); and only स् is added to द्वि, त्रि, and dropped after चतुर् 'four times.'

724. वत् vat may be added to any noun to form adverbs of comparison or similitude;

As, from सूर्ये, सूर्यवत् 'like the sun'; from पूर्वे, पूर्ववत् 'as before.' It may be used in connexion with a word in the accusative case. See 918.

a. This affix often expresses 'according to;' as, विधिबत् 'according to rule'; प्रयोजनबत् 'according to need.' It may also be added to adverbs; as, वचावत् 'truly' (exactly as it took place).

* These are the forms generally used for the ablative case of the personal pronouns, the proper ablative cases मत्, त्वत् being rarely used, except as substitutes for the crude base in compound words.

725. शस् *śas*, forming adverbs of *quantity*, &c. ;

As, बहुशस् 'abundantly;' अल्पशस् 'in small quantities;' सर्वशस् 'wholly;' एकशस् 'singly;' शतसहस्रशस् 'by hundreds and thousands;' क्रमशस् 'by degrees;' मुख्यशस् 'principally;' पादशस् 'foot by foot.'

a. सान् is added to nouns in connexion with the roots कृ, अल्, and भू, to denote a complete change to the condition of the thing signified by the noun; as, अग्नि-सान् 'to the state of fire.' See 789, and compare 70. g.

Adverbial Prefixes.

726. अ *a*, prefixed to nouns and even to participles with a privative or negative force, corresponding to the Greek *α*, the Latin *in*, and the English 'in,' 'im,' 'un;' as, from शक्य 'possible,' अशक्य 'impossible;' from स्पृशन् 'touching' (pres. part.), अस्पृशन् 'not touching;' from कृता 'having done' (indecl. part.), अकृता 'not having done.' When a word begins with a vowel, अन् is euphonically substituted; as, अन्त 'end;' अनन्त 'endless.'

a. अति *ati*, 'excessively,' 'very;' as, अतिमहन् 'very great.'

b. आ *á*, prefixed to imply 'diminution;' as, आपाकु 'somewhat pale.' ईषन् is prefixed with the same sense.

c. का *ká* or कु *ku*, prefixed to words to imply 'disparagement;' as, कापुरुष 'a coward;' कुरुष 'deformed.'

d. दुस् *dus* or दुर् *dur*, prefixed to imply 'badly' or 'with difficulty;' as, दुष्कृत 'badly done' (see 72); दुर्बल 'not easily broken.' It is opposed to कृ, and corresponds to the Greek *δυσ*.

e. निस् *nis* or निर् *nir* and वि *vi* are prefixed to nouns like अ with a privative or negative sense; as, निर्बल 'powerless;' निष्फल 'without fruit' (see 72); विशस्त्र 'unarmed:' but not to participles.

f. सु *su*, prefixed to imply 'well,' 'easily;' as, सुकृत 'well done;' सुभेद्य 'easily broken.' In this sense it is opposed to दुर्, and corresponds to the Greek *εὐ*. It is also used for अति, to imply 'very,' 'excessively;' as, सुमहन् 'very great.'

CONJUNCTIONS.

Copulative.

727. च *cha*, 'and,' 'also,' corresponding to the Latin *que* and not to *et*. It can never, therefore, stand as the *first word* in a sentence, but follows the word of which it is the copulative. चैव (च एव), 'also,' is a common combination.

a. उत 'and,' 'also,' is sometimes copulative. Sometimes it implies *doubt* or *interrogation*.

b. तथा 'so,' 'thus,' 'in like manner' (see 721), is not unfrequently used for च, in the sense of 'also;,' and like च is then generally placed after the word which it connects with another.

c. अथ 'now,' 'and,' अथो 'then,' are inceptive, being frequently used at the commencement of sentences or narratives. अथ is often opposed to इति, which marks the close of a story or chapter.

d. हि, 'for,' is a causal conjunction; like च it is always placed after its word, and never admitted to the first place in a sentence.

e. यदि, चेत्, both meaning 'if,' are conditional conjunctions.

f. ततस् 'upon that,' 'then' (see 719), तत् 'then,' अन्यच्च, किञ्च, अपरञ्च, परञ्च, अपिच, 'again,' 'moreover,' are all copulatives, used very commonly in narration.

Disjunctive.

728. वा *vá*, 'or,' corresponds to the Latin *ve*, and is always placed after its word, being never admitted to the first place in a sentence.

a. तु, किन्तु, 'but;,' the former is placed after its word.

b. यद्यपि 'although;,' तथापि 'nevertheless,' 'yet,' sometimes used as a correlative to the last; अथवा, किम्वा, 'or else;,' नवा 'or not;,' यदिवा 'whether,' 'whether or no.'

c. अथवा may also be used to correct or qualify a previous thought, when it is equivalent to 'but no,' 'yet,' 'however.'

d. स्, ह, तु, वै, are expletives, often used in poetry to fill up the verse.

PREPOSITIONS.

729. There are about twenty prepositions (see 783), but in later Sanskrit they are generally prefixes, qualifying the sense of verbs (and then called *upasarga*) or of verbal derivatives (and then called *gati*). About ten may be used separately or detached in government with the cases of nouns (and then called *karma-pravaçanīya*); e. g. आ, प्रति, अनु, अति, अधि, अभि, परि, अप, अपि, and उप; but of these the first three only are commonly found as separable particles in classical Sanskrit.

730. आ *á*, generally signifying 'as far as,' 'up to,' 'until,' with an ablative case; as, आसमुद्रात् 'as far as the ocean;,' आमनोस् 'up to Manu;' and rarely with an accusative; as, शतम् आजातीम् 'for a hundred births.'

a. **आ** *á* may sometimes express 'from;' as, **आमूलात्** 'from the beginning;' **आप्रथमदर्शनात्** 'from the first sight.'

b. It may also be compounded with a word in the accusative neuter forming with it an *Avyayī-bháva* (see 760); thus, **आमेखलं** 'as far as the girdle;' (where **मेखलं** is for **मेखलां**).

c. **प्रति** *prati*, generally a postposition, signifying 'at,' 'with regard to,' 'to,' 'towards,' 'against,' with accusative; as, **गङ्गां प्रति** 'at the Ganges;' **धर्मं प्रति** 'with regard to justice;' **शत्रुं प्रति** 'against an enemy.' It may have the force of *apud*; as, **मां प्रति** 'as far as regards me.' When denoting 'in the place of,' it governs the ablative.

d. **अनु** 'after,' with accusative, and rarely with ablative or genitive; as, **गङ्गाया अनु** 'along the Ganges;' **तदनु** or **ततोऽनु** 'after that.'

e. **प्रति**, and more rarely **अनु** and **अभि**, may be used distributively to signify 'each,' 'every;' thus, **वृक्षमनु** 'tree by tree.' They may also be prefixed to form *Avyayī-bhavas*; **प्रतिवत्सरं** or **अनुवत्सरं** 'every year,' 'year by year.' See 760.

f. **अति**, **अभि**, **परि**, are said to require the accusative; **अधि** the locative or accusative; **अप** and **परि**, in the sense 'except,' the ablative; **उप** the locative and accusative: but examples of such syntax are not common in classical Sanskrit.

g. Instances, of course, are common of prepositions united with the neuter form or accusative case of nouns, so as to form compounds, see 760. b; as, **प्रतिशुल्कं** 'upon the shoulders;' **प्रतिमुखं** 'face to face;' **अधिवृक्षं** 'upon the tree;' **अनुगङ्गां** 'along the Ganges.'

ADVERBS USED FOR PREPOSITIONS IN GOVERNMENT WITH NOUNS.

731. There are many adverbs used like the preceding prepositions in government with nouns, and often placed after the nouns which they govern.

a. These are, **अन्ते** 'besides,' 'without,' 'except,' with the accusative and sometimes ablative case. **यावत्** 'up to,' 'as far as,' sometimes found with the accusative. **सह**, **साधुं**, **समं**, **साकं**, 'with,' 'along with,' with the instrumental. **विना** 'without,' with the instrumental or accusative, or sometimes the ablative. **वह्निर्** 'out;' **प्रभृति**, 'inde a,' 'from a particular time,' 'beginning with,' with the ablative, or placed after the crude base. **अर्थे**, **अर्थे**, **अर्थाय**, **हेतोस्**, **हेतोः**, **कृते**, **निमित्ते**, **कारणान्**, 'on account of,' 'for the sake of,' 'for,' with the genitive, or usually placed after the crude base *; **अधरेण** 'under;' **उपरि**, **ऊर्ध्वं**, 'above,' 'over,' 'upon'

* **अर्थे** is generally found in composition with a crude base, and may be compounded adjectively to agree with another noun; as, **द्विजार्थेः सूपस्** 'broth for the Brāhman;' **द्विजार्थे पयस्** 'milk for the Brāhman.' See 760.

(cf. *ὑπέρ, super*), with the genitive and accusative : so अधस् or अधस्तात् 'below;' अनन्तरं 'after,' 'afterwards;' समीपं, समीपतस्, जनिषं, जन्माद्ये, सकाशं, 'near;' सकाशात् 'from;' अग्रे, पुरतस्, समक्षं, साक्षात्, 'before the eyes,' 'in the presence of;' परतस् 'behind;' पश्चात् 'after;' उत्तरात् 'to the north;' दक्षिणात् 'to the south;' all with the genitive. प्राक्, पूर्वं, 'before,' with ablative, rarely genitive and accusative; परं, अर्वाक्, ऊर्ध्वं, परेण, 'after,' 'beyond,' with the ablative; अनन्तरेण 'without,' 'except,' 'with regard to,' मध्ये 'in the middle,' पारे 'on the further side,' with the genitive or accusative; अन्तर् 'within,' with the genitive. All the above may be placed after the crude base. उपरि and अधस् are sometimes doubled; thus, उपर्युपरि, अधोऽधस्. The adverb अलं, 'enough,' is used with the instrumental case.

b. Some of the adverbs enumerated at 714, 715, may be used in government with the cases of nouns; thus, दक्षिणेन 'to the south' or 'to the right,' उत्तरेण 'to the north,' may govern a genitive or accusative case; अन्तिरेकेण, 'without,' is generally placed after the crude base.

INTERJECTIONS.

732. भोस्, भो, हे, are vocative; रे, अरे, less respectfully vocative, or sometimes expressive of 'contempt.' धिक् expresses 'contempt,' 'abhorrence,' 'fie!' 'shame!' (with accusative case); आह्, अहो, अह, 'surprise,' 'alarm;' हा, हाहा, अहो, अहोवत्, वत्, 'grief;' वाहु, वुहु, 'approbation;' स्वस्ति, 'salutation.'

CHAPTER VIII.

COMPOUND WORDS.

733. COMPOUNDS abound in Sanskrit to a degree wholly unequalled in any other language, and it becomes necessary to study the principles on which they are constructed, before the learner can hope to understand the simplest sentence in the most elementary book. In the foregoing chapters we have treated of simple nouns, simple verbs, and simple adverbs. We have now to treat of compound nouns, compound verbs, and compound adverbs.

a. Observe, that in this chapter the nom. case, and not the crude base, of a substantive terminating a compound will be given; and in the instance of an adjective forming the last member of a compound, the nom. case masc., fem., and neut. The examples are chiefly taken from the Hitopadesa, and sometimes the oblique cases in which they are there found have been retained. A dot placed underneath marks the division of the words in a compound.

SECTION I.

COMPOUND NOUNS.

734. The student has now arrived at that portion of the grammar in which the use of the crude base of the noun becomes most strikingly apparent. This use has been already noticed at 77, p. 52; and its formation explained at pp. 54—64.

a. In almost all compound nouns the last word alone admits of declension, and the preceding word or words require to be placed in the crude form or base, to which a plural as well as singular signification may be attributed. Instances, however, will be given in which the characteristic signs of case and number are retained in the first member of the compound, but these are exceptional.

b. It may here be noted, that while Sanskrit generally exhibits the first member or members of a compound in the crude base with the final letter unchanged, except by the usual euphonic laws, Latin frequently and Greek less frequently change the final vowel of the base into the light vowel *i*; and both Greek and Latin often make use of a vowel of conjunction, which in Greek is generally *o*, but occasionally *i*: thus, *cæli-cola* for *cælu-cola* or *cælo-cola*; *lani-ger* for *lana-ger*; *χαλκι-ναος*, *ἰχθυ-ο-φάγος*, *fæder-i-fragus*. Both Greek and Latin, however, possess many compounds which are completely analogous to Sanskrit formations. In English we have occasional examples of the use of a conjunctive vowel, as in 'handicraft' for 'hand-craft.'

735. Native grammarians class compound nouns under six heads: the 1st they call *DVANDVA*, or those formed by the aggregation into one compound of two or more nouns (the last word being, according to circumstances, either in the dual, plural, or neuter singular, and the preceding word or words being in the crude base), when, if uncompounded, they would all be in the same case, connected by a copulative conjunction; as, *गुरुःशिष्यौ* 'master and pupil' (for *गुरुः शिष्यश्च*); *मरणं व्याधिः शोकश्च* 'death, sickness, and sorrow' (for *मरणं व्याधिः शोकश्च*); *पादिकः पादश्च* 'hand and foot' (for *पादिकः पादश्च*). The 2d, *TAT-PURUSHA*, or those composed of two nouns, the first of which (being in the crude base) would be, if uncompounded, in a case different from, or dependent on, the last; as, *चन्द्रप्रभा* 'moon-light' (for *चन्द्रस्य प्रभा* 'the light of the moon'); *शस्त्रकुशलश्च*, -ला, -लं, 'skilled in arms' (for *शस्त्रेषु कुशलश्च*); *मणिभूषितश्च*, -ता, -तं, 'adorned with gems' (for *मणिभिर् भूषितश्च*). The 3d, *KARMA-DHĀRAYA*, or those composed of an adjective or participle and substantive, the adjective or participle

being placed first in its crude base, when, if uncompounded, it would be in grammatical concord with the substantive; as, साधुःशीलस् 'a good disposition' (for साधुः शीलस्); सर्वद्रव्याणि 'all things' (for सर्वाणि द्रव्याणि). The 4th, DVIGU, or those in which a numeral in its crude base is compounded with a noun, either so as to form a singular collective noun, or an adjective; as, त्रिगुणं 'three qualities' (for द्वयो गुणास्); त्रिगुणस्, -णा, -णं, 'possessing the three qualities.' The 5th, BAHU-VRÍHI, or attributive compounds, generally epithets of other nouns. These, according to Páṇini (II. 2, 24), are formed by compounding two or more words to qualify the sense of another word; thus, प्राप्नोदको ग्रामः for प्राप्नम् उदकं यं ग्रामं, 'a village to which the water has come.' The 6th, AVYAYÍ-BHÁVA, or those resulting from the combination of a preposition or adverbial prefix with a noun. The latter, whatever may be its gender, always takes the form of an accusative neuter and becomes indeclinable.

a. Observe—These names either furnish examples of the several kinds of compounds, or give some sort of definition of them: thus, द्वन्द्वः is a definition of the 1st kind, meaning 'conjunction; ' तत्पुरुषः, 'his servant,' is an example of the 2d kind (for तस्य पुरुषः); कर्मधारयः is a somewhat obscure definition of the 3d kind, i. e. 'that which contains or comprehends (धारयति) the object' (कर्म); द्विगुः is an example of the 4th kind, meaning 'any thing to the value of two cows; ' बहुव्रीहिः is an example of the 5th kind, meaning 'possessed of much rice.' The 6th class, अव्ययीभावः *avyayí-bhávaḥ*, means 'the indeclinable state' ('that which does not change,' *na vyeti*).

736. It should be stated, however, that the above six kinds of compounds really form, according to the native theory, only four classes, as the 3d and 4th (i. e. the Karma-dháraya and Dvigu) are regarded as subdivisions of the Tat-purusha class.

As such a classification appears to lead to some confusion from the absence of sufficient distinctness and opposition between the several parts or members of the division, the subject is discussed in the following pages according to a different method, although it has been thought desirable to preserve the Indian names and to keep the native arrangement in view.

737. Compound nouns may be regarded either as *simply* or *complexly* compounded. The latter have reference to a class of compounds within compounds, very prevalent in poetry, involving two or three species of simple compounds under one head.

SIMPLY COMPOUNDED NOUNS.

738. These we will divide into, 1st, Dependent compounds or compounds dependent in case (corresponding to *Tat-purusha*); 2d, Copulative (or Aggregative, *Dvandva*); 3d, Descriptive* (or Determinative, *Karma-dhāraya*); 4th, Numeral (or Collective, *Dvigu*); 5th, Adverbial (or Indeclinable, *Avyayī-bhāva*); 6th, Relative (*Bahuvrīhi*). This last consists of, *a.* Relative form of absolute Dependent compounds, terminated by substantives; *b.* Relative form of Copulative or Aggregative compounds; *c.* Relative form of Descriptive or Determinative compounds; *d.* Relative form of Numeral or Collective compounds; *e.* Relative form of Adverbial compounds.

a. Observe—A list of the substitutions which take place in the final syllables of certain words in compounds is given at 778.

DEPENDENT COMPOUNDS (TAT-PURUSHA).

Accusatively Dependent.

739. These comprehend all those compounds in which the relation of the first word (being in the crude base) to the last is equivalent to that of an accusative case. They are generally composed of a noun in the first member, and a participle, root, or noun of agency in the last; as, स्वर्गप्राप्तस्, -ता, -तं, 'one who has obtained heaven' (equivalent to स्वर्गं प्राप्तस्); प्रियवादी 'one who speaks kind words;' बहुदस् 'one who gives much;' शस्त्रभृत् 'one who bears arms;' पत्रगतस्, -ता, -तं, 'committed to a leaf,' 'committed to paper' (as 'writing'); चित्रगतस्, -ता, -तं, 'committed to painting;' दर्शनीयमानो, -निनी, -नि, 'thinking one's self handsome.'

a. गत 'gone' (past pass. part. of गम् 'to go') is used loosely at the end of compounds of this description to express relationship and connexion, without any necessary implication of motion. In the above compound, and in many others (such as शिलाभेदगतो मणिस् 'a jewel lying in the cleft of a rock;' हस्तपलगतस्, -ता, -तं 'lying in the palm of the hand'), it has the sense of स्व 'staying:' but it may often have other senses; as, गोष्ठीगतस्, -ता, -तं, 'engaged in conversation;' सखीगतं किञ्चित् 'something relating to a friend.'

b. In theatrical language आत्मगतं and स्वगतं (lit. 'gone to one's self') mean 'spoken to one's self,' 'aside.'

* As being composed of an adjective or participle preceding a substantive, and always descriptive of the substantive. Prof. Bopp calls them 'Determinativa,' a word of similar import.

c. Before nouns of agency and similar forms the accusative case is often retained, especially in poetry; as, अरिन्दमस्, -मा, -मं, 'enemy-subduing'; हृदयस्पर्शस्, -मा, -मं, 'heart-touching'; भयङ्करस्, -रा, -रं, 'fear-inspiring' (see 580); सागरगन्धस्, -मा, -मं, 'going to the ocean'; पण्डितम्बन्यस्, -न्या, -न्यं, 'one who thinks himself learned'; रात्रिम्बन्यस् 'one who thinks it night.'

Instrumentally Dependent,

740. Or those in which the relation of the first word (being in the crude base) to the last is equivalent to that of an instrumental case. These are very common, and are, for the most part, composed of a substantive in the first member, and a passive participle in the last; as, लोभमोहितस्, -ता, -तं, 'beguiled by avarice' (for लोभेन मोहित); वस्त्रवेष्टितस्, -ता, -तं, 'covered with clothes'; राजपूषितस्, -ता, -तं, 'honoured by kings'; विद्याहीनस्, -ता, -तं, 'deserted by (i. e. destitute of) learning'; बुद्धिरहितस्, -ता, -तं, 'destitute of intelligence'; दुःखार्त्तस्, -ता, -तं, 'pained with grief'; आत्मकृतस्, -ता, -तं, 'done by one's self'; आदित्यसदृशस्, -शी, -शं, 'like the sun' (for आदिनेन सदृशस्, see 826); अस्मदुपाश्रितस्, -ता, -तं, 'acquired by us.'

a. Sometimes this kind of compound contains a substantive or noun of agency in the last member; as, विद्यापनं 'money acquired by science'; शस्त्रोपजीवी 'one who lives by arms.'

Datively Dependent,

741. Or those in which the relation of the first word to the last is equivalent to that of a dative; as, परिधानवस्त्रं 'bark for clothing'; पादोदकं 'water for the feet'; यूपदारुस् 'wood for a stake'; शरणागतस्, -ता, -तं, 'come for protection' (for शरणाय आगत). This kind of compound is not very common, and is generally supplied by the use of अर्थं (731. a); as, शरणार्थम् आगतस्.

a. The grammatical terms *Parasmai-padam* and *Ātmane-padam* (see 243) are instances of compounds in which the sign of the dative case is retained.

Ablatively Dependent,

742. Or those in which the relation of the first word to the last is equivalent to that of an ablative; as, पितृप्राप्तस्, -ता, -तं, 'received from a father'; राज्यभ्रष्टस्, -ता, -तं, 'fallen from the kingdom' (for राज्याद् भ्रष्टस्); तरङ्गचलतरस्, -रा, -रं, 'more changeable than a wave'; भवदन्यस् 'other than you' (for भवतोऽन्यस्); भवद्भयं 'fear of you' (814. d); कुक्कुरभयं 'fear of a dog'; शास्त्रपराङ्मुखस्, -स्त्री, -स्त्री, 'turning the face from books,' 'averse to study.'

Genitively Dependent,

743. Or those in which the relation of the first word to the last is equivalent to that of a genitive. These are the most common of all dependent compounds, and may generally be expressed by a similar compound in English. They are for the most part composed of two substantives; as, समुद्रतीरं 'sea-shore' (for समुद्रस्य तीरं 'shore of the sea').

a. Other examples are, अश्वपृष्ठं 'horse-back'; धनुर्वेद्यस् 'bow-string'; इटिकागृहं 'brick-house'; गिरिनदी 'mountain-torrent'; जलतीरं 'water's edge'; अर्थागमस् or अर्थोपार्जना 'acquisition of wealth'; विपद्गता 'state of misfortune'; सुहृदस् 'separation of friends'; यक्ष्मूर्ध्नि 'on whose brow' (loc. c.); तद्वाचस् 'his words'; जन्मस्थानं or जन्मभूमिस् 'birth-place'; शूर्खशतैस् 'with hundreds of fools' (instrum. c. plur.); श्लोकद्वयं 'a couple of Ślokas'; भूतलं 'the surface of the earth'; पृथिवीपतिस् 'lord of the earth'; तच्छीघ्रनाय 'for his support' (dat. c.); ब्राह्मणपुत्रास् 'the sons of a Brāhman'; अस्तस्युत्रास् 'our sons'; त्वत्कर्म 'thy deed'; पित्रवचनं 'a father's speech'; मृत्युद्वारं 'the gate of death'; इच्छासम्पत् 'fulfilment of wishes'; मातृनन्दस् 'a mother's joy'; जलाशयस् 'a receptacle of water,' 'a lake'; विद्यापी 'seeker of knowledge,' 'a scholar'; कुक्कुटाण्डं (for कुक्कुटी अण्डं) 'a hen's egg.'

b. Sometimes an adjective in the superlative degree, used substantively, occupies the last place in the compound; as, नरश्रेष्ठस् or पुरषोत्तमस् 'the best of men.'

c. In occasional instances the genitive case is retained; as, विश्वाम्यतिस् 'lord of men'; दिवस्यतिस् 'lord of the sky.'

d. Especially in terms of reproach; as, दास्यापुत्रस् (or दासीपुत्रस्) 'son of a slave girl.'

Locatively Dependent,

744. Or those in which the relation of the first word to the last is equivalent to that of a locative case; as, पङ्कमग्नस्, -ग्ना, -ग्नं, 'sunk in the mud' (for पङ्के मग्न); गगनविहारी 'sporting in the sky'; जलश्रीडा 'sport in the water'; ग्रामवासी 'a dweller in a village'; जलचरस् 'going in the water'; जलजन् 'born in the water'; शिरोरत्नं 'gem on the head.'

a. The sign of the locative case is retained in some cases, especially before nouns of agency; as, ग्रामवासी 'a villager'; जलचरस् 'going in the water'; उरसिभूषितस्, -ता, -तं, 'ornamented on the breast'; अग्रेसरस् or अग्रेसरस् 'going in front'; दिविचद् 'abiding in the sky'; दिविस्पृञ् (rt. स्पृञ्) 'touching the sky'; युधिधिरस् 'firm in war.'

Dependent in more than one Case.

745. Dependent compounds do not always consist of two words. They may be composed of almost any number of nouns, all depending upon each other, in the

manner that one case depends upon another in a sentence; thus, चक्षुर्विषयातिक्रान्तस्, -न्ता, -न्तं, 'passed beyond the range of the eye' (for चक्षुषो विषयम् अतिक्रान्तस्); रथमध्यस्थस् 'standing in the middle of the chariot;' भीतपरित्वाणवस्तूपालम्भपण्डितस् 'skilful in censuring the means of rescuing those in danger.'

a. There is an anomalous form of Tat-purusha compound, which is really the result of the elision of the second or middle member (*uttara-pada-lopa*, *madhyama-pada-lopa*) of a complex compound; thus, अभिज्ञानशकुन्तला 'token-Sakuntalá' for अभिज्ञानस्मृतशकुन्तला 'Sakuntalá (recognised) by the token.'

b. Dependent compounds abound in all the cognate languages. The following are examples from Greek and Latin; *οἶνο-θήκη*, *οἶκο-φύλαξ*, *λιθό-στρωτος*, *γυναικο-κήρυκτος*, *ἀνθρωπο-δίδακτος*, *θεό-δωτος*, *θεό-τρεπτος*, *χειρο-ποίητος*, *auri-fodina*, *manu-pretium*, *parri-cida* for *patri-cida*, *parri-cidium*, *matri-cidium*, *marti-cultor*, *mus-cerda*. English furnishes innumerable examples of dependent compounds, e. g. 'ink-stand,' 'snow-drift,' 'moth-eaten,' 'priest-ridden,' 'door-mat,' 'writing-master,' &c.

COPULATIVE (OR AGGREGATIVE) COMPOUNDS (DVANDVA).

746. This class of compounds has no exact parallel in other languages.

When two or more persons or things are enumerated together, it is usual in Sanskrit, instead of connecting them by a copulative, to aggregate them into one compound word. No syntactical dependence of one case upon another subsists between the members of Dvandva compounds, since they must always consist of words which, if uncompounded, would be in the *same* case. The only grammatical connexion between the members is that which would be expressed by the copulative conjunction *and* in English, or च in Sanskrit. In fact, the difference between this class and the last turns upon this dependence *in case* of the words compounded on each other; insomuch that the existence or absence of such dependence, as deducible from the context, is, in some cases, the only guide by which the student is enabled to refer the compound to the one head or to the other: thus, गुरुशिष्यसेवकास् may either be a Dependent compound, and mean 'the servants of the pupils of the Guru,' or a Copulative, 'the Guru, and the pupil, and the servant.' And मांसशोणितं may either be Dependent, 'the blood of the flesh,' or Copulative, 'flesh and blood.' This ambiguity, however, can never occur in Dvandvas inflected in the dual, and rarely occasions any practical difficulty.

747. There are three kinds of Copulative compounds: 1st, in-

flected in the plural; 2d, inflected in the dual; 3d, inflected in the singular. In the first two cases the final letter of the base of the word terminating the compound determines the declension, and its gender the particular form of declension; in the third case it seems to be a law that this kind of compound cannot be formed unless the last word ends in **अ** *a*, or in a vowel changeable to **अ** *a*, or in a consonant to which **अ** *a* may be subjoined; and the gender is invariably neuter, whatever may be the gender of the final word.

Inflected in the Plural.

748. When *more than two* animate objects are enumerated, the last is inflected in the plural, the declension following the gender of the last member of the compound; as, इन्द्रानिलयमार्कैस् 'Indra, Anila, Yama, and Arka' (for इन्द्रस्, अनिलस्, यमस्, अर्कश्च); रामलक्ष्मणभरतास् 'Rāma, Lakshmaṇa, and Bharata'; मृगव्याधसर्पशूकरास् 'the deer, the hunter, the serpent, and the hog.' The learner will observe, that although the last member of the compound is inflected in the plural, each of the members has here a singular acceptation. But a plural signification may often be inherent in some or all of the words constituting the compound; thus, ब्राह्मणक्षत्रियवैश्यशूद्रास् 'Brāhman, Kshatriyas, Vaiśyas, and Śūdras'; मित्रोदासीनशत्रवस् 'friends, neutrals, and foes' (for मित्राणि, उदासीनास्, शत्रवश्च); ऋषिदेवपितृतिथिभूतानि 'sages, gods, ancestors, guests, and spirits' (for ऋषयस्, देवास्, पितरस्, ऋषियस्, भूतानि च); सिंहव्याघ्रमहोरगास् 'lions, tigers, and serpents'; श्वशुककृकालकोलभासगोमायुषायसास् 'dogs, vultures, herons, ravens, kites, jackals, and crows.'

749. So also when *more than two* inanimate objects are enumerated, the last may be inflected in the plural; as, धर्मैर्षकाममोक्षास् 'virtue, wealth, enjoyment, and beatitude' (for धर्मैस्, अर्षैस्, कामस्, मोक्षश्च); इत्याध्ययनदानानि 'sacrifice, study, and liberality' (for इत्या, अध्ययनं, दानं च). In some of the following a plural signification is inherent; as, पुष्पमूलफलानि 'flowers, roots, and fruits'; अजातमृतमूर्खाणां 'of the unborn, the dead, and the foolish' (for अजातानां, मृतानां, मूर्खाणां च); नेत्रमनःस्वभावास् 'eyes, mind, and disposition'; रोगशोकपरितापचञ्चनव्यसनानि 'sickness, sorrow, anguish, bonds, and afflictions'; काष्ठजलफलमूलमधुनि 'wood, water, fruit, roots, and honey.'

750. So also when *only two* animate or inanimate objects are enumerated, in which a *plural* signification is inherent, the last is

inflected in the plural; as, देवमनुष्यास् 'gods and men;' पुत्रपोत्रास् 'sons and grandsons;' पातोत्पातास् 'falls and rises;' प्राकारपरिखास् 'ramparts and trenches;' सुखदुःखेषु 'in pleasures and pains' (for सुखेषु, दुःखेषु च); पापपुण्यानि 'sins and virtues.'

Inflected in the Dual.

751. When *only two* animate objects are enumerated, in each of which a *singular* signification is inherent, the last is inflected in the dual, the declension following the gender of the last member; as, रामलक्ष्मणी 'Rāma and Lakshmaṇa' (for रामस्, लक्ष्मणश्च); चन्द्रसूर्यौ 'the moon and sun;' मृगकाकौ 'a deer and a crow;' भार्यापती 'wife and husband;' मयूरीकुक्कुटौ 'pea-hen and cock;' कुक्कुटमयूरी 'cock and pea-hen.'

752. So also when *only two* inanimate objects are enumerated, in each of which a *singular* signification is inherent, the last is inflected in the dual; as, आरम्भावसाने 'beginning and end' (for आरम्भस्, अवसानं च); अनुरागापरागी 'affection and enmity' (for अनुरागस्, अपरागश्च); हर्षविषादौ 'joy and sorrow;' क्षुत्पिपासे 'hunger and thirst' (for क्षुत्पिपासा च); क्षुद्धाधी 'hunger and sickness;' स्थानासनान्धां 'by standing and sitting' (for स्थानेन, आसनेन च); मधुसर्पिषी 'honey and ghee;' सुखदुःखे 'pleasure and pain;' उलूखलमुपले 'mortar and pestle;' प्रत्युत्थानाभिवादान्धां 'by rising and saluting;' मृद्धारिभ्यां 'by earth and water.'

Inflected in the Singular Neuter.

753. When two or more *inanimate* objects are enumerated, whether singular or plural in their signification, the last may either be inflected as above (748, 749, 750, 751), or in the singular number, neut. gender; as, पुष्पमूलफलं 'flowers, roots, and fruits' (for पुष्पाणि, मूलानि, फलानि च); यवसान्नोदकेन्धनं 'grass, food, water, and fuel' (for यवसस्, अन्नं, उदकं, इन्धनं च); अहोरात्रं 'a day and night' (for अहस्, रात्रिश्च. A form अहोरात्रस् in the masc. sing. also occurs); दिग्देशं 'quarters and countries' (for दिशस्, देशाश्च); द्युनिशं or दिवानिशं 'day and night;' शिरोऽग्रिचं 'head and neck;' चर्ममांसरूपिरं 'skin, flesh, and blood.'

a. Sometimes two or more animate objects are thus compounded; as, पुत्रपोत्रं 'sons and grandsons;' हस्यश्चं 'elephants and horses:' especially inferior objects; as, श्वचाण्डालं 'a dog and an outcast.'

754. In enumerating two qualities the opposite of each other, it is common to

form a Dvandva compound of this kind, by doubling an adjective or participle, and interposing the negative च्च *a*; as, चराचरं 'moveable and immoveable' (for चरम् अचरं च्च); शुभाशुभं 'good and evil'; प्रियाप्रिये 'in agreeable and disagreeable' (for प्रिये अप्रिये च्च); दृहादृहं 'seen and not seen'; कृताकृतं 'done and not done'; मृदुकूरं 'gentle and cruel.'

a. In the Dvandvas which occur in the Vedas the first member of the compound, as well as the last, may sometimes take a dual termination; thus, मित्रावरुणी (see 97. *a*), इन्द्राविष्णु, पितराभारती; and some of the anomalous Dvandvas used in more modern Sanskrit are probably Vaidik in their character; thus, आवापृथिवी 'heaven and earth'; मातापितरौ 'mother and father,' &c.

b. It is a general rule, however, that if a compound consists of two crude bases in *ri*, the final of the first becomes चा, as in मातापितरौ above. This also happens if the last member of the compound be पुत्र, as पितापुत्रौ 'father and son.'

c. Greek and Latin furnish examples of complex compounds involving Dvandvas; thus, βατραχο-μυο-μαχία, 'frog-mouse war'; *su-ovi-taurilia*, 'pig-sheep-bull sacrifice'; ζώο-φυτον, 'animal-plant.' *Zoophyte* is thus a kind of Dvandva. In English, compounds like 'plano-convex,' 'convexo-concave,' are examples of the relative form of Dvandva explained at 765.

DESCRIPTIVE (OR DETERMINATIVE) COMPOUNDS (KARMA-DHĀRAYA).

755. In describing, qualifying, or defining a substantive by means of an adjective or participle, it is common in Sanskrit to compound the two words together, placing the adjective or participle in the first member of the compound in its crude base; as, साधुजनस् 'a good man' (for साधुर् जनस्); चिरमित्रं 'an old friend' (for चिरं मित्रं); क्षुब्धोद्यः 'a troubled ocean'; पुण्यकर्म 'a holy act'; जननात्मा 'the infinite soul'; संस्कृतोक्तिस् 'polished speech'; पुण्यकर्मोक्ति 'holy acts' (for पुण्यानि कर्मोक्ति); उत्तमनराणां 'of the best men' (for उत्तमानां नराणां); महापातकं 'a great crime' (see 778); महाराजस् 'a great king' (see 778); प्रियमत्स्यस् 'a dear friend' (see 778); दीर्घरात्रं 'a long night' (see 778).

a. The feminine bases of adjectives do not generally appear in compounds; thus, प्रियभार्या 'a dear wife' (for प्रिया भार्या); महाभार्या 'a great wife' (for महती भार्या, see 778); रूपवन्नाया 'a beautiful wife' (for रूपवती भार्या); पाचकस्त्री 'a she-cook' (for पाचिका स्त्री).

b. There are, however, a few examples of feminine adjective bases in compounds, e. g. बालोरुभार्या 'a wife with beautiful thighs'; कामिनीजनस् 'an impassioned woman,' where कामिनी is perhaps used substantively. See also 766. *c*, note.

756. An indeclinable word or prefix may sometimes take the place of an adjective

in this kind of compound; thus, सुपथः 'a good road;' सुदिनं 'a fine day;' सुभाषितं 'good speech;' दुश्चरितं 'bad conduct;' अभयं 'not fear,' &c.; वहिःशौचं 'external cleanliness' (from *vahis*, 'externally,' and *śauca*, 'purity'); अन्तःशौचं 'internal purity;' ईषद्दर्शनं 'a slight inspection;' कुरुपुरुषस् 'a bad man.'

757. Adjectives sometimes occupy the last place in Descriptive compounds; as, परमधार्मिकस् 'a very just man;' परमद्भुतं 'a very wonderful thing.'

a. In the same manner, substantives, used adjectively, may occupy the first place; as, मलद्रव्याणि 'impure substances;' राजर्षिः 'a royal sage.'

758. Descriptive compounds expressing 'excellence' or 'eminence' fall under this class, and are composed of two substantives, one of which is used as an adjective to describe or define the other, and is placed last, being generally the name of an animal denoting, 'superiority;' as, पुरुषव्याघ्रः 'man-tiger,' पुरुषपुङ्गवः 'man-bull,' पुरुषसिंहः 'man-lion,' पुरुषधैर्यः 'man-bull,' equivalent to 'an illustrious man.' Similarly, स्त्रीरत्नं 'an excellent woman' (gem of a woman).

a. So other compounds expressive of 'comparison' or 'resemblance' are usually included in native grammars under the Descriptive or Karma-dhārāya class. In these the adjective is placed last; as, छायाचञ्चलस्, -ला, -लं, 'fickle as a shadow;' अम्बुदश्यामस्, -मा, -मं, 'dark as a cloud;' भूधरविस्तीर्णस्, -र्णा, -र्णं, 'spread out like a mountain.'

b. The following are examples of Greek and Latin compounds falling under this class; *μεγαλο-μήτηρ*, *ἰσό-πεδον*, *μεγαλό-νοια*, *ἡμι-κύων*, *sacri-portus*, *meri-dies* (for *medi-dies*), *decem-viri*, *semi-deus*. Parallel compounds in English are, 'good-will,' 'good-sense,' 'ill-nature,' &c. *μεγαλο-βαδής*.

NUMERAL (OR COLLECTIVE) COMPOUNDS (DVIGU).

759. A numeral is often compounded with a substantive to form a collective noun, but the last member of the compound is generally in the neuter singular; thus, चतुर्व्युगं 'the four ages' (for चत्वारि युगानि); चतुर्दिशं 'the four quarters;' त्रिदिनं 'three days' (*triduum*); त्रिरात्रं 'three nights' (रात्र being substituted for रात्रि, see 778); त्र्यब्दं 'three years' (*triennium*); पञ्चाग्नि 'the five fires.'

a. Rarely numerals in their crude state are compounded with plural substantives; as, चतुर्वर्णास् 'the four castes;' पञ्चवाणास् 'five arrows;' सप्तर्षयस् 'the seven stars of Ursa Major.'

b. Compare Greek and Latin compounds like *τετραοδιον*, *τρινύκτιον*, *τέθριππον*, *triduum*, *triennium*, *trinoctium*, *quadrivium*, *quinqvartium*.

c. Sometimes the last member of the compound is in the feminine singular, with the termination ई; as, त्रिलोकी 'the three worlds.'

ADVERBIAL OR INDECLINABLE COMPOUNDS (AVYAYÍ-BHÁVA).

760. In this class of indeclinable (*avyaya*, i. e. *na vyeti*, 'what does not change') compounds the first member must be either a preposition

(such as *अति*, *अधि*, *अनु*, *प्रति*, &c., at 783) or an adverbial prefix (such as *यथा* 'as,' *यावत्* 'as far as,' *अ* or *अन्* 'not,' *सह* 'with,' &c.). The last member is a substantive which takes the form of an accusative case neuter, whatever may be the termination of its crude base; thus, *यथाऽऽहुं* 'according to faith' (from *यथा* and *अहु*); *प्रतिऽनिशं* 'every night' (from *प्रति* and *निशा*); *प्रतिऽदिशं* 'in every quarter' (from *प्रति* and *दिश*); *अतिनु* 'beyond the ship' (from *अति* and *नौ*).

a. Many of these compounds are formed with the adverbial preposition *सह*, generally contracted into *स*; thus, *सकोपे* 'with anger' (from *स* and *कोप*); *सादरे* 'with respect' (*स* *आदरे*); *साहाङ्गपार्तं* 'with prostration of eight parts of the body.' Pāpini (II. 1, 9, &c.) gives some unusual forms with postpositions; as, *सूपप्रति* 'a little sauce.'

b. The following are examples of indeclinable compounds with other prefixes; *अनुऽज्येष्ठं* 'according to seniority'; *प्रत्यङ्गं* 'over every limb'; *प्रतिऽमासं* 'every month' (730. d); *यथाऽविधि* 'according to rule'; *यथाऽशक्ति* or *यावत्क्षमं* (49) 'according to one's ability'; *यथाऽसुखं* 'happily'; *यथाऽर्हं* 'suitably,' 'worthily'; *यथोक्तं* 'as described'; *अनुऽक्षणं* 'every moment'; *समक्षं* 'before the eyes' (778); *प्रतिऽस्वन्धं* 'upon the shoulders'; *अधिवृक्षं* 'upon the tree'; *असंशयं* 'without doubt'; *निर्विशेषं* 'without distinction'; *मध्येऽगङ्गा* 'in the middle of the Ganges.'

c. Analogous indeclinable compounds are found in Latin and Greek, such as *admodum*, *obviam*, *affatim*, *ἀντιβίην*, *ἀντιβίον*, *ὑπέρμερον*, *παράχρημα*. In these, however, the original gender is retained, whereas, according to the Sanskrit rule, *obvium* would be written for *obviam*, and *affate* for *affatim*. In Greek compounds like *σήμερον*, the feminine *ἡμέρα* appends a neuter form, as in Sanskrit.

d. The neuter word *अर्थे* 'for the sake of,' 'on account of' (see 731. a), is often used at the end of compounds; thus, *सप्तार्थे* 'for the sake of sleep'; *कर्मनुष्ठानार्थे* 'for the sake of the performance of business.' See, however, 731, note.

e. There is a peculiar adverbial compound formed by doubling a crude base, the final of the first member of the compound being lengthened, and the final of the last changed to इ i. It generally denotes mutual contact, reciprocity, or opposition; thus, *मुहीमुहि* 'fist to fist'; *दशदादशि* 'stick to stick' (fighting); *अंशंशि* 'share by share'; *केशकेशि* 'pulling each other's hair'; *अङ्गाङ्गि* 'body to body'; *बाहुबाहि* 'arm to arm.'

f. Something in the same manner, *अन्य* and *पर*, 'another,' are doubled; thus, *अन्योन्यं*, *परस्परं*, 'one another,' 'mutually,' 'together.'

RELATIVE COMPOUNDS (MOSTLY EQUIVALENT TO BAHU-VRIHI).

761. The greater number of compounds in the preceding four divisions are terminated by substantives, the sense of each being in that case absolute and complete in itself. All such compounds may be used *relatively*, that is, as epithets of other words, the final

substantive becoming susceptible of three genders, like an adjective (see 108, 119, 130, 134. a). We have given the name *relative* to compounds when thus used, not only for the obvious reason of their being relatively and not absolutely employed, but also because they usually involve a relative pronoun, and are sometimes translated into English by the aid of this pronoun, and are, moreover, resolved by native commentators into their equivalent uncompounded words by the aid of the genitive case of the relative (यस्य). Thus, महाधनं is a Descriptive compound, meaning 'great wealth,' and may be used adjectively in relation to पुरुषस्, thus महाधनः पुरुषः 'a man *who* has great wealth;' or to स्त्री, thus महाधना स्त्री 'a woman *who* has great wealth;' and would be resolved by commentators into यस्य or यस्या महद् धनं. In English we have similar compounds, as 'high-minded,' 'left-handed,' and the like, where the substantive terminating the compound is converted into an adjective.

Relative form of Tat-purusha or Dependent Compounds.

762. Many Dependent compounds (especially those that are instrumentally dependent at 740) are already *in their own nature* relative, and cannot be used except in connexion with some other word in the sentence. But, on the other hand, many others, and especially those which are genitively dependent, constituting by far the largest number of this class of compounds, are in their nature absolute, and yield a sense complete in itself. These may be made relative by declining the final substantive after the manner of an adjective; thus, चन्द्राकृतिस्, -तिस्, -ति, 'moon-shaped' (see 119), from the absolute compound चन्द्राकृतिस् 'the shape of the moon.'

a. Other examples are, देवरूपस्, -पी, -पं, 'whose form is godlike' (see 108); सूर्यप्रभासस्, -वा, -वं, 'splendid as the sun' (108); हस्तिपादस्, -दा, -दं*, 'elephant-footed' (see 57); सागरान्तस्, -न्ता, -न्तं, 'ending at the sea;' मरणान्तस्, -न्ता, -न्तं, 'terminated by death;' कर्णपुरोगमस्, -मा, -मं, or कर्णमुखस्, -खा, -खं, 'headed by Karṇa;' विष्णुशर्मनामा, -मा, -म, 'named Viṣṇuśarma' (see 154); पुण्डरीकाक्षस्, -क्षी, -क्षं, 'lotus-eyed' (see 778); नारायणख्यस्, -ख्या, -ख्यं, 'called Nārāyaṇa;' धनमूलस्, -ला, -लं, 'founded on wealth;' लक्षसंख्यानि (agreeing with धनानि), 'money to the amount of a lac;' गदाहस्तस्, -स्ता, -स्तं, 'having a club in the hand,' or 'club in hand;' शस्त्रपाणिस्, -णिस्, -णि, 'arms in hand;' जालहस्तस्, -स्ता, -स्तं, 'net in hand;' पुष्पविषयस्, -या, -यं, 'on the subject of

* पाद् may be substituted for पाद in compounds of this kind, but not after हस्तिन्. See 778.

flowers,' 'relating to flowers;,' ध्यानपरस्, -रा, -रं, 'having meditation for one's chief or highest occupation;,' तद्विद्यस्, -द्या, -द्यं, 'having his knowledge.' These examples are not distinguishable from absolute dependent compounds, except by declension in three genders.

b. Note—Parallel compounds are found in Greek, e. g. ἵππο-γλωσσος, 'having a tongue like a horse.'

763. Many of them, however, are not found, except as relatives; and if used absolutely would yield a different sense; thus, कर्णमुखं means 'the face of Karṇa,' but when used relatively to राजानस्, 'the kings headed by Karṇa.' So also चारुचक्षुस् signifies 'the eye of the spy,' but when used relatively to राजा, 'a king who sees by means of his spies.' See 166. c.

764. The substantive आदि, 'a beginning,' when it occurs in the last member of a compound of this nature, is used relatively to some word expressed or understood, and yields a sense equivalent to *et cetera*. It is generally found either in the plural or neuter singular; as, इन्द्रादयस् 'Indra and the others' (agreeing with the nom. case सुरास् expressed or understood, 'the gods commencing with Indra'); अग्न्यादीनां 'of Agni and the others' (agreeing with पूर्वोक्तानां understood, 'of those above-named things of which Agni was the first'); चक्षुरादीनि 'the eyes, &c.' (agreeing with इन्द्रियाणि 'the senses commencing with the eyes'). When used in the neut. sing. it either agrees with पूर्वोक्तं, 'the aforesaid,' understood, or with a number of things taken collectively, and the adverb *iti* * may be prefixed; as, देवानिमादि 'the word *devān*, &c.' (agreeing with पूर्वोक्तं understood, 'the aforesaid sentence of which *devān* is the first word'); दानादिना 'by liberality, &c.' (agreeing with some class of things understood, 'by that class of things of which liberality is the first'). See also 772.

a. It may occasionally be used in the masc. sing.; as, मार्जन्यादिस् 'brooms, &c.' (agreeing with उपस्करस् 'furniture').

b. Sometimes आदिक is used for आदि; as, दानादिकं 'gifts, &c.:' and sometimes आद्य; as, इन्द्राद्याः सुरास् 'the gods of whom Indra is the first.'

c. The feminine substantive प्रभृति 'manner,' 'kind,' may be used in the same way; thus, इन्द्रप्रभृतयः सुरास् 'the gods, Indra and the others;,' तेषां ग्रामनिवासिप्रभृतीनां 'of those villagers, &c.'

d. Observe—The neuter of आदि may optionally take the terminations of the masculine in all but the nom. and accus. cases; thus, हस्वणादिस् 'of elephants, horses, &c.' (agreeing with बलस्य gen. neut. of बल 'an army').

Relative form of Dvandva or Copulative Compounds.

765. Copulative (or Aggregative) compounds are sometimes used

* Sometimes *eram* is prefixed; as, ह्यवमादीनि प्रलापानि 'lamentations beginning thus.'

relatively; especially in the case of adjectives or participles; as, कृष्णशुक्लस्, -क्ला, -क्लं, 'black and white'; स्नातानुलिप्तस्, -न्ना, -न्मं, 'bathed and anointed'; पौरजनपदस्, -दा, -दं, 'city and country'; कृतपकृतस्, -ता, -तं, 'done and done badly'; शुभाशुभस्, -भा, -भं, 'good and evil' (754); सान्द्रस्निग्धस्, -ग्धा, -ग्धं, 'thick and unctuous'; निःशब्दस्तिमितस्, -ता, -तं, 'noiseless and motionless' (night); गृहीतप्रतिमुक्तस्य 'of him taken and let loose.' Compare λευκο-μέλας, 'white and black.' See other examples under Complex Compounds.

a. Be it remembered, that many compounds of this kind are classed by native grammarians under the head of Tat-purusha (Pāṇ. II. 1, 69), though the accent in many conforms to the rule for Bahu-vrīhi (VI. 2, 3).

Relative form of Karma-dhāraya or Descriptive Compounds.

766. A greater number of compound words may be referred to this head than to any other. Every style of writing abounds with them; thus, अल्पशक्तिस्, -क्तिस्, -क्ति, 'whose strength is small' (119).

a. Other examples are, महाबलस्, -ला, -लं, 'whose strength is great' (108, see also 778); महातेजास्, -जास्, -जस्, 'whose glory is great' (164. a); अल्पधनस्, -ना, -नं, 'whose wealth is small'; महात्मा, -त्मा, -त्स, 'high-minded' (151); उदारचरितस्, -ता, -तं, 'of noble demeanour'; बहुमत्स्यस्, -त्स्या, -त्स्यं, 'having many fish'; स्वल्पसलिलस्, -ला, -लं, 'having very little water'; पण्डितबुद्धिस्, -द्धिस्, -द्धि, 'of wise intellect' (119); प्रियभार्यस्, -र्या, -र्यं, 'having a dear wife'; अशक्यसन्धानस्, -ना, -नं, 'not to be reconciled'; संवृतसंवार्यस्, agreeing with राजा, 'a king who conceals what ought to be concealed.'

767. Although a passive participle is not often prefixed to a noun in an absolute sense, this kind of combination prevails most extensively in the formation of relative compounds; as, प्राप्तकालस्, -ला, -लं, 'whose time has arrived.'

a. Other examples are, जितेन्द्रियस्, -या, -यं, 'whose passions are subdued'; ज्ञानचेतास्, -तास्, -तस्, 'whose mind is composed'; संदृष्टमनास्, -नास्, -नस्, 'whose mind is rejoiced' (see 164); भङ्गशशास्, -शा, -शं, 'whose hopes are broken'; हतराज्यस्, -ज्या, -ज्यं, 'whose kingdom is taken away'; अनितेजास्, -जास्, -जस्, 'whose glory is boundless'; आसन्नमृत्युस्, -त्युस्, -त्यु, 'whose death is near'; कृतकामस्, -मा, -मं, 'whose desire is accomplished,' i. e. 'successful'; कृतभोजनस्, -ना, -नं, 'one who has finished eating'; अनधिगतशास्त्रस्, -स्त्रा, -स्त्रं, 'one by whom the Śāstras have not been read'; भिन्नहृदयस्, -या, -यं, or दलहृदयस्, 'whose heart is pierced'; जितशत्रुस्, -त्रुस्, -त्रु, 'who has conquered his enemies'; छिन्नकेशस्, -शा, -श, 'having the hair cut'; मितशानस्, -ना, -नं, 'eating sparingly'; पूतपापस्, -पा, -पं, 'purified from sin.'

b. Occasionally the feminine of the adjective appears in the compound; as, षष्ठीभाविस् 'having a sixth wife.' Compare 755. a.

c. The affix क ka is often added; as, हतश्रीकस्, -का, -कं, 'reft of fortune;' हतशिवकस्, -टका, -टकं, 'shorn of (his) beams.'

d. Examples of Greek and Latin compounds of this kind are, *μεγαλο-κέφαλος*, *μεγαλό-μητις*, *λευκό-πτερος*, *πολύ-χρυσος*, *χρυσεο-στέφανος*, *ἠδύ-γλωσσος*, *ἐρημό-πολις*, *magn-animus*, *longi-manus*, *multi-comus*, *albi-comus*, *multi-ovius*, *atri-color*.

e. In English compounds of this kind abound; e. g. 'blue-eyed,' 'narrow-minded,' 'good-tempered,' 'pale-faced,' &c.

Relative form of Dvigu or Numeral Compounds.

768. Numeral or Dvigu compounds may be used relatively; as, द्विपर्शस्, -शी, -शं, 'two-leaved;' त्रिलोचनस्, -नी, -नं, 'tri-ocular.'

a. Other examples are, त्रिमूर्तिस्, -त्री, -त्रं, 'three-headed' (मूर्ति being substituted for मूर्तिन्, see 778); चतुर्मुखस्, -खी, -खं, 'four-faced;' चतुर्कोणस्, -णा, -णं, 'quadrangular;' शतद्वारस्, -रा, -रं, 'hundred-gated;' चतुर्विद्यस्, -द्या, -द्यं, 'possessed of the four sciences;' सहस्राक्षस्, -खी, -खं, 'thousand-eyed' (see 778); पञ्चगवधनस्, -ना, -नं, 'having the wealth of five bullocks.'

Relative form of Compounds with Adverbial Prefixes.

769. The adverbial compounds most frequently employed relatively as adjectives are those formed with the adverbial preposition सह 'with,' contracted into स; thus, सक्रोधस्, -धा, -धं, 'angry' (lit. 'with-anger,' 'having anger'); सफलस्, -ला, -लं, 'fruitful' (108); सचन्द्रस्, -न्दुस्, -न्दु, 'possessed of kindred' (119); सयत्नस्, -त्ना, -तं, 'energetic;' सजीवस्, -वा, -वं, 'possessed of life,' 'living;' सानन्दस्, -न्दा, -न्दं, 'joyful;' ससचिवस्, -वा, -वं, 'accompanied by ministers;' सभार्यस्, 'accompanied by a wife,' 'having a wife;' सज्यस्, -ज्या, -ज्यं, 'strung' (as a bow, lit. 'with-bowstring').

a. The affix क ka is often added to this kind of compound; as, सश्रीकस्, -का, -कं, 'possessed of fortune;' सस्त्रीकस्, -का, -कं, 'accompanied by women.' Compare 80. XVII.

b. In some compounds सह remains; as, सहबाहनस् 'with his army;' सहपुत्रस् 'along with his son.'

c. स is also used for समान 'same;' as, सगोत्रस्, -त्रा, -त्रं, 'of the same family.'

d. There are of course many examples of nouns combined with adverbial prefixes, so as to form relative compounds, which cannot be regarded as relative forms of Avyayī-bhāva; thus, उदायुधस्, -धा, -धं, 'with uplifted weapon;' नानाप्रकारस्, -रा, -रं, 'of various shapes;' छनिवासस्, -सा, -सं, 'where dwelling?;' छजन्मा, -ज्जा, -ज्ज, 'where born?;' निरपराधस्, -धा, -धं, 'without fault;' निराहारस्,

-रा, -रं, 'having no food;' अ॒प॒भी॒स, -भी॒स्, -भि, 'fearless' (123. b); त॒था॒वि॒ध॒स्, -धा, -धं, 'of that kind,' 'in such a state;' दु॒र्बु॒द्धि॒स्, -द्धि॒स्, -द्धि, 'weak-minded;' दु॒ष्प्र॒कृ॒ति॒स्, -ति॒स्, -ति, 'ill-natured' (see 72); सु॒मुख॒स्, -खी, -खं, 'handsome-faced;' सु॒बु॒द्धि॒स्, -द्धि॒स्, -द्धि, 'of good understanding.' Some of the above may be regarded as relative forms of Descriptive compounds, formed with indeclinable prefixes; see 756. Similar compounds in Greek and Latin are, *ἀν-ἡμερος*, *εὐ-δηλος*, *in-imicus*, *in-felix*, *dis-similis*, *semi-plenus*.

e. Observe—The adverbial prefixes दु॒र् and सु॒ (726. d. f) impart a passive sense to participial nouns of agency, just as *δυσ* and *εὐ* in Greek; thus, दु॒ष्कर॑ 'difficult to be done,' सु॒कर॑ 'easy to be done;' दु॒र्ल॒भ॑ 'difficult to be obtained,' सु॒ल॒भ॑ 'easy to be attained;' दु॒स्तर॑ 'difficult to be crossed.' Compare the Greek *εὐφορος*, 'easy to be borne;' *δύσπορος*, 'difficult to be passed,' &c.

f. स॒नाथ॒स्, -था, -थं, 'possessed of a master,' is sometimes used at the end of compounds to denote simply 'possessed of,' 'furnished with;' thus, वि॒तान॑स॒नाथं॑ शि॒ला॒तलं॑ 'a stone-seat furnished with a canopy;' शि॒ला॒प॒ट्ट॑स॒नाथो॑ म॒ख॒द॒पः॑ 'an arbour having a marble-slab as its master,' i. e. 'furnished with,' 'provided with,' &c. Similarly, ब॒हु॒व॒क्र॑स॒नाथो॑ व॒ट॒पा॒द॒पः॑ 'a fig-tree occupied by a number of cranes.'

g. Observe—The relative form of a compound would be marked in Vedic Sanskrit by the accent. In the Karma-dhāraya compound *mahā-bāhu*, 'great arm,' the accent would be on the last syllable, thus म॒हा॒बा॒हुः; but in the Relative *mahā-bāhu*, 'great armed,' on the ante-penultimate, thus म॒हा॒बा॒हुः. So, native commentators often quote as an example of the importance of right accentuation, the word *Indra-satru*, which, accented on the first syllable, would be Bahu-vrihi (see Pāp. VI. 2, 1, by which the first member retains its original accent); but accented on the penultimate would be Tat-purusha. The sense in the first case is 'having Indra for an enemy;' in the second, 'the enemy of Indra.'

h. Note, that आत्मक and रूप are used at the end of relative compounds to denote 'composed of,' 'consisting of;' but are more frequently found at the end of complex relatives; see 774.

COMPLEX COMPOUND NOUNS.

770. We have now to speak of complex compound words, or compounds within compounds, which form a most remarkable feature in Sanskrit composition. Instances might be given of twenty or thirty words thus compounded together; but these are the productions of the vitiated taste of more modern times, and are only curious as showing that the power of compounding words may often be extravagantly abused. But even in the best specimens of Sanskrit composition, and in the simplest prose writings, four, five, or even six words are commonly compounded together, involving two or three forms under one head. It will be easy, however, to

determine the character of the forms involved, by the rules propounded in the preceding pages ; in proof of which the student has only to study attentively the following examples.

Instances of absolute complex compounds, whose sense is complete and unconnected, are not rare.

a. The following are examples : कालान्तरवृत्तिशुभाशुभानि 'good and evil (occurring) in the revolutions of the interval of time,' the whole being a dependent, involving a dependent and a copulative ; सेनापतिबलाध्यक्षी 'the general of the army and the overseer of the forces,' the whole being a copulative, involving two dependents ; शोकारतिभयत्रायं 'the protection from sorrow, enemies, and perils,' the whole being a dependent, involving an aggregative ; अवधोरितसुदुहास्यं 'the disregarded words of a friend,' the whole being a descriptive, involving a dependent ; मुक्तामरमाल्यदानं 'a white robe and a string of garlands,' the whole being a copulative, involving a descriptive and dependent ; सर्वशास्त्रपारगम् 'one who has gone to the opposite bank (pāra) of all the Śāstras,' i. e. 'one who has read them through ;' मृतसिंहास्थीनि 'the bones of a dead lion.'

771. The greater number of complex compounds are used as adjectives, or relatively, as epithets of some other word in the sentence ; thus, गलितनखनयनम्, -नी, -नं, 'whose nails and eyes were decayed,' the whole being the relative form of descriptive, involving a copulative ; क्षुब्धगण्डकण्ठम् 'having a throat emaciated with hunger,' the whole being the relative form of descriptive, involving a dependent.

a. Other examples are, मुक्तामाल्यानुलेपनम्, -ना, -नं, 'having a white garland and unguents,' the whole being the relative form of copulative, involving a descriptive ; पीनस्कन्धोरुबाहु 'broad-shouldered and strong-armed,' the whole being a copulative, involving two descriptives ; पूर्वजन्मकृतम्, -ता, -नं, 'done in a former birth,' the whole being a dependent, involving a descriptive ; पित्राद्योवृद्धम्, -ता, -तं, 'advanced in learning and age,' the whole being a dependent, involving a copulative ; हृषितमयनोहीनम्, -ना, -नं, 'having fresh garlands, and being free from dust,' the whole being the relative form of copulative, involving a descriptive and dependent ; अभिषेकाद्रिशिरसम्, -रसम्, -रसम्, 'whose head was moist with unction ;' यथेच्छितमुखम्, -सा, -सं, 'having the face turned in any direction one likes ;' शूलमुद्गरहस्तम्, -सा, -सं, 'spear and club in hand ;' एकरात्रनिर्वाहोचितम्, -ता, -नं, 'sufficient for support during one night' (see 778) ; त्रयमुःसामाख्यत्रयग्रन्थार्थभिज्ञम् 'acquainted with the meaning of the three Vedas, called Rīg, Yajur, and Sāma ;' समदहदन्तदन्ताबनेत्रम् 'biting their lips and having red eyes' (agreeing with रामानम्) ; परद्रोहकर्त्तृणीम् 'injuring another by action or by intention.'

772. The substantive आदि, 'a beginning,' often occurs in complex relative

compounds, with the force of *et cetera*, as in simple relatives at 764; thus, शुकसारिकादयस् 'parrots, starlings, &c.' (agreeing with पक्षिणस् 'birds beginning with parrots and starlings'), the whole being the relative form of dependent, involving an aggregative; सन्धिविग्रहादि 'peace, war, &c.' (agreeing with पूर्वोक्तं understood); गृहदेवागारादियुक्तस्, -क्ता, -क्तं, 'possessed of houses, temples, &c.:' करितुरगकोपादिपरिच्छदयुक्तस्, -क्ता, -क्तं, 'possessed of elephants, horses, treasures, and other property.'

a. Similarly, अद्य in the example उत्तमगन्धाद्यास् (agreeing with स्रजस् 'garlands possessing the best odour and other qualities').

773. Long complex compounds may be generally translated by beginning at the last word and proceeding regularly backwards, as in the following; मत्तमधुकरनिकरमुक्तकङ्कारमिलितकोकिलालापसङ्गीतकमुखावहः, -हा, -हं, 'causing pleasure by the music of the voice of the cuckoo, blended with the hum emitted by the swarms of joyous bees.'

774. आत्मक or रूप, as occupying the last place in a complex relative, denotes 'composed of;' thus, हस्त्यश्चरथपदातिकर्मकरात्मकं चलं 'a force consisting of elephants, horses, chariots, infantry, and servants;' प्राग्जन्मसुनृतदुष्कृत रूपे कर्मणी 'the two actions consisting of the good and evil done in a former birth.'

775. Complex compounds may sometimes have their second or middle member elided or omitted; thus, अभिज्ञानशकुन्तला is really a complex compound, the whole being a descriptive, involving a dependent; but the middle member स्मृत is elided: see 745. a. Similarly, शाकपार्थिवस् 'the era-king' is for शाकप्रियपार्थिवस् 'the king (beloved) by the era;' विक्रमोर्वशी for विक्रमप्राप्तोर्वशी 'Urvasī gained by valour.'

a. Complex compounds expressive of comparison are not uncommon; as, जलविन्दुलोलचपलस्, -ला, -लं, 'unsteady as a trembling drop of water;' नलिनीदलतोयतरलस्, -ला, -लं, 'tremulous as water on the leaf of a lotus;' the last two examples are complex. Compare 758. a. of Hitop. IV. 129.

b. A peculiar compound of this kind is formed from Dvandvas by adding the affix *īya*: thus, काकतालीयस्, -या, -यं, 'like the story of the crow and the palm tree;' श्येनकपोतीयस्, -या, -यं, 'like the story of the hawk and the pigeon.'

c. The substantive verb must often be supplied in connexion with a relative compound; as, प्रारम्भसदृशोदयस् 'his success was proportionate to his undertakings;' पीताम्बसि 'on his drinking water,' for तेन अम्बसि पीते सति.

776. Complex compound adverbs, or indeclinable compounds, involving other compounds, are sometimes found; as, स्वगृहनिर्विशेषेण 'not differently from one's own house;' शब्दोच्चारणानन्तरं 'after uttering a sound;' स्तनभ्रविनमन्मध्यभङ्गानपेक्षं 'regardlessly of the curving of her waist bending under the weight of her bosom;' यथादृष्टश्रुतं 'as seen and heard.'

ANOMALOUS COMPOUNDS.

777. There are certain compounds which are too anomalous in their formation to admit of ready classification under any one of the preceding heads.

a. कल्प, देशीय, दम्, द्वयस, मात्र, affixed to crude bases, form anomalous compounds; see 80. XX. XXI.

b. There is a common compound formed by placing अनार after a crude base, to express 'another,' 'other;' as, स्थानानारं or देशानारं 'another place;' राजानारेण सह 'along with another king;' जन्मानाराणि 'other births.'

c. Similarly, मात्र is added to express 'mere;' see 919.

d. पूर्व or पूर्वक or पुरःसर (meaning literally 'preceded by') may be added to crude bases to denote the manner in which any thing is done; as, क्रोधपूर्वं 'with anger;' पूजापूर्वकम् अन्नं ददौ 'he gave food with reverence.' See 792.

e. A peculiar compound is formed by the use of an ordinal number as the last member; thus, सारसद्वितीयस् 'accompanied by the Sárasa;' सीतातृतीयस् (agreeing with रामस्) 'having Sítá for his third (companion),' i. e. including Lakshmana; छायाद्वितीयस् (नलस्) 'Nala made double by his shadow;' मातृषडाः (पाण्डवाः) 'the Páñdavas with their mother as the sixth;' वेदा अस्थानपञ्चमाः 'the Vedas with the Akhyánas as a fifth.'

f. The following are peculiar; त्यक्तजीवितयोधी 'a fighter who abandons life;' अकुतोभयस्, -या, -यं, 'having no fear from any quarter;' अद्दृष्टपूर्वस्, -वा, -वं, 'never before seen;' सप्तरात्रोपितः 'one who has lodged seven nights.'

g. With regard to compounds like गन्तुकाम 'desirous of going,' see 871.

h. The Veda has some peculiar compounds; e. g. vidad-vasu, 'granting wealth;' yárayad-dveshas, 'defending from enemies;' kshayad-étra, 'ruling over men.' These are a kind of inverted Tat-purusha.

CHANGES OF CERTAIN WORDS IN CERTAIN COMPOUNDS.

778. The following is an alphabetical list of the substitutions and changes which take place in the final syllables of certain words when used in certain compounds.

अक्ष m. at end of various compounds for अक्षि n. 'the eye;' e. g. गवाक्षस् 'a bull's eye (window);' लोहिताक्षस्, -क्षी, -क्षं, 'red-eyed.'—अङ्गुल for अङ्गुलि f. 'the finger;' e. g. द्वाङ्गुलस्, -ला, -लं, 'measuring two fingers.'—अञ्जल m. for अञ्जलि m. 'joining the hands in reverence.'—अध्व for अध्वन् m. 'a road;' e. g. प्राध्वस्, -ध्वा, -ध्वं, 'distant (as a road).'—अनडुह in Dvandvas for अनडुह् m. 'a bull;' e. g. धेन्वुनडुहं or -ही 'cow and bull.'—अनस in Karma-dhárayas for अनस् n. 'a cart,' 'a carriage;' e. g. महानसस् 'a large cart.'—अयस in Karma-dhárayas for अयस n. 'iron.'—अश्म in Karma-dhárayas for अश्मन् m. 'a stone.'—अष्टा in Dvigus and relative compounds for अष्टन्; e. g. अष्टागवं 'a car drawn by eight oxen;' अष्टाकपालस्, -ला, -लं, 'having eight receptacles.'—अङ्गीष in Dvandvas for अङ्गीषन् m. n. 'the knee;' e. g. ऊर्वेङ्गीषं 'thigh and knee.'—अस्र for अस्रि f. 'an angle;' e. g. चतुरस्रस्, -स्रा, -स्रं, 'quadrangular.'—अह or अहर् for अहन् n. 'a day;' e. g. एकाहस् 'the period of one day;' पुष्याहं 'a holy-day;' अहर्षतिस् 'the lord of

day.'—अह् for अहन् n. 'a day;' e. g. पूर्वाह्णस् 'the forenoon.'—ईप् for अप् f. 'water;' e. g. द्वीपस् 'an island;' अनारीपस् 'an island.'—ईमेन् for ईमे 'a wound.'—उख् in Karma-dhārayas for उखन् m. 'an ox;' e. g. महोखस् 'a large ox.'—उद for उदक n. 'water;' e. g. उदकुम्भस् 'a water-jar;' क्षीरोदस् 'the sea of milk.'—उरस् in Karma-dhārayas for उरस् n. 'the breast;' e. g. अश्वोरसस्, -सी, -सं, 'broad-chested as a horse.'—उपासा an old dual form in Dvandvas for उपस् m. f. 'the dawn;' e. g. उपासासूर्ये 'dawn and sun.'—ऊधन् (f. ऊध्री) for ऊधस् n. 'an udder;' e. g. पीनोद्धी 'having a full udder.'—ऊप् for अप् f. 'water;' e. g. अनूपस्, -पा, -पं, 'waters.'—चृच् for चृच्; see 779.—ककुद् for ककुद m. 'the top,' 'head;' e. g. त्रिककुद् 'three-peaked (mountain).—कृ or का or कृच् for कु expressing inferiority or diminution; e. g. कदुष्ण or कोष्ण or कवोष्ण 'slightly warm;' कदक्षरं 'a bad letter;' कापुरुषस् 'a coward.'—काकुद् at end of Bahu-vrīhis for काकुद m. 'the palate;' e. g. विककुद् 'having no palate.'—कुक्ष् for कुक्षि m. 'the belly.'—खार for खारी; e. g. अर्धखारं 'half a khāri' (a measure).—गन्धि for गन्ध m. 'smell;' e. g. पूतिगन्धिस्, -न्धिस्, -न्धि, 'fetid.'—गव in Dvigus for गो m. f. 'an ox;' e. g. पञ्चगवे 'a collection of five cows.'—चतुर for चतुर् 'four;' see 779.—जम् for जाया 'a wife;' e. g. जम्पती du. 'husband and wife.'—जम्भन् for जम्भ 'a tooth;' e. g. तृणजम्भा, -म्भा, -म्भ, 'grass-toothed,' 'graminivorous.'—जानि for जाया f. 'a wife;' e. g. युवजानिस् 'having a young wife.'—ङ् and झु in Bahu-vrīhis for जान् n. 'the knee;' e. g. प्रङ्गुस्, -ङ्गुस्, -ङ्गु, or प्रङ्गस्, -ङ्गा, -ङ्गं, 'bandy-kneed.'—तक्ष् for तक्षन् m. 'a carpenter;' e. g. कौटतक्षस् 'an independent carpenter;' ग्रामतक्षस् 'the village carpenter.'—तमस् in Karma-dhārayas (preceded by सम्, अच्, or अन्ध) for तमस् n. 'darkness;' e. g. अचतमसं 'slight darkness.'—त्वच् for त्वच्; see 779.—दत् (f. दती) for दन्त m. 'a tooth;' e. g. सुदन्, -दती, -दन्, 'having beautiful teeth.'—दम् for जाया 'a wife;' e. g. दम्पती 'husband and wife' (according to some, 'the two lords of dama the house').—दिव at end and दिवा at beginning for दिवन् m. 'the day;' e. g. नक्तदिवं 'night and day;' दिवानिशं 'day and night.'—दुघ् at end for दुह् 'yielding milk;' e. g. कामदुघा 'the cow of plenty.'—द्यावा an old dual form for दिव् f. 'heaven;' द्यावापृथिव्यौ du. 'heaven and earth.'—धन्वन् at end of Bahu-vrīhis for धनुस् n. 'a bow;' e. g. दृढधन्वा, -न्वा, -न्व, 'a strong archer.'—धमेन् at end for धर्म m. 'virtue,' 'duty;' e. g. कत्याणधर्मा, -र्मा, -र्मे, 'virtuous.'—धुर for धुर् f. 'a load;' e. g. राजधुरस् 'a royal load.'—न at the beginning of a few compounds for अ 'not;' e. g. नपुंसकस् 'a eunuch.'—नद् for नदी 'a river;' e. g. पञ्चनदं 'the Panjāb.'—नस् or नस् for नासिका 'nose;' e. g. खरणास्, -णास्, -णस्, or खरणसस्, -सा, -सं, 'sharp-nosed.'—नाभ for नाभि f. 'the navel;' e. g. पद्मनाभस् 'lotus-naveled,' a name of Vishṇu.—नाव for नौ f. 'a ship;' e. g. अर्धनावं 'half of a boat.'—पय for पथिन् m. 'a road;' e. g. सुपयस् 'a good road.'—पद् and पाद् (fem. पदी) for पाद m. 'the foot;' e. g. पद्धिमं 'coldness

of the feet;’ द्विपाद्, -पदी, -पद्, ‘a biped;’ चतुष्पाद् ‘a quadruped.’—पद् for पाद m. ‘the foot;’ e. g. पद्गमस्, -गा, -गं, ‘going on foot.’—पृत for पृतना f. ‘an army.’—पुंस in Dvandvas for पुंस m. ‘a male;’ e. g. स्त्रीपुंसौ nom. du. ‘man and woman.’—प्रजस् at end of Bahu-vrihis (preceded by अ, सु, or दुर्) for प्रजा f. ‘people,’ ‘progeny;’ e. g. बहुप्रजास्, -जास्, -जस्, ‘having a numerous progeny.’—ब्रह्म for ब्रह्मन् m. ‘a Brahman;’ e. g. कुब्रह्मस् ‘a contemptible Brahman.’—भूम for भूमि f. ‘the earth;’ e. g. उद्भूमस् ‘land towards the north.’—भ्रुव in Dvandvas for भ्रू f. ‘the eye-brow;’ e. g. अक्षिभ्रुवं ‘eye and brow.’—मनस् in Dvandvas for मनस् n. ‘the mind;’ e. g. वाक्मनसे nom. du. n. ‘speech and heart.’—मह and मही (preceded by पिता, माता, &c., 754. a) for महत् ‘great;’ e. g. पितामहस् ‘grandfather.’—महा at beginning of Karma-dhárayas and Bahu-vrihis for महत् m. f. n. ‘great;’ but in Tat-purusha or dependent compounds महत् is retained, as in महदाश्रयः ‘recourse to the great;’ also before भूत् ‘become,’ and words of a similar import, as महद्भूतस् ‘one who has become great;’ but महाभूतं ‘an element.’—मूर्धे or मूर्ध्नि at end of Bahu-vrihis (preceded by द्वि, त्रि, &c.) for मूर्धन् m. ‘the head;’ e. g. द्विमूर्धस्, -धा, -धे.—मेधस् at end of Bahu-vrihis (preceded by अ, सु, दुर्, अल्प, मन्द) for मेधा f. ‘intellect;’ e. g. अल्पमेधास्, -धास्, -धस्.—रहस् for रहस्, after अनु, अच, and व्रज; e. g. अनुरहस् ‘solitary.’—राज at end of Karma-dhárayas and Tat-purushas for राजन् m. ‘a king’ (see 151. a); e. g. परमराजस् ‘a supreme monarch;’ देवराजस् ‘the king of the gods.’ But occasional instances occur of राजन् at the end of Tat-purushas; e. g. विदर्भराजस् gen. c. ‘of the king of Vidarbha’ (Nal. XI. 21).—रात्रि at end of Dvigus, Karma-dhárayas, and Dvandvas, for रात्रि f. ‘night;’ e. g. अहोरात्रं ‘day and night;’ द्विरात्रं ‘a period of two nights;’ मध्यरात्रस् ‘midnight.’—लोम (after अनु, अच्, and प्रति) for लोमन् n. ‘hair;’ e. g. अनुलोमस्, -ना, -नं, ‘with the hair.’—वर्षस् in Karma-dhárayas for वर्षस् n. ‘splendour;’ e. g. ब्रह्मवर्षसं ‘the power of a Brahman.’—श्रेयस् in Karma-dhárayas and Bahu-vrihis for श्रेयस् n. ‘virtue,’ ‘felicity;’ e. g. निःश्रेयसस्, -सी, -सं, ‘destitute of excellence or happiness.’—श्व or श्वा for श्वन् m. ‘a dog;’ e. g. अतिश्वस्, -श्वी, -श्वं, ‘worse than a dog;’ श्वापद m. ‘a beast of prey;’ श्वादन् m. ‘a dog’s tooth.’—स at beginning of Atyayi-bhávās and Bahu-vrihis for सह ‘with;’ e. g. सकोपं ‘with anger;’ सपुत्रस् ‘accompanied by a son’ (सहपुत्र would be equally correct).—स for समान ‘same;’ e. g. सपिण्डस् ‘one who eats the same cake.’—सकथ in Karma-dhárayas and Bahu-vrihis for सकिथ n. ‘the thigh;’ e. g. असकथस्, -कथा, -कथं, ‘having no thighs.’—सखस् in Karma-dhárayas and Dvigus for सखि m. ‘a friend;’ e. g. मरुत्सखस् ‘the friend of the winds’ (Indra).—सरस् in Karma-dhárayas for सरस् n. ‘a lake;’ e. g. महासरसस् ‘a great lake.’—साम (after अनु, अच, प्रति) for सामन् n. ‘conciliation;’ e. g. अनुसामस् ‘friendly.’—हल for हलि m. ‘a furrow;’ e. g. अहलस्, -ला, -लं, ‘unploughed.’—हृद् for हृदय n. ‘the heart;’ e. g. हृत्कथः ‘sleeping in the heart;’ सुहृद् m. ‘a friend.’

779. It is evident from the above list that the most common substitution is that of अ a for the final vowel or final consonant and vowel of a word. Other bases ending in च्, छ्, ज्, क्, द्, स्, घ्, ह्, may add a; as, त्वच for त्वच् in वाक्त्वचं 'voice and skin;' यजुष for युजुस् in ऋग्यजुषं 'the Rig and Yajur-veda.' Also रजस् for रजस्, आयुष for आयुष्, &c. Also च्च for च्च in अर्धर्चस्, -चं, 'half a verse of the Veda;' and वद्वचस् 'one conversant with the Rig-veda.'

a. Some words as the first member of a compound lengthen their finals; e.g. कोटर before वन (कोटरावणं 'a wood full of hollow trees'); अन्न before गिरि (अन्नगिरि 'name of a mountain'); विश्व before राज् and मित्र (विश्वाराट् 'a universal sovereign'; विश्वामित्र 'Viśvámitra'). This is more common in the Veda.

b. Some few shorten their finals, when they stand as the first member, especially nouns terminating in ऊँ or ईँ; e.g. भु for भू in भुकुटि f. 'a frown'; ग्रामणि for ग्रामणी in ग्रामणिपुत्र 'the son of a harlot:' so लक्ष्मिसम्पन्नः for लक्ष्मीसम्पन्नः 'endowed with good fortune,' Rámay. I. 19, 21.

c. A few feminine words in आँ (such as द्वाया, सभा, निशा, शाला, कन्या) may be made neuter at the end of certain compounds; e.g. इक्षुच्छायं 'the shade of sugar-canes'; ईश्वरसभं 'an assembly of princes'; स्त्रीसभं 'an assembly of women'; अशनिशं (or -शा) 'a night when dogs howl.'

d. A sibilant is sometimes inserted between two members of a compound; as, प्रायश्चित्तं, 'expiation of sin,' for प्रायचित्तं; गोप्यदं 'a spot trodden by kine.'

780. Numerals, when preceded by particles, prepositions, or other numerals, may change their finals to अ a; or if their final letter be a consonant, may either drop that consonant or add अ a to it; thus, द्वित् (nom. -त्वास्, -त्वास्, -त्वाणि) 'two or three'; पञ्च (nom. -यास्, -यास्, -याणि) 'five or six'; उपचतुर (nom. -रास्) 'nearly four.'

a. अहं is found in the beginning of certain anomalous compounds (such as अहङ्कार, अहम्यूर्विका, &c.) for मत् or अस्मत् 'I.'

Compound Nouns formed from roots combined with Prepositions.

781. In the next section it will be shown that the combination of roots with prepositions prevails most extensively in Sanskrit. From roots thus combined nouns of the most various significations may be formed; thus, from ह् 'to seize,' with वि and च्च, is formed च्चवहार 'practice;' from कृ 'to do,' with अनु, अनुकार 'imitation.' Almost every line in every Sanskrit book affords an example of this kind of compound.

SECTION II.

COMPOUND VERBS.

782. The learner might look over the list of 2000 simple roots, and well imagine that in some of these would be contained every

possible variety of idea, and that the aid of prepositions and adverbial prefixes to expand and modify the sense of each root would be unnecessary. But in real fact there are comparatively few Sanskrit roots in common use; and whilst those that are so appear in a multitude of different forms by the prefixing of one or two or even three prepositions, the remainder are almost useless for any practical purposes, except the formation of nouns. Hence it is that compound verbs are of more frequent occurrence than simple ones.

They are formed in two ways: 1st, by combining roots with prepositions; 2dly, by combining the auxiliaries कृ 'to do' and भू 'to be' with adverbs, or nouns converted into adverbs.

Compound Verbs formed by combining Prepositions with roots.

783. The following list exhibits the prepositions chiefly used in combination with roots:

a. अति *ati*, 'across,' 'beyond,' 'over;' as, अतिया, अती (pres. अत्येति, &c.), अतिक्रम्, 'to pass by,' 'to pass along,' 'to transgress.'

b. अधि *adhi*, 'above,' 'upon,' 'over;' as, अधिहा 'to stand over,' 'to preside' (pres. अधितिहामि); अधिरूह् 'to climb upon;' अधिज्ञा 'to lie upon;' अधिगम् 'to go over towards;' अधी 'to go over,' in the sense of 'reading.' The initial अ a is rarely rejected in Epic poetry; as, धिष्ठित for अधिष्ठित.

c. अनु *anu*, 'after;' as, अनुचर् 'to follow;' अनुहा 'to follow,' in the sense of 'performing;' अनुकृ 'to imitate;' अनुमन् 'to assent.' With भू it signifies 'to experience,' 'to enjoy.'

d. अन्तर *antar*, 'between,' 'within' (Latin *inter*); as, अन्तर्था 'to place within,' 'to conceal,' in pass. 'to vanish;' अन्तर्भू 'to be within;' अन्तर्चर् 'to walk in the midst.'

e. अप *apa*, 'off,' 'away,' 'from' (ἀπό); as, अपगम्, अपद्, अपे (from अप and इ), 'to go away;' अपनी 'to lead away;' अपकृ 'to abstract;' अपवह् 'to bear away.' It also implies 'detraction;' as, अपवह् 'to defame.'

f. अपि *api*, 'on,' 'over' (ἐπί), only used with धा and नह्; as, अपिधा 'to cover over;' अपिनह् 'to bind on.' The initial अ a is often rejected, leaving पिधा, पिनह्.

g. अभि *abhi*, 'to,' 'unto,' 'towards;' as, अभिया, अभी, 'to go towards;' अभिधा 'to run towards;' अभिदृश् 'to behold;' अभिवद् or अभिधा (see धा at 664) 'to address,' 'to accost,' 'to speak to,' 'to salute.'

h. अव *ava*, 'down,' 'off;' as, अवरूह्, अवद्, 'to descend;' अवेज् 'to look down;' अवकृ 'to throw down,' 'to scatter;' अवकृन् 'to cut off.' It also implies 'disparagement;' as, अवज्ञा 'to despise;' अवधिप् 'to insult.' With धा (3d c. अवदधाति), 'to attend.' The initial अ a may be optionally rejected from अवगाह् 'bathing.'

i. आ *ā*, 'to,' 'towards,' 'near to' (Latin *ad*); as, आपिञ् 'to enter;' आक्रन् 'to go towards;' आरूह् 'to mount up.' When prefixed to गन्, या, and इ, 'to go,'

and दा 'to give,' it reverses the action; thus, आगम्, आया, ए, 'to come;' आदा 'to take.' With चर्, 'to practise.'

j. उद् ud or उत् ut, 'up,' 'upwards,' 'out' (opposed to नि); as, उच्चर् (48), उदि, 'to go up,' 'to rise' (pres. उदयामि, 1st conj.); उड्डी 'to fly up;' उड्डन् 'to strike up' (उद् and हन्, 50); उड्ढु (उद् and ह्, see 50) 'to extract;' उन्मिष् and उन्मील् (47) 'to open the eyes;' उन्कृत्, उन्च्छिद्, 'to cut up;' उन्मूल् 'to root up;' उन्धि 'to lift up' (उत् and शि, 49).

When prefixed immediately to स्या and स्तम्भ् it causes the elision of s; as, उत्था 'to stand up;' उन्नम्भ् 'to prop up.' In some cases it reverses the action; as, from पत् 'to fall,' उत्पत् 'to leap up;' from नम् 'to bend down,' उन्नम् (47) 'to raise up;' from यम् 'to keep down,' उद्यम् 'to lift up.'

k. उप upa, 'to,' 'towards' (ὕπερ), 'near,' 'down,' 'under,' joined like आ and अभि to roots of motion; as, उपया 'to approach;' उपचर् 'to wait upon;' उपस्या 'to stay near,' 'to be present,' 'to arrive.' With विश् (6th c. उपविशति), 'to sit down;' with आस्, 'to sit near.' Observe—उप with औषति (from उष्) = उपोषति 'he burns;' see 784. a.

l. नि ni, 'in,' 'on,' 'down,' 'downwards,' 'under' (opposed to उत्); as, निपत् 'to fall down;' नियम् 'to suppress;' निमिष् and निमील् 'to close the eyes;' निक्षिष्, निधा, न्यस्, 'to lay down,' 'to deposit;' निविश् 'to go within,' 'to encamp.' With वृत् 'to return,' 'to desist;' with श्रम्, 'to hear.' In some cases it does not alter, or simply intensifies the sense; as, निहन् 'to kill outright.'

m. निस् nis or निर् nir, 'out;' as, निष्क्रम् (see 72), निर्गम्, निःसृ (71. a. c), 'to go out,' 'to come out;' निष्कृत् 'to cut up;' निर्वृत् 'to come to an end,' 'to cease;' निश्चि (71. b) 'to determine.'

n. परा pará, 'back,' 'backwards' (παρά), combined with जि and भू in the sense of 'defeat;' as, परानि 'to overcome' (cf. παρανικᾶω, Æsch. Chœ.); पराभू 'to be defeated.' When joined with इ, 2d conj., it signifies 'to retire towards' (pres. परैमि); when with इ or अष्, 1st c. Åtm., 'to run away,' 'to retreat,' r being changed to l (pres. पलाये).

o. परि pari, 'around,' 'about' (περί, per); as, परिवेह्, परिवृ, 'to surround;' परिचर्, परिगम्, 'to go round;' परीच्छ् 'to look round,' 'to examine;' परिवृत् 'to turn round;' परिधाव् 'to run round.' When prefixed to कृ it signifies 'to adorn,' and स् is inserted, परिष्कृ. With भू, 'to despise,' and with ह्, 'to avoid.' It sometimes merely gives intensity or completeness to the action; as, परित्यज् 'to abandon altogether;' परिज्ञा 'to ascertain completely.'

p. प्र pra, 'before,' 'forward' (πρό, pro, præ); as, प्रगम्, प्रसृष्, 'to proceed;' प्रयम् 'to set before,' 'to present;' प्रक्रम् 'to begin;' प्रवृत् 'to proceed,' 'to begin;' प्रधाव् 'to run forward;' प्रस्था 'to set out,' 'to advance;' प्रभू 'to be superior,' 'to prevail;' प्रदृग् 'to foresee.' With लभ्, 'to deceive.' Observe—प्र with च्छति 'he goes,' makes प्रार्च्छति (or प्रार्हति) 'he goes on quickly;' प्र with श्यय, causal base of इष् 'to go,' makes प्रेषयामि 'I send.' Similarly, प्र + रजते = प्रेजते 'he trembles;' and प्र + औषति (from उष्) = प्रोषति 'he burns.' See 784. a.

The r of pra influences a following nasal by 58; as, प्रणम् 'to bend before,' 'to

salute.' Sometimes प्र does not alter the sense of a root, as in प्राप् 'to obtain' (5th c.; see 681).

q. प्रति *prati*, 'against,' 'to,' 'towards,' 'back again' (*πρός*); as, प्रतियुष् 'to fight against;' प्रती 'to go towards' (pres. प्रत्येति); प्रतिगम् 'to go towards,' 'to return;' प्रतिकृ 'to counteract;' प्रतिहन् 'to beat back,' 'to repel;' प्रतिवच् 'to answer;' प्रतिलभ् 'to recover;' प्रतिनी 'to lead back;' प्रतिनन्द 'to re-salute.' With श्चु, 'to promise;' with पद्, 'to arrive at,' 'to obtain;' with ईष्, 'to wait for,' 'to expect.' Sometimes it alters the sense very slightly; as, प्रतिवस् 'to dwell near or at.'

r. वि *vi*, 'apart,' 'asunder,' implying 'separation,' 'distinction,' 'distribution,' 'dispersion' (Latin *dis, se*); as, विवर् 'to wander about;' विचल् 'to vacillate;' विहृ 'to roam for pleasure;' विकृ 'to dissipate;' विदृ 'to tear asunder;' विभज् 'to divide;' विविच् 'to distinguish.' Sometimes it gives a privative signification; as, वियुज् 'to disunite;' विसृ 'to forget;' विक्री 'to sell.' With कृ, 'to change for the worse.' Sometimes it has little apparent influence on the root; as, विनञ् 'to perish,' or 'to perish entirely;' विचिन् 'to think.'

s. सम् *sam*, 'with,' 'together with' (*σύν, con*); as, सञ्चि, सञ्चह्, 'to collect;' संयुज् 'to join together;' सञ्जम् 'to meet together;' सम्पद् 'to happen;' सङ्घिप् 'to contract.' With कृ it signifies 'to perfect,' and स्र् is inserted, संस्कृ. It is often prefixed without altering the sense; as, सञ्जन् 'to be produced.'

t. दुस् *dus* or दुर् *dur*, 'badly,' and सु *su*, 'well,' are also prefixed to verbs; see 726. d. f.

u. Also other indeclinable prefixes; thus, अस्तन् 'decline' is compounded with इ 'to go,' in the sense of 'to go down,' 'to set;' तिरस् 'across,' with धा in the sense of 'to conceal,' with गम् 'to disappear,' with कृ 'to revile;' अन् with धा 'to believe.'

784. Two prepositions are often combined with a root; as, आदा (वि + आ) 'to open;' व्यापद् (10th c.) 'to kill;' उपागम् (उप + आ) 'to go under,' 'to undergo,' 'to arrive at;' सने (सन् + आ + root इ) 'to assemble;' प्रणियत् (प्र + नि, 58) 'to prostrate one's self;' प्रोहृ (प्र + उद् + root हृ) 'to raise up;' and occasionally three; as, प्रव्याहृ (प्र + वि + आ) 'to predict;' प्रत्युदाहृ (प्रति + उद् + आ) 'to answer.' Other combinations of three prepositions, occasionally prefixed to roots, are सं + उप + आ; अभि + वि + आ; सं + अभि + प्र; उप + सं + प्र; अनु + सं + वि.

a. Observe—Final अ *a* and आ *á* of a preposition combine with the initial श्च *ri* of a root into *ár*, and are rejected before initial ए *e* and औ *o* (except in forms from the roots इ *i*, 'to go,' and इष् 'to increase'). See 38 e. i; and see प्र and उप above: but in other cases prepositions ending in vowels combine with roots beginning with vowels according to the rules of Sandhi; thus, आ with इ 'to go' becomes ए (32), and in pres. ऐति (आ + इति 33), &c.; in impf. आर्य, ऐस् (645, 33), &c.; in pot. इयां (आ + इयां), &c.; in impv. आयाति (आ + याति), &c. Similarly, अप with इति becomes अपैति by 33.

b. Observe also, a sibilant is generally inserted between the prepositions **उप**, **परि**, **प्रति**, **सम्**, and the roots कृ 'to do' and कृ 'to scatter;' see above under परि and सम्. Similarly, from अव and कृ is formed अवस्कर 'excrement.'

c. The final i of अति, प्रति, परि, नि, is optionally lengthened in forming certain nouns from compound verbs; as, अतीसार, प्रतीकार, परीहास, नीकार.

785. In conjugating compound verbs formed with prepositions, neither the augment nor the reduplication change their position, but remain attached to the root*; as, पर्येण्यं, impf. of नी, with परि; उपाविज्ञं, impf. of विज्ञ, with उप; अन्वतिष्ठं, impf. of स्था, with चनु; प्रतिजयान, perf. of हन्, with प्रति; प्रोञ्जहार, perf. of ह, with प्र and उद्.

a. In the Veda, as in Homer, prepositions may be separated from the root by other words; as, आ त्वा विज्ञन् 'let them enter thee.'

786. Grammarians restrict certain roots to either Parasmai-pada or Ātmane-pada when in combination with particular prepositions or when peculiar meanings are involved†. Some instances have been already given at 243. a. Most of the examples specified by Pāpini in the 3d ch. of his 1st Adhyāya are here added. The 3d sing. present will be given, the termination either in *ti* or *te* marking the pada to which in each case the root is supposed to be limited.

अस् 'to throw' is generally Parasmai, and ऊह् 'to reason' is generally Ātmane, but combined with any prep. may take either pada.—कृ 'to do;' *anu-karoti*, 'he imitates;' *parā-karoti*, 'he does well;' *adhi-kurute*, 'he overcomes;' *at-kurute*, 'he informs against,' 'reviles;' *ud-ā-kurute*, 'he reviles;' *upa-kurute*, 'he worships;' *upa-s-kurute* (784. b), 'he prepares;' *upa-s-karoti*, 'he polishes;' *parā-karoti*, 'he rejects;' *pra-kurute*, 'he offers violence,' 'he recites (stories).'
—कृ 'to scatter;' *upa-s-kirate* (784. b), 'he (the cock) throws up earth;' but *apa-kirati*, 'he scatters (as flowers).'
—कृ 'to go;' *ā-kramate*, 'he (the sun) ascends;' but *ā-kramati* when not in the sense of 'the rising of a luminary, &c.;' *vi-kramate*, 'he (the horse) steps out;' but *vi-kramati*, 'it (the joint) splits in two;' *upa-kramate* or *pra-kramate*, 'he is valiant;' but *upa-kramati*, 'he approaches;' and *pra-kramati*, 'he departs.'
—क्री 'to buy;' *ava-kriṣṭe*, *pari-kriṣṭe*, 'he buys;' *vi-kriṣṭe*, 'he sells;' but *kri* alone takes either pada.—क्री 'to play;' *ā-kriṣṭe* or *anu-kriṣṭe*, 'he sports;' *pari-kriṣṭe*, 'he plays about;' *sau-(sam)-kriṣṭe*, 'he

* There are a few exceptions to this rule in the Mahā-bhārata; as in अन्वस्यते (Mahā-bhār. Selections, p. 33).

† In Epic poetry, however, there is much laxity; e. g. यद् and प्राक्, which are properly Ātmane-pada, are found in Parasmai. Instances of passive verbs taking Parasmai terminations have been given at 253. b. On the other hand, नन्द 'to rejoice' which is properly a Parasmai-pada verb, is found in the Ātmane.

plays;’ but *san-(sam)-krádati*, ‘it (the wheel) creaks.’—*क्षिप्* ‘to throw;’ *ati-kshipati*, ‘he throws beyond;’ *abhi-kshipati*, ‘he throws on;’ *prati-kshipati*, ‘he throws back or towards.’—*क्षुण्* ‘to sharpen;’ *san-(sam)-kshñute*, ‘he sharpens.’—*गम्* ‘to go;’ *d-gamayate*, ‘he delays or waits patiently;’ *vy-ati-gacchanti*, ‘they go against each other;’ *san-(sam)-gacchati* when motion towards any thing is implied, as ‘he goes towards (the village);’ but *Átmane* in the sense of ‘he goes with’ or ‘agrees with.’—*गृ* ‘to swallow;’ *san-(for sam)-girate*, ‘he promises,’ ‘he proclaims;’ but *san-girati*, ‘he swallows;’ *ava-girate*, ‘he swallows.’—*चर्* ‘to go;’ *ud-(for ud)-charate*, ‘he goes astray;’ *ud-charati*, ‘it (the tear) overflows;’ *san-(for sam)-charate* or *sam-ud-á-charate*, ‘he goes in a chariot.’—*जि* ‘to conquer;’ see 243. a.—*ज्ञा* ‘to know;’ *apa-jáníte*, ‘he denies (the debt);’ *prati-jáníte* or *san-jáníte*, ‘he acknowledges.’ Without a prep. this root is restricted to either pada if certain meanings are involved; as, *sarpisho* (for *sarpishá*) *jáníte*, ‘he engages (in sacrifice) by means of ghee;’ *gám jáníte*, ‘he knows (his own) cow;’ *svám gám jánáti* or *jáníte*, ‘he knows his own cow.’—*नी* ‘to lead;’ *un-(for ud)-nayate*, ‘he lifts up;’ *upa-nayate*, ‘he invests (with the sacred thread);’ *vi-nayate*, ‘he pays,’ or ‘he grants,’ or ‘he restrains;’ *vi-nayati*, ‘he takes away’ (as ‘the anger of his master’); *vi-nayati*, ‘he turns away (his cheek).’ Without a prep. this root is *Átmane* if it means ‘to excel,’ or ‘to ascertain.’—*नु* ‘to praise;’ *d-nute*, ‘he praises.’—*तप्* ‘to burn;’ *ut-tapate* or *vi-tapate*, ‘he warms;’ *ut-tapate* or *vi-tapate*, ‘he warms (his own hand, &c.).’ Without a prep. this root is *Átmane*, 4th c., if it means ‘to perform penance.’—*दा* ‘to give;’ *d-datte*, ‘he receives;’ *ry-d-daddti*, ‘he opens (his mouth);’ *ry-d-datte*, ‘he opens (the mouth of another);’ *sam-yacchate*, ‘he gives’ (as *dásyd*, ‘to the female slave,’ the instr. being used for the dative).—*दृश्* ‘to see;’ *sam-páśyate*, ‘he considers thoroughly.’—*नाष्* ‘to ask for;’ always *Átmane* if used with gen. c., as *madhuno náthate*, ‘he asks for honey.’—*प्रश्* ‘to ask;’ *á-pricchate*, ‘he bids adieu to;’ *sam-pricchate*, ‘he interrogates.’—*भुञ्* ‘to eat’ is *Átmane* if it means ‘to eat,’ ‘to possess,’ or ‘to suffer;’ but *Parasmai* if it means ‘to protect.’—*भृष्* ‘to bear;’ *pari-mrishyati*, ‘he endures or forgives.’—*यञ्* ‘to restrain;’ *d-yacchate*, ‘(the tree) spreads;’ *d-yacchate*, ‘he stretches out (his hand);’ but *d-yacchati*, ‘he draws up’ (as a rope from a well); *upa-yacchate*, ‘he takes (a woman) to wife;’ but *upa-yacchati*, ‘he takes the wife (of another);’ *d-yacchate*, ‘he puts on (clothes);’ *ud-yacchate*, ‘he takes up (a load);’ but *ud-yacchati*, ‘he studies vigorously (the Veda, &c.);’ *sam-yacchate*, ‘he collects’ (or stacks as rice, &c.).—*युञ्* ‘to join;’ *ud-yun-kte*, ‘he makes effort;’ *anu-yun-kte*, ‘he examines;’ *ni-yun-kte*, ‘he appoints;’ *pra-yun-kte*, ‘he applies;’ but *pra-yunakti*, ‘he sets in order (sacrificial vessels).’—*रम्* ‘to sport;’ *upa-ramati*, ‘he causes to refrain*’; *d-ramati*, ‘he rests;’ see also *vi-ramati* 243. a.—*लृ* ‘to cut;’ *ry-ati-luníte*, ‘he performs cutting (of wood) which was the office of another.’—*वद्* ‘to speak;’ *anu-radate*, ‘he speaks after or like’ (with gen.); but *anu-radati*, ‘he imitates’ (as *giram*, ‘a voice,’ acc. c.); *upa-radate*, ‘he coaxes,’ ‘he advises;’ *vi-pra-radante* or *vi-pra-radanti*, ‘they dispute;’

* This is an instance of a simple verb involving the sense of a causal.

sam-pra-vadante, 'they speak together;' but *sam-pra-vadanti*, 'they (the birds) sing together;' *apa-vadate*, 'he reviles improperly;' but *apa-vadati*, 'he speaks against.' Without prep. *vad* is *Ātmane*, 'to be learned in interpreting' (the Śāstras), or 'to be earnest in the study of any thing' (as agriculture, &c.).—*वह्* 'to carry;' *pra-vahati*, 'it (the river) flows along.'—*विद्* 'to know;' *sam-vitte*, 'he is conscious;' *sam-vidate* or *sam-vidrate*, 'they are conscious' (308).—*विश्* 'to enter;' see 243. *a*.—*शप्* 'to swear;' *śapate*, 'he swears at' (with dat.).—*श्रु* 'to hear;' *sam-śrīṇoti*, 'he hears (the speech);' but *sam-śrīṇute*, 'he hears well' (intransitively).—*स्था* 'to stand;' *ava-tiṣṭhate*, 'he waits patiently;' *pra-tiṣṭhate*, 'he sets out;' *vi-tiṣṭhate*, 'he stands apart;' *san*(for *sam*)-*tiṣṭhate*, 'he stays with;' *upa-tiṣṭhate*, 'he worships,' 'he attends on.' Without prep. *sthā* takes the *Ātmane* when it denotes 'adhering to,' 'depending on,' as *tiṣṭhate Kṛiṣṇāya*, 'he places his trust in Kṛiṣṇa;' but *upa-tiṣṭhati*, 'he waits on' (not in a religious sense, and governing an accus. c.); *ut-tiṣṭhate*, 'he aspires' (as 'to salvation'); but *ut-tiṣṭhati*, 'he rises' (as 'from a seat').—*हन्* 'to strike;' *á-hate* (see 654), 'he or it strikes' ('himself or itself,' the object being omitted); but *á-hanti vṛiṣabham*, 'he strikes the bull.'—*सृ* 'to sound;' *sam-scarate*, 'it sounds clearly.'—*हृ* 'to seize;' *anu-harate*, 'he takes after (the disposition of his father or mother),' otherwise *anu-harati*.—*ह्वे* 'to call;' *upa-hvayate* or *ni-hvayate* or *vi-hvayate* or *sam-hvayate*, 'he calls,' 'he invokes,' 'he challenges' (as an enemy); but *á-hvayati*, 'he calls (his son).'

a. Some causals are also restricted to either *Parasmai* or *Ātmane*, according to the preposition prefixed or the meaning involved; thus the causal of *मुह्* with *परि*, meaning 'to bewitch,' is limited to the *Ātmane*. So also, *गृप्* 'to be greedy,' when its causal means 'to deceive,' is restricted to the *Ātmane*: and the causal of *वच्*, meaning 'to deceive,' takes the *Ātmane*; meaning 'to avoid,' the *Parasmai*. Again, *कृ* in the causal, when joined with *mithyá*, and signifying 'to pronounce badly,' takes the *Parasmai*; but only in the sense of doing so *once*. In the sense of 'causing a false alarm' it requires the *Ātmane*; but the above specimens will suffice to show the little profit likely to be derived from pursuing this part of the subject farther.

Compound Verbs formed by combining Adverbs with the roots

कृ *kṛi* and भू *bhú*.

787. These are of two kinds; 1st, those formed by combining adverbs with कृ 'to make' and भू 'to become;' 2dly, those formed by combining nouns used adverbially with these roots.

a. Examples of the first kind are, *सलङ्क* 'to adorn;' *आविष्कृ* 'to make manifest' (see 72); *वहिष्कृ* 'to eject;' *पुरस्कृ* 'to place in front,' 'to follow;' *विनाकृ* 'to deprive;' *सकृ* 'to entertain as a guest;' *ननस्कृ* 'to revere;' *साक्षाद्*, *प्रादुर्भू*, 'to become manifest,' &c.

788. In forming the second kind, the final of a crude word, being

a or *á*, is changed to *í*; as, from सज्ज, सज्जीकृ 'to make ready,' सज्जीभू 'to become ready;' from कृष्ण, कृष्णीकृ 'to blacken;' from परिखा 'a ditch,' परिखीकृ 'to convert into a ditch:' and sometimes *a* becomes *á*; as, प्रियाकृ 'to please,' from प्रिय. A final *i* or *u* is lengthened; as, from शुचि, शुचीभू 'to become pure;' from लघु, लघूकृ 'to lighten.' A final *ri* is changed to *री ri*; as, from मातृ, मातीभू 'to become a mother.' A final *as* and *an* become *í*; as, from सुमनस्, सुमनीभू 'to be of good mind;' from राजन्, राजीभू 'to be a king.'

a. But the greater number of compounds of this kind are formed from crude nouns in *a*. The following are other examples: तृणीकृ 'to esteem as a straw;' स्तम्बीकृ 'to stiffen;' एकचिन्तीभू 'to fix the mind on one object;' स्वीकृ 'to make one's own,' 'to claim as one's own;' मैत्रीभू 'to become friendly.' Substantives are sometimes formed from these; as, मैत्रीभाव 'the state of being friendly,' 'friendship.'

b. Observe—This change of a final to *í* before *kri* and *bhā* is technically said to be caused by the affix *ṭri*, and the change to *á* by *ḍáḍ*. These compounds often occur as passive participles; thus, अलङ्कृत 'adorned;' प्रादुर्भूत 'become manifest;' सज्जीभूत 'made ready;' लघूकृत 'lightened;' स्वीकरणीय 'to be agreed to.'

789. Sometimes सात्, placed after a crude noun, is used to form a compound verb of this kind; as, from जल 'water,' जलसात् 'to reduce to liquid;' from भस्मन् 'ashes,' भस्मसात् (57) 'to reduce to ashes.' Compare 725. *a.*

SECTION III.

COMPOUND ADVERBS.

790. Compound adverbs are formed, 1st, by combining adverbs, prepositions, and adverbial prefixes, with nouns in the nom. or accus. singular neuter; 2dly, by placing adverbs, or adjectives used as adverbs, after the crude base of nouns.

a. The first kind are identical with indeclinable compounds; see 760.

791. Most of the adverbs at 731 may be placed after the crude base of nouns; thus, बालकसमीपं 'near the child;' रक्षार्थं 'for the sake of protection;' प्रजापते 'for the sake of offspring;' किमर्थं 'on what account?' शब्दोच्चारणानन्तरं 'after uttering a sound.' See also 777. *d.*

792. The indeclinable participle आरभ्य, 'having begun,' is joined with अद्य, 'to-day' (अद्यारभ्य), in the sense of 'from this time forward;' and with the crude of words to express 'beginning from;' see 925. प्रभृति is used adverbially in the same sense; as, जन्मप्रभृति 'from birth upwards;' तदाप्रभृति 'from that time forward.'

CHAPTER IX.

SYNTAX.

793. SANSKRIT syntax, unlike that of Greek and Latin, offers fewer difficulties to the student than the other portions of the Grammar. In fact, the writer who has fully explained the formation of compounds has already more than half completed his exposition of the laws which regulate the order, arrangement, and collocation of the words in a sentence (*vākya-vinyāsa, vākya-viveka, padānvaya*).

794. Observe—In the present chapter on Syntax, that the subject may be made as clear as possible, each word will be separated from the next, and vowels will not be allowed to coalesce, although such coalition be required by the laws of combination. When compounds are introduced into the examples, a dot will often be placed underneath, to mark the division of the words. Much vagueness and uncertainty, however, may be expected to attach to the rules propounded, when it is remembered that Sanskrit literature consists almost entirely of poetry, and that the laws of syntax are ever prone to yield to the necessities of metrical composition.

THE ARTICLE.

795. There is no indefinite article in classical Sanskrit; but कश्चित् (228) and in modern Sanskrit एक (238) are sometimes used to supply the place of such an article; thus, एकस्मिन् प्रदेशे 'in a certain country;' कश्चित् शृगालः 'a certain jackal.' The definite article may not unfrequently be expressed by the pronoun स (220); thus, स पुरुषः may mean simply 'the man,' not necessarily 'that man.'

CONCORD OF THE VERB WITH THE NOMINATIVE CASE.

796. The verb must agree with the nominative case in number and person; as, अहं करवाणि 'I must perform.'

a. Other examples are, त्वम् अश्वधेहि 'do thou attend;' स ददाति 'he gives;' आवां ब्रूवः 'we two say;' कपोता ऊचुः 'the pigeons said;' राजा मन्त्री च जग्मतुः 'the king and minister went;' यावच्च चन्द्रार्कौ तिष्ठतः 'as long as the moon and sun remain;' युवां चिन्तयतं 'do you two reflect;' यूयम् आयात 'do ye come;' सज्जानाः पूज्यन्ते 'good men are honoured;' वाति पवनः 'the wind blows;' उदयति शशाङ्कः 'the moon rises;' स्फुटति पुष्पं 'the flower blossoms.'

b. Observe—The verb is commonly, though not always, placed last in the sentence.

797. When a participle takes the place of the verb, it must agree with the nominative in number and gender; as, स गतः 'he went;'

सा गता 'she went;' नारीषु उक्त्वत्यौ 'the two women spoke;' राजा हतः 'the king was killed;' बन्धनानि हितानि 'the bonds were cut.'

a. Sometimes, when it is placed between two or more nominative cases, it agrees with one only; as, स्वप्नः प्रबोधिता पुत्रश्च 'his wife and son were awakened.'

b. Very often the copula, or verb which connects the subject with the predicate, is omitted; when, if an adjective stand in the place of the verb, it will follow the rules of concord in gender and number; as, धनं दुर्लभं 'wealth is difficult of attainment;' आवां कृताहारौ 'we two have finished eating.' But if a substantive stand in the place of the verb, no concord of gender or number need take place; as, सम्यग्ः पदम् आपदां 'successes are the road to misfortune.'

CONCORD OF THE ADJECTIVE WITH THE SUBSTANTIVE.

798. An adjective, participle, or adjective pronoun, qualifying a substantive, when not compounded with it, must agree with the substantive in gender, number, and case; as, साधुः पुरुषः 'a good man;' महद् दुःखं 'great pain;' एतेषु पूर्वोक्तेषु राष्ट्रेषु 'in these before-mentioned countries;' त्रीणि मित्राणि 'three friends.'

CONCORD OF THE RELATIVE WITH THE ANTECEDENT.

799. The relative must agree with the antecedent noun in gender, number, and person; but in Sanskrit the relative pronoun generally precedes the noun to which it refers, this noun being put in the same case with the relative, and the pronoun स follows in the latter clause of the sentence; as, यस्य नरस्य बुद्धिः स बलवान् 'of whatever man there is intellect, he is strong.'

a. The noun referred to by the relative may also be joined with स, as यस्य बुद्धिः स नरो बलवान्; or may be omitted altogether, as यत् प्रतिज्ञातं तत् पालय 'what you have promised, that abide by;' येषाम् अपत्यानि खादितानि तैः (पक्षिभिः understood) जिह्वासा समारम्भा 'by those (birds) whose young ones were devoured an inquiry was set on foot;' यः सर्वान् विषयान् प्राप्नुयाद् यश्च एतान् उपेक्षते तयोर् विषयापेक्षकः श्रेयान् 'he who would obtain all objects of sense, and he who despises them, of the two the despiser is the best.'

800. The relative sometimes stands alone, an antecedent noun or pronoun being understood, from which it takes its gender and number; as, श्रुतेन किं यो न धनेन चाचरेत् 'Of what use is scriptural knowledge (to one) who does not practice virtue?' धनेन किं यो न ददाति 'What is the use of wealth (to him) who does not give?'

a. Sometimes, though rarely, the antecedent noun precedes the relative in the natural order; as, न सा भार्या यस्यां भर्ता न तुष्यति 'she is not a wife in whom the husband does not take pleasure.'

801. तावत् and यावत् stand to each other in the relation of demonstrative and

relative; as, यावन्ति तस्य द्वीपस्य वस्तूनि तावन्ति अस्माकम् उपनेतव्यानि 'as many products as belong to that island, so many are to be brought to us.' See also 876.

a. Similarly, तादृशं and यादृशं; as, यादृशं वृत्तं तादृशं तस्मै कथितवन्तः 'as the event occurred, so they related it to him.'

SYNTAX OF SUBSTANTIVES.

802. Under this head it is proposed to explain the construction of substantives, without special reference to the verbs which govern them; and for this purpose it will be desirable to exhibit examples beginning with the nominative case.

Nominative case.

803. A substantive simply and absolutely expressed must be placed in the nominative case; as, हितोपदेशः 'the Hitopadeśa;' भट्टिकाव्यं 'the poem of Bhaṭṭi.'

a. Two nominative cases in different numbers may be placed in apposition to each other; as, तृणानि शय्या 'grass as a bed.'

Accusative case.

804. Substantives are not found in the accusative, unconnected with verbs or participles, except as expressing 'duration of time' or 'space.' See 821.

Instrumental case.

805. This case yields a variety of senses. The most usual is that of 'the agent' and 'the instrument' or 'means' by which any thing is done; as, मया (उक्ते) 'by me it was said;' व्याधेन (पाशो योजितः) 'by the fowler a snare was laid;' वेदाध्ययनेन 'by the study of the Vedas;' स्वचक्षुषा 'with one's own eye.'

806. It also has the force of 'with' in expressing other collateral ideas; as, बलीयसा स्पृष्ट्वा 'vying with the strong;' मित्रेण सम्भाषः 'conversation with a friend;' पशुभिः सामान्यं 'equality with beasts;' पितुर्गोचरेण 'with the knowledge of (his) father:' especially when 'accompaniment' is intended; as, शिष्येण गुरुः 'the master with his pupil;' आत्मना पञ्चमः 'the fifth with myself,' i. e. 'myself and four others.'

807. The other senses yielded by this case are, 'through,' 'by reason of,' 'on account of;' as, कृपया 'through compassion;' तेन अपराधेन 'on account of that transgression:' especially in the case of abstract nouns formed with ता (80. XXIII); as, मूढतया 'through infatuation.'

a. 'According to,' 'by;' as, विधिना 'according to rule;' भव सम्मतेन 'according to my opinion;' जात्या 'by birth.'

b. 'The manner' in which any thing is done, as denoted in English by the adverbial affix 'ly,' or by the prepositions 'in,' 'at;' as, बाहुल्येन 'in abundance;' धर्मेण 'virtuously;' यथेच्छया or स्वच्छया 'at pleasure;' सुखेन 'at ease;' अनेन विधिना 'in this way;' महता जेहेन (निवसताः) 'they both dwell together in great intimacy;' नृपः सर्वभूतानि अभिभवति तेजसा 'a king surpasses all beings in glory;' मनसा (न कर्तव्ये) 'such a deed must not even be imagined in the mind;' मानुषरूपेण 'in human form;' प्रतिबन्धेन 'for a hindrance.'

808. Substantives expressive of 'want,' 'need,' may be joined with the instrumental of the thing wanted; as, चर्चया न प्रयोजनं 'there is no occasion for inquiry;' मया सेवकेन न प्रयोजनं 'there is no need of me as a servant;' तृणेन कार्यं 'there is use for a straw.'

809. 'The price' for which any thing is done may be in the instrumental; as, पञ्चभिः पुराणैर् (याति दासत्वं) 'for five Purāṇas he becomes a slave;' बहुभिर् दक्षैर् (युध्यन्ते) 'they fight for great rewards.' Similarly, प्राणपरित्यागमूल्येन (जीर् न लभ्यते) 'fortune is not obtained at the price of the sacrifice of life.'

a. So also 'difference between' two things; as, त्वया समुद्रेण च महद् अन्तरं 'there is great difference between you and the ocean.'

b. 'Separation from,' either with or without सह; as, भर्तृा वियोगः 'separation from a husband' (or भर्तृा सह वियोगः). Similarly, विच्छेदो हरिणा सह 'separation from Hari.'

c. The English expression 'under the idea that' is expressed by the instrumental case of the substantive बुद्धि; as, व्याघ्रबुद्ध्या 'under the idea that he was a tiger.'

Double Instrumental.

810. Sometimes when two substantives come together, expressing 'parts' of a common idea, they are both placed in the instrumental, instead of one in the genitive; as, बकुलैः पुष्पैर् वास्यते (an odour is emitted) by the bakul-plants by their flowers' (for बकुलानां पुष्पैः). Similarly, ताम् स्याम्नासयामास प्रेम्णाभिर् चन्दनोदकेः ' (he caused her to revive) by her attendants by sandal-water.'

Dative case.

811. This case is of very limited applicability, and its functions, irrespectively of the influence of verbs, are restricted to the expression of 'the object,' 'motive,' or 'cause' for which any thing is done, or 'the result' to which any act tends; as, आत्मविवृद्धये 'for self-aggrandizement;' आपन्नतीकाराय 'for the counteraction of calamity;' शस्त्रं च शास्त्रं च प्रतिपन्नये 'arms and books (lead) to renown.'

a. When, as in the last example, 'the result' or 'end' to which any thing leads is denoted by this case, the verb is seldom expressed,

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but appears to be involved in the case itself. The following are other examples: यत्र आले विषसंसर्गो ऽमृतं तदपि मृतये 'where there is admixture of poison, then even nectar (leads) to death;' उपदेशो मूर्खाणां प्रकोपाय न शान्तये 'advice to fools (leads) to irritation, not to conciliation;' स वृद्धपतिस् तस्याः सन्नोपाय न अभवत् 'that old husband was not to her liking;' स राजा तस्या रुचये न बभूव 'that king was not to her liking.'

b. It will be seen hereafter that certain verbs of *giving* and *relating* govern the dative. Substantives derived from such verbs exercise a similar influence; as, अन्यस्मै दानं 'the giving to another;' अन्यस्मै कथनं 'the telling to another.'

c. Words expressive of 'salutation' or 'reverence' are joined with the dative; as, गणेशाय नमः 'reverence to Gapeśa;' कुशलं ते 'health to thee.'

Ablative case.

812. The proper force of the ablative case is expressed by 'from;' as, लोभात् (क्रोधः प्रभवति) 'from avarice anger arises;' गिरेः पतनं 'falling from a mountain;' चाराणां मुखात् 'from the mouth of the spies.'

813. Hence this case passes to the expression of various correlative ideas; as, आहारान् किञ्चित् 'a portion of (from) their food;' and like the instrumental it very commonly signifies 'because,' 'by reason of,' 'in consequence of;' as, गोमनुषाणां वधात् 'on account of the slaughter of cows and men;' अनयसरप्रवेशात् (पुत्रं निन्दति) 'he blames his son for entering inopportunately;' दशदभयात् 'through fear of punishment;' अस्मत्पुण्योदयात् 'by reason of my good fortune;' फलतो ऽविशेषात् 'because (there is) no difference as to the result.'

a. 'According to;' as, मन्त्रिवचनात् 'according to the advice of the minister.' Abstract nouns in त्वं are often found in this case to express some of these ideas; as, अनवस्थितचित्तत्वात् 'by reason of the unsteadiness of his mind;' especially in the writings of commentators; as, वक्ष्यमाणत्वात् 'according to what will be said hereafter;' स्पृष्टेषाम्स्पृष्टेषाद्भिवृतविवृतसंवृतभेदात् 'according to the division of touched, slightly touched, slightly open, open and contracted.'

814. It also expresses 'through the means' or 'instrumentality of;' as, जृगालात् पाशवद्धः 'caught in the toils through the instrumentality of the jackal;' न औषधपरिज्ञानाद् (व्याधेः शान्तिर् भवेत्) 'the alleviation of disease is not effected by the mere knowledge of the medicine.'

a. 'The manner' in which any thing is done is often expressed by the ablative; it is then used adverbially (compare 715); as, यत्नात् 'with diligence,' or 'diligently;' बलात् 'forcibly;' कुतूहलात् 'with wonder;' उपचारात् 'figuratively;' मूलाद् उद्धरणं 'tearing up by the roots;' or by the ablative affix तस्; as, स्वेच्छातस् 'at one's own pleasure' (see 719. a. b).

b. This case also denotes 'after;' as, शरीरविगमात् 'after separation from the

body; मुख्यप्रतिबन्धनात् 'after the imprisonment of the Chief;' तस्य आगमनात् 'since his arrival.'

c. So also, in native grammars the ablative case is used to express 'after;'
thus, रहाभ्यां 'after the letters ra and ha;'
ज्ञात् 'after the letter ja;'
शुचर्षाद् नस्य यत्वं वाच्यं 'it should be stated that after the letters ṛi and ṛf the cerebral श ः is substituted in place of the dental न् n.'

d. In reference to time, 'within;'
as, त्रिपञ्चात् 'within three fortnights.'

e. Nouns expressive of 'fear' are joined with the ablative of the thing feared;
as, मृत्योर् भयं 'fear of death;'
चौरतो भयं 'fear of robbers.'

Genitive case.

815. This and the locative case are of the most extensive application, and are often employed, in a vague and indeterminate manner, to express relations properly belonging to the other cases.

a. The true force of the genitive is equivalent to 'of,' and this case appears most frequently when two substantives are to be connected, so as to present one idea; as, मित्रस्य वचनं 'the speech of a friend;'
भर्ता नारीः परमं भूषणं 'the best ornament of a woman is her husband;'
न नरस्य नरो दासो दासस् तु अर्थस्य 'man is not the slave of man, but the slave of wealth.'

816. 'Possession' is frequently expressed by the genitive case alone, without a verb; as, सखाः सम्पन्नयस् तस्य समुष्टं यस्य मानसं 'all riches belong to him who has a contented mind;'
धन्योऽहं यस्य ईदृशी भार्या 'happy am I in possessing such a wife.'

a. It often, however, has the force of 'to,' and is very generally used to supply the place of the dative; as, प्राणा आत्मनोऽभीष्टाः 'one's own life is dear to one's self;'
न योजनज्ञातं दूरं वाहमानस्य नृक्षया 'a hundred yojanas is not far to one borne away by thirst (of gain);'
किं प्रज्ञावताम् अपिदितं 'What is unknown to the wise?'
किम् अन्धस्य (प्रकाशयति) प्रदीपः 'What does a lamp (show) to a blind man?'
किं मया अपकृतं राज्ञः 'What offence have I committed towards the king;'
किम् अयम् अस्माकं (कर्तुं समर्थः) 'What can this man (do to us)?'

b. And not unfrequently of 'in' or 'on;'
as, स्त्रीणां विश्वासः 'confidence in women;'
मम आश्रयत्वं 'dependence on me.'

c. It is even equivalent occasionally to 'from' or 'by,' as usually expressed by the ablative or instrumental; as, न कस्यापि (उपायनं गृह्णीयात्) 'one ought not to accept a present from any one;'
अस्माकं (वनं तान्यं) 'the wood is to be abandoned by us;'
स धन्यो यस्य अर्थिनो न प्रयान्ति विमुक्ताः 'he is blessed from whom suppliants do not depart in disappointment;'
नलस्य उपसंस्कृतं मांसं 'meat cooked by Nala.'

d. 'Difference between two things' is expressed by this case; as, सेष्यसेवकयोर् महद् अन्तरं 'there is great difference between the master and the servant.' Compare 809. a.

e. In native grammars it expresses 'in place of:' as, उरण् रपरः 'an in place of ri is followed by ra.'

Locative case.

817. The locative, like the genitive, expresses the most diversified relations, and frequently usurps the functions of the other cases. Properly it has the force of 'in,' 'on,' or 'at,' as expressive of many collateral and analogous ideas; thus, रात्रौ 'in the night;' ग्रामे 'in the village;' पृष्ठे 'on the back;' त्वयि विश्वासः 'confidence in you;' मरुस्थल्यां वृष्टिः 'rain on desert ground;' प्रथमबुभुक्षायां 'at the first desire of eating;' पृथिव्यां रोपितो वृक्षः 'a tree planted in the earth.'

818. Hence it passes into the sense 'towards;' as, शत्रौ च मित्रे च 'leniency towards an enemy as well as a friend;' सर्वभूतेषु दया 'compassion towards all creatures;' सुदृत्सु अजिह्वः 'upright towards friends;' सुकृतशतम् असत्सु नष्टं 'a hundred good offices are thrown away upon the wicked;' नले अनुरागः 'love for Nala;' तस्याम् अनुरागः 'affection for her.'

819. Words signifying 'cause,' 'motive,' or 'need,' are joined with the locative; as, सत्प्रपत्ने हेतुः 'the cause of his modesty;' भूपालयोर् विग्रहे भवद्भचनं निदानं 'your speech was the cause of the war between the two princes;' प्रार्थकाभावः सतीत्वे कारणं स्त्रियाः 'the absence of a suitor is the cause of a woman's chastity;' नौकायां किं प्रयोजनं 'What need of a boat?' Also words signifying 'employment' or 'occupation;' as, अर्थार्जने प्रवृत्तिः 'engaging in the acquisition of wealth.'

a. So words derived from the root *yuj* usually require the locative; as, मम राज्यरक्षायाम् उपयोगः 'I am of service in preserving the kingdom.'

b. This case may yield other senses equivalent to 'by reason of,' 'for,' &c.; as, मे छिद्रेषु 'through my faults;' चारः परराष्ट्राणाम् अवलोकने 'a spy is for the sake of examining the territory of one's enemies;' युद्धे कालो ऽयं 'this is the time for battle;' उपदेशेऽनृदरः 'disregard for advice;' का चिन्ता मरणे रणे 'What anxiety about dying in battle!' कालं मन्ये पलायने 'I think the time has come for escaping;' पुत्रस्य अनुमते 'with the consent of a son.' *cf. Bhag. Gita: 41:6.*

c. It is also used in giving the meaning of a root; as, ग्रह् उपादाने 'the root *grah* is in taking,' i. e. conveys the idea of 'taking.'

d. In native grammars it expresses 'followed by;' thus डिति means 'when any thing having an indicative *n* follows.' So again, मानस्य पदस्य अनुस्वारो हलि 'in the room of *m* final in a word followed by any consonant (*hal*) there is Anusvāra.'

e. The locative case is often used absolutely; see 840.

SYNTAX OF NOUNS OF TIME.

820. When reference is made to any particular division of time, the instrumental case is usually required; as, त्रिभिर् वर्षैः 'in three years;' द्वादशभिर् मासैः 'in twelve months;' क्षणेन 'in an instant;'

कियता कालेन 'In how long time?' वर्षेऽज्ञैः 'in hundreds of years;' ^{Phar} कालपर्यायेण (or simply कालेन) 'in process of time;' ^{ita IV. 3.} मासेन 'in a month;' मासमात्रेण 'in the space of a month;' एतावता कालेन 'in so much time.'

821. When to *duration of time*, the accusative case is generally used; as, क्षणं 'for a moment;' अनेककालं 'for a long time;' कियन्तं कालं 'for some time;' एकं मासं 'for one month;' विंशतिं मासान् 'for twenty months;' द्वौ मासौ 'for two months;' वर्षेऽज्ञतं 'for a hundred years;' शाश्वतीः समाः 'to all eternity;' शतं वर्षाणि 'for a hundred years;' बहूनि अहानि 'for many days.' The instrumental, however, is sometimes used in this sense, and to express other relations of time; as, द्वादशभिर् वर्षैर् वाणिज्यं कृत्वा 'having traded for twelve years;' कतिपयदिवसैः 'for a few days;' and even the genitive; as, चिरस्य कालस्य ^{कल्पनिकान्} (or simply चिरस्य) 'for a long time;' कतिपयाहस्य ^{एक. शा. 19} 'after a few days.'

822. When any *particular day or epoch* is referred to, as the date on which any action has taken place or will take place, the locative may be employed; as, कस्मिंश्चिद् दिवसे 'on a certain day;' तृतीये दिवसे 'on the third day;' द्वादशे ऽह्नि 'on the twelfth day;' 'seventeen days from this time,' इतः सप्तदशे ऽहनि. Or sometimes the accusative; as, यां रात्रिं ते दूताः प्रविशन्ति स्म पुरीं तां रात्रिं भरतेन स्वप्नो दृष्टः 'on the night when the ambassadors entered the city, on that night a dream was seen by Bharata.'

a. The adverbs at 731 may often be found expressing *relations of time*; as, षण्मासाद् ऊर्ध्वं or परं 'after six months;' षण्मासेन or षण्मासाभ्यन्तरेण पूर्वं 'six months ago;' or (employing the locative absolute) एतौ वर्षसहस्रे 'after a thousand years.'

NOUNS OF PLACE AND DISTANCE.

823. Nouns expressive of '*distance between two places*' (according to Carey) may be in the nominative; as, कृष्णः शतं क्रोशाः सोमनाथात् 'Krishṇa is a hundred kos from Somanáth.' '*Space*' may also be expressed by the accusative; as, योजनं 'for a yojana;' क्रोशं गिति 'a hill for a kos;' or by the instrumental; as, क्रोशेन गत्वा 'having gone for a kos.' '*The place*' in which any thing is done is expressed by the locative; as, विदर्भेषु 'in Vidarbha.'

SYNTAX OF ADJECTIVES.

Accusative after the Adjective.

824. Adjectives formed from *desiderative* bases govern an accu-

sative ; as, स्वगृहं जिगमिषुः 'desirous of going home;' पुत्रम् अभीप्सुः 'desirous of obtaining a son;' राजानं दिदृक्षुः 'desirous of seeing the king.'

Instrumental after the Adjective.

825. Adjectives, or participles used adjectively, expressive of 'want' or 'possession,' require this case ; as, अर्थेन हीनः 'destitute of wealth;' अर्थैः समायुक्तः 'possessed of riches;' वारिणा पूर्णो घटः 'a jar full of water.'

826. So also of 'likeness,' 'comparison,' or 'equality;' as, अनेन सदृशो लोके न भूतो न भविष्यति 'there has never been, nor will there ever be, any one like him in this world;' ब्राह्मणेन तुल्यम् अधीते 'he reads like a Brāhman;' प्रारम्भैः सदृश उदयः 'his success was equal to his undertakings;' प्राणैः समा पत्नी 'a wife as dear as life;' दाता अभ्यधिको नृपैः 'more liberal than (other) kings;' आदित्येन तुल्यः 'equal to the sun.' These are sometimes joined with a genitive; see 827. *b.*

Genitive after the Adjective.

827. Adjectives signifying 'dear to,' or the reverse, are joined with the genitive ; as, राज्ञां प्रियः 'dear to kings;' भर्तारः स्त्रीणां प्रियाः 'husbands are dear to women;' न कश्चित् स्त्रीणाम् अप्रियः 'women dislike nobody;' द्वेष्यो भवति मन्त्रिणां 'he is detestable to his ministers.'

a. Adjectives expressive of 'fear' may govern the genitive or ablative ; as, ऋषेर् भीतः 'afraid of the sage.'

b. Adjectives expressive of 'equality,' 'resemblance,' 'similitude,' often require this case as well as the instrumental ; thus, सर्वस्य समः 'equal to all;' तस्य अनुरूपः 'like him;' चन्द्रस्य कल्पः 'like the moon;' न तस्य तुल्यः कश्चन 'nobody is equal to him.' Compare 826.

c. So also other adjectives ; as, परोपदेशः सर्वेषां सुकरः नृणां 'giving advice to others is easy to all men;' सुखानाम् उचितः 'worthy of happiness;' उचितः क्लेशानां 'capable of toil;' प्रमाणात् परिहीनः 'destitute of proof;' अज्ञातं धृतराष्ट्रस्य 'unknown to Dhṛita-rāshṭra.'

Locative after the Adjective.

828. Adjectives, or participles used adjectively, expressive of 'power' or 'ability,' are joined with this case ; as, अध्वनि क्षमा अद्याः 'horses able for the journey;' महति शत्रौ क्षमो राजा 'a king who is a match for a great enemy;' अशक्ता गृहकरणे शक्ता गृहभङ्गने 'unable to build a house, but able to demolish one.'

a. So also other adjectives; as, शस्त्रेभ्यु कुशलः 'skilled in arms;' अल्पेषु प्राज्ञः 'wise in trifles;' त्वयि अनुरक्तो विरक्तो वा स्वामी 'Is your master attached or adverse to you?' अनुशीविषु मन्दादरः 'neglectful of his dependants.'

SYNTAX OF THE COMPARATIVE AND SUPERLATIVE DEGREE.

829. Adjectives in the comparative degree require the ablative case; as, पत्नी प्राणेषु अपि गरीयसी 'a wife dearer even than one's life;' पुत्रस्पर्शात् सुखतरः स्वर्शां लोके न विद्यते 'there is no pleasanter touch in this world than the touch of a son;' वर्षनात् प्रजारक्ष्यं ज्ञेयः 'the protection of one's subjects is better than aggrandizement;' न मत्तो (719. a) दुःखिततरः पुमान् अस्ति 'there is not a more wretched man than I;' मतिर् बलाद् बलीयसी 'mind is more powerful than strength.'

830. Sometimes they govern the instrumental; as, प्राणैः प्रियतरः 'dearer than life;' न अस्ति मया कश्चिद् अल्पभाग्यतरो भुवि 'there is nobody upon earth more unfortunate than I.'

a. When it is intended to express 'the better of two things' the genitive may be used; as, जनयोर देशयोः को देशो भद्रतरः 'Of these two countries which is the better?'

831. The comparative in Sanskrit is often resolved into the expression 'better and not' or 'but not;' as, वरं प्राणपरित्यागो न पुनर् ईदृशे कर्मणि प्रवृत्तिः 'better abandon life than (but not) engage in such an action;' वरं मौनं कार्यं न च वचनम् उक्तं यद् अनृतं 'it is better that silence should be kept than a speech uttered which is untrue;' विद्यया सह वेदाध्यापकेन वरं मर्त्यं न तु अध्यापनयोग्यशिष्याभावे अपात्राय दत्तां प्रतिपादयेत् 'a teacher of the Veda should rather die with his learning than commit it to an unworthy object, in the absence of a pupil worthy to be instructed in it.'

832. The superlative degree is usually joined with the genitive; as, ब्राह्मणो द्विपदां ज्ञेयो गौर् वरिष्ठा चतुष्पदा । गुरुर् गरीयसां ज्ञेयः पुत्रः स्वर्शेषतां वरः 'a Brāhman is the best of all bipeds, a cow of quadrupeds, a Guru of venerable things, a son of things possessed of touch:' but sometimes with the locative; as, नरेषु बलवत्तमः 'the most powerful of men:' and even with an ablative; as, धान्यानां सङ्ग्रह उन्नतः सर्वसङ्ग्रहाद् 'a store of grain is the best of all stores.'

a. A superlative degree may even take a comparative affix, and govern the genitive; as, तेषां ज्येष्ठतरस् 'the eldest of them.' See 194.

b. A comparative word may have a superlative sense; as, दृढतरः 'very firm.'

833. 'Comparison' is often expressed by an adjective in the positive degree,

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joined with a noun in the ablative or instrumental case; as, नास्ति तस्मात् पुण्यवान् 'there is not a happier than he;' स मत्तो (719. a) महान् 'he is greater than me.' Similarly, अनैर् विशेषतः 'more excellently than all.'

a. In more modern Sanskrit 'comparison' is sometimes expressed by the use of अपेक्ष्य 'regarding,' 'with reference to' (indecl. part. of the root ईक्ष् with अप), which may take the place of 'than' in English; thus, दशोपाध्यायान् अपेक्ष्य आचार्ये आचार्यशतम् अपेक्ष्य पिता गौरवेण अतिरिक्ता भवति 'an Ācārya ought to be higher in estimation than ten Upādhyāyas, a father than a hundred Ācāryas.'

834. Many words have a kind of comparative influence, and require an ablative case, especially वरं, अवरं, अन्य, अन्यदा, अन्यत्र, इतर, परं, पूर्व, अधिक, ऊन, अवशिष्ट; as, प्रक्षालनात् पङ्कस्य अस्पर्शनं वरं 'it is better not to touch mud than to wash it off;' दारिद्र्यम् अवरं मरणात् 'poverty is less desirable than death;' को मां मित्राद् अन्यस् त्वातुं समर्थः 'Who is able to rescue me, other than a friend?' किन्तु दुःखम् अतः परं 'What grief is greater than this?' न श्रुताद् अन्यद् विद्मूयात् 'one ought not to speak differently from what one has heard;' तत्कालाद् अन्यदा 'at another time than the present;' नरस्य न अन्यत्र मरणाद् भयं 'there is no cause of fear to man from any other quarter than from death;' श्राद्धाहात् (731. a, 778) पूर्वदिने 'on the day before that of the Śrāddha;' योजनशताद् अधिकं 'more than a hundred yojanas;' कान्तोदन्तः सङ्गमात् किञ्चिद् ऊनः 'intelligence of a lover is something less than a meeting;' अन्नाद् अवशिष्टं 'the remainder of the food.'

NUMERALS.

835. The syntax of numerals is explained at 206, 207. The following examples may be added: नवत्रेर् नराणां 'of ninety men;' षष्टेर् नराणां 'of sixty men;' सहस्रस्य नराणां 'of a thousand men;' सहस्रे पितरः 'a thousand ancestors;' त्रिभिर् गुणितं शतं 'one hundred multiplied by three;' फलसहस्रे द्वे 'two thousand fruits;' एषां त्रयाणां मध्याद् अन्यतमः 'one of these three;' अयुतं गा ददौ 'he gave ten thousand cows;' पञ्चशतं मृगान् जघान 'he killed five hundred deer.'

a. Sometimes the plural of the numerals from ऊनविंशति upwards may be used; as, पञ्चाशद्भिर् वाणैः 'with fifty arrows.'

b. The aggregative numerals may be employed at the end of compounds for the cardinals; thus सैन्यद्वयं 'two armies;' विवाहचतुष्टयं 'four marriages.' See 214.

c. Numerals may take the genitive after them of the things numbered; as, अश्वानां शतसहस्राणि 'a hundred thousand of horses;' पत्नीनां सप्तशतानि 'seven hundred foot-soldiers;' शतम् आचार्याणां 'a hundred preceptors;' गवां पञ्चशतानि षष्टिश्च 'five hundred and sixty cows;' सर्गाणां षट् शतानि विंशतिश्च 'six hundred and twenty chapters;' नराणां त्रिंशदधिकशतं द्वे सहस्रे च 'two thousand one hundred and thirty men;' पञ्च रथसहस्राणि 'five thousand chariots.'

d. When numerals are used comparatively they may take an ablative; as, विवादाद् द्विगुणो दमः 'a fine the double of that in dispute.'

SYNTAX OF PRONOUNS.

836. The chief peculiarities in the syntax of pronouns have already been noticed in Chapter V. pp. 112—120.

With regard to the alternative of *एनं*, &c. (see 223), it is properly only allowed in case of the re-employment (*anvādeśa*) of this pronoun in the subsequent part of a sentence in which *इदं* or *एतद्* have already been used; thus, *अनेन व्याकरणं जपीतम् एनं ह्यदो ऽध्यापय* 'the grammar has been studied by him, now set him to study the Veda.' It is an enclitic, and ought not to begin a sentence.

a. In the use of the relative and interrogative pronouns a very peculiar attraction is often to be observed; that is, when either a relative or interrogative pronoun has been used, and an indefinite pronoun would naturally be expected to follow, the relative or interrogative are repeated, as in the following examples: *यो यस्य* (for *कस्यचित्*) *भावः स्यात्* 'whatever may be the disposition of whom (i.e. any one);' *यद् रोचते यस्मै* 'whatever is pleasing to any one;' *यो यस्य मांसम् चक्षति* 'whoever eats the flesh of any animal;' *यस्य ये गुणाः सन्ति* 'whatever excellencies belong to any one;' *यद् येन युज्यते* 'whatever corresponds with any thing;' *केषां किं ज्ञास्त्रम् अध्ययनीयं* 'What book is to be read by whom?'

837. The relative and interrogative are sometimes used together, in an indefinite distributive sense; as, *यानि कानि मित्राणि* 'any friends whatever;' or more usually with *चित्* affixed to the interrogative; as, *यस्मै कस्मैचित्* 'to any one whatever.'

a. The neuter of the interrogative (*किं*) is often joined with the instrumental to signify 'What is the use of?' 'there is no need of;'; as, *श्रुतेन किं यो न धर्मम् चाचरेत् किन् ज्ञानना यो न जितेन्द्रियो भवेत्* 'Of what use is scriptural knowledge (to one) who does not practice virtue? Of what use is a soul (to one) whose passions are not kept in subjection?' *किं ते अनेन प्रश्नेन* 'What business have you to make this inquiry?' *किं बहुना* 'What need of more!' 'in short.'

b. As already shown at 761, a relative pronoun is sometimes rendered unnecessary by the use of the relative compound; thus, *नगरी चन्द्रिकापीतहर्म्या* is equivalent to *नगरी यस्याञ्चन्द्रिकापीतानि हर्म्याणि* 'a city whose palaces were silvered by the moon-beams.'

c. The relative, when followed by a pluperfect tense, may sometimes be expressed by the indeclinable participle; thus, *सिंहो व्याधं हत्वा* 'a lion having killed a hunter,' or 'a lion who had killed a hunter.'

838. The following examples will illustrate the use of pronouns of quantity and pronominals: *यावतः* (or *यत्संख्यकान्*) *ग्राहान् भुङ्क्ते तावतः* (or *तत्संख्यकान्*) *ददाति* 'as many mouthfuls as he eats, so many he gives away;' *यदि एतावत् मया दीयते तदा एतावद् अध्यापयामि* 'if so much is given to me, then I will give so much instruction;' *तेषां सर्वेषां मध्याद् एकतमः* 'one out of all those.' See also 801.

SYNTAX OF VERBS.

839. Nothing is more common in Sanskrit syntax than for the verb to be omitted altogether, or supplied from the context.

a. This is more especially the case with the copula, or substantive verb; thus, यावन् मेरुस्थिता देवा यावद् गङ्गा महीतले । चन्द्राकौ गगने यावत् तावद् विप्रकुले वयं 'as long as the gods have existed in Meru, as long as the Ganges upon earth, as long as the sun and moon in the sky, so long have we (existed) in the family of Brahmans;' परिच्छेदः पाण्डित्यं 'discrimination (is) wisdom.'

Locative, Genitive, and Nominative absolute.

840. The locative case is very commonly used absolutely with participles; as, तस्मिन् जीवति जीवामि मृते तस्मिन् क्षिये पुनः 'he living I live, he dying I die;' अक्सन्नायां रात्रौ 'the night being ended;' ज्येष्ठे धातरि अनूढे 'the elder brother being unmarried;' असति उपायान्तरे 'there being no other expedient;' तथा सति 'it being so.' Sometimes the verb is omitted; as, दूरे भये 'the danger (being) distant.' When the passive participle is thus used absolutely with a noun in the locative case, the present participle of अस्, 'to be,' is often redundantly added; as, तथा कृते सति or तथा अनुष्ठिते 'it being so done *.'

a. The genitive is less commonly used absolutely; as, आपदाम् आपतन्तीनां 'calamities impending;' पश्यतां नराणां 'the men looking on.'

b. The nominative is very rarely thus used; as, सुहृन् मे समायातः पुष्यवान् अस्मि 'my friend having arrived, I am happy.'

c. It is evident that the locative and genitive absolute may often take the place of the English particles 'when,' 'while,' 'since,' 'although;' and may supply the place of a *pluperfect tense*; thus, तस्मिन् अपक्रान्ते 'when he had departed.'

Nominative case after the Verb.

841. Verbs signifying 'to be,' 'to become,' 'to appear,' 'to be called,' or 'to be esteemed,' and other passive verbs used denominatively, may take a nominative after them; as, राजा प्रजापालकः स्यात् 'let a king be the protector of his subjects;' सा निरानन्दा प्रतिभाति 'she appears sorrowful;' ग्रामो ऽरुख्यं प्रतिभाति 'the village appears like a desert;' राजा धर्मं अभिधीयते 'a king is called Justice.'

* Possibly the object of adding the word *sati* may be to show that the passive participle is here used as a participle, and not as a past tense. So also in commentaries सति is placed after a word like आगच्छति, to indicate the loc. c. sing. of the pres. part., as distinguished from the 3d sing. of the pres. tense.

Accusative case after the Verb.

842. Transitive verbs generally govern this case; as, विश्वं सस्रजे
वेषा: 'Brahmá created the universe;,' पुष्पाणि चिनोति नारी 'the woman
gathers flowers;,' प्राणान् जहौ मनुषुः 'the dying man gave up the ghost;,'
नपु वर्जयेत् 'one should avoid wine;,' तस्यं ब्रूहि 'speak the truth.'

a. Verbs of *speaking to or addressing* take this case; as, तन् अत्रवीत्
'he said to him;,' इति उवाच आत्मानं 'he thus addressed Arjuna.'

843. So also verbs of *motion*; as, सरति तीर्थं मुनिः 'the holy man goes to the
place of pilgrimage;,' नद्यः समुद्रं द्रवन्ति 'rivers run into the ocean;,' भ्रमति महीं
'he wanders over the earth.'

844. Verbs of *motion* are not unfrequently used with substantives, to supply the
place of other verbs; as, स्थाति याति 'he goes to fame,' for 'he becomes famous;,'
समतान् एति 'he goes to equality,' for 'he becomes equal;,' तयोर् मित्रताम् आगम
'he came to the friendship of those two,' for 'he became a friend of those two;,'
पचन्तं गतः 'he went to death,' for 'he died;,' नृपतिं तुष्टिं नयति 'he leads the
king to satisfaction,' for 'he satisfies,' &c.

a. The following are other examples: अन्येषां पीडां परिहरति 'he avoids paining
others;,' अप्राप्यन् इच्छति 'he desires what is unattainable;,' विद्यां चिन्तयेत् 'he
should think on wisdom;,' अश्वम् आरोहति 'he mounts his horse;,' कर्मणि आरेभिरे
'they began the business;,' गतान् मा श्रुचः 'grieve not for the departed;,' सर्वलोक-
काधिपत्यम् अर्हति 'he deserves the sovereignty of the universe;,' पर्वतकन्दरम्
अधिशेते 'he lies down in a cave of the mountain;,' गां क्षीरं पिबन्तीं न निवारयेत्
'one ought not to prevent a cow from drinking milk.'

845. There are certain verbs which take a redundant accusative case after them
of a substantive derived from the same root; as, शपथं श्रेपे 'he swore an oath;,'
वसति वासं 'he dwells;,' वसते वृत्तिं 'he conducts himself;,' वाक्यं वदति 'he speaks
a speech;,' जीविकां जीवति 'he lives a life;,' नदति नादं 'he raises a cry' (cf. the
Greek expressions λέγω λόγον, χαίρω χαράν, &c.).

Double Accusative after the Verb.

846. Verbs of *asking* govern a double accusative; as, देवं वरं याचते 'he seeks
a boon of the god;,' धनं राजानं प्रार्थयते 'he begs money from the king.' Of
speaking; as, राजानं वचनम् अत्रवीत् 'he addressed a speech to the king.' Of *lead-
ing*; as, तं गृहं नयति 'he leads him home;,' राजसुतां राजान्तरं निनाय 'he led the
princess to another king.'

847. Causal verbs; as, अतिथिं भोजयति अन्नं 'he causes the guest to eat food;,'
त्वां बोधयामि वत् ते हितं 'I cause you to know what is for your interest;,' शिष्यं
वेदान् अध्यापयति गुरुः 'the Guru teaches his pupil the Vedas;,' तां गृहं प्रवेशयति
'he causes her to enter the house;,' फलपुष्पोदकं ग्राहयामास नृपात्मजं 'he presented
the king's son with fruits, flowers, and water;,' पुत्रम् अहम् आरोपयति 'she causes

her son to sit on her lap' (literally, 'her hip'); विद्या नरं नृपं सङ्गमयति 'learning causes a man to have access to a king.'

a. Other examples are, गां दोग्धि पयः 'he milks milk from the cow;' दुदुहूर् धरित्रीं रत्नानि 'they milked jewels out of the earth;' मनीषितं द्यौर दुग्धा 'the sky has been milked of (your) wish,' i. e. 'your wish has been milked out of the sky;' जित्वा नलं राज्यं 'having won his kingdom from Nala,' i. e. 'having by play deprived Nala of his kingdom;' जितो राज्यं वसूनि च 'deprived by defeat in play of his kingdom and property;' तं सेनापतिम् अभिषिष्युः 'they inaugurated him general,' more usually joined with an acc. and loc.; देवं पतिं वरयति 'she chooses a god for her husband;' अचचिनोति कुसुमानि वृक्षान् 'she gathers blossoms from the trees;' तान् प्राहिणोद् यमसादनं 'he sent them to the abode of Yama;' स्वचेष्टितानि नरं गुरुत्वं विपरीततां वा नयति 'his own acts lead a man to eminence or the reverse;' शिक्षयामास तान् अस्त्राणि 'he taught them the use of arms.'

Instrumental case after the Verb.

848. Any verb may be joined with the instrumental, to express 'the agent,' 'instrument,' or 'cause,' or 'manner' of the action; as, पुष्पं वातेन प्लायति 'the flower fades by reason of the wind;' अक्षैः क्रीडति 'he plays with dice;' मेघो ऽग्निं वैर्षेर् निर्वोपयति 'the cloud puts out the fire with its rain;' सुखेन जीवति 'he lives happily.' See 865.

a. In this sense many causals take an instrumental; as, तां मिहाक्षैर् भोजयामास 'he caused her to eat sweetmeats;' पक्षिभिः पिशदान् खादयति 'he causes the pieces to be eaten by the birds.'

849. After verbs of motion this case is used in reference either to the vehicle by which, or the place on which, the motion takes place; as, रथेन प्रयाति 'he goes in a chariot;' अश्वेन सञ्चरति 'he goes on horseback;' मार्गेण गच्छति 'he goes on the road;' शस्यक्षेत्रेण गच्छति 'he goes through a field of corn;' पुत्रुवे सागरं नौकया 'he navigated the ocean in a boat.' Similarly, सुखाव नयनैः सलिलं 'tears flowed through the eyes.'

a. After verbs of carrying, placing, &c., it is used in reference to 'the place' on which any thing is carried or placed; as, वहति मूढ्ना इन्धनं 'he bears fagots on his head;' कुङ्कुरः स्कन्धेन उन्नते 'the dog is borne on the shoulders.' कृ is found with this case in the sense of placing; as, शिरसा पुत्रम् अकरोत् 'he placed his son on his head.' The following are other examples: शिष्येण गच्छति गुरुः 'the master goes in company with the pupil;' मन्त्रयामास मन्त्रिभिः 'he consulted with his ministers;' but in this sense सह is usually placed after it. भर्ता भार्यया सङ्गच्छति 'the husband meets the wife;' संयोजयति रथं ह्येः 'he harnesses the horses to the chariot;' देहेन वियुज्यते 'he is separated from the body,' more usually with the ablative. युध्यते शत्रुभिः 'he fights his enemies,' or शत्रुभिः सह, &c.; वैरं न केनचित् सह कुर्यात् 'one ought not to be at enmity with any one;' मां दोषेण परिशङ्कते 'he suspects me of a crime.'

850. Verbs of *boasting*; as, विद्यया विक्रमसे 'you boast of your learning;' चरेषां यज्ञसा स्थापसे 'you glory in the fame of others.' Of *swearing*; as, धनुषा श्लेषे 'he swore by his bow.' Of *thinking, reflecting*; as, मनसा विचिन्व 'thinking in his mind.'

a. Verbs of *comparing*; as, बलीकया उपनीयते प्रमदा 'a beautiful woman is compared to a leech.'

851. Verbs denoting *liberation, freedom from*, sometimes take an instrumental after them; as, सर्वपापैः प्रमुच्यते 'he is released from all sins.'

852. Verbs of *buying and selling* take the instrumental of the price; as, सहस्रे चपि मूर्खीणान् एकं क्लीषीष्य पण्डितं 'buy one wise man even for thousands of fools;' गवां सहस्रेण गृहं विक्रीणीते 'he sells his house for a thousand cows;' क्लीषीष्य तद् दण्डभिः सुवैरीः 'buy that for ten suvarṇas.'

Dative after the Verb.

853. All verbs in which a sense of *imparting or communicating* any thing to any object is inherent, may take an accusative of the thing imparted, and a dative of the object to which it is imparted. (Frequently, however, they take a genitive or even a locative of the object; see 857.) पुत्राय मोदकान् ददाति 'he gives sweetmeats to his son;' विप्राय गां प्रतिशृणोति 'he promises a cow to the Brāhman;' देवदत्ताय धनं धारयति 'he owes money to Devadatta;' कन्यां तस्मै प्रतिपादय 'consign the maiden to him,' more usually with the locative; see 861.

a. Other examples of the dative are, तेषां विनाशाय प्रकुरुते मनः 'he sets his mind on their destruction;' गमनाय मतिं दधौ 'he set his mind on departure,' or with the locative. तन् मङ्गं रोचते 'that is pleasing to me;' शिष्येभ्यः प्रवक्ष्यामि तत् 'I will declare this to my pupils;' सर्वे राज्ञे विश्वापयति 'he makes known all to the king,' these are also joined with the genitive of the person. अनृतत्वाय कल्पते 'he is rendered fit for immortality;' प्रभवति मम च्छाय 'he has the power to kill me;' तान् मानुर् च्छाय अचोदयत् 'he incited them to the murder of their mother;' पुत्राय क्रुध्यति 'he is angry with his son;' इयं मांसपेशी माता पुत्रशताय 'this lump of flesh is produced for a hundred sons;' नाशंसे विजयाय 'I had no hopes of success' (Mahā-bhār. I. 148).

Ablative after the Verb.

854. All verbs may take an ablative of 'the object' from which any thing proceeds, or arises, or is produced; as, भ्रश्यति वृक्षात् पत्रं 'the leaf falls from the tree;' रुधिरं क्षवति गात्रात् 'blood flows from the body;' आसनाद् उरिष्ठति 'he rises from his seat;' मृत्पिण्डतः (719) कर्तौ कुरुते यद्यद् इच्छति 'from the lump of clay the artist makes whatever he wishes;' विनयाद् याति पात्रतां 'from education a person attains capacity;' निर्गम्य नगरात् 'he went out from the city.'

855. Verbs of *fearing* are joined with the ablative, and sometimes with the genitive; as, साधुर न तथा मृत्योर् विभेति यथा अनृतात् 'a good man does not *fear* death so much as falsehood;' मा शब्दाद् विभीत 'be not *afraid* of a noise;' दण्डाद् उड्दिजते जगत् 'the whole world *stands in awe* of punishment;' दक्षिणस्य ते कृतपश्चान्नापस्य विभेमि 'I *fear* thee, a cunning penitent;' see 859.

856. Verbs which express *superiority* or *comparison* govern an ablative; as, प्रापणात् कामानां परित्यागो विशिष्यते 'the abandonment of pleasure is *superior* to (better than) the possession.'

a. Other examples of verbs followed by ablative cases are, प्रामादाद् अवरोहति 'he *descends from* the palace;' विष्णुः स्वर्गाद् अवततार 'Vishnu *descended from* heaven;' कनकसूत्रम् अङ्गाद् अवतारयति 'he *takes off* (causes to descend) the golden bracelet from his body;' निवर्त्तते पापात् 'he *ceases from* wickedness;' वचनाद् विरराम 'he *left off* speaking;' नरकात् पितरं त्रायते पुत्रो धार्मिकः 'a virtuous son *saves* his father from hell;' अश्वमेधसहस्रात् सत्यम् अतिरिच्यते 'truth is *superior to* a thousand sacrifices;' स्वहितात् प्रमाद्यति 'he *neglects* his own interest;' मित्रम् अकुशलाद् निवारयति 'a friend *guards* one from evil.'

Genitive after the Verb.

857. The genitive in Sanskrit is constantly interchangeable with the dative, locative, or even instrumental and accusative*. It is more especially, however, used to supply the place of the first of these cases, so that almost all verbs may take a genitive as well as dative of 'the object' to which any thing is imparted. For example, दरिद्रस्य धनं ददाति 'he *gives* money to the poor.'

858. It may be used for the locative after verbs of *consigning*, as निक्षेपं मम समर्पयति 'he *deposits* a pledge with me;' or of *trusting*, as न कश्चित् स्त्रीणां अर्हधाति 'nobody puts *trust* in women:' and for the accusative in examples such as अचिन्तितानि दुःखानि आयान्ति देहिनां 'unexpected ills *come upon* corporeal beings.'

859. It is sometimes used after verbs of *fearing*; as, तस्य किं न भेष्यसि 'Why art thou not *afraid* of him?' see 855. Also after verbs of *longing for*, *desiring*, *envying*; as, अवमानस्य आकांक्षेत् 'he should *desire* contempt;' स्मृह्यामि पुरुषाणां सचक्षुषां 'I *envy* men who possess eyes.'

a. Other examples of verbs followed by genitive cases are, अज्ञानताम् अस्माकं ख्यापय कस्य असि भार्या 'tell us, who are ignorant of it, whose wife you are;' कस्य (for कस्मात्) विभ्यति धार्मिकाः 'Of whom are the righteous *afraid*?' यह अन्यस्य प्रतिजानीते न तद् अन्यस्य दद्यात् 'one should not *give* to one what one *promises* to another;' मम न शृणोति 'he does not *hear* me' (cf. the Greek usage);

* This vague use of the genitive to express 'various relations' prevails also in early Greek.

मम स्मरे: 'remember me,' or with the accusative. अस्मान्कं मृतुः प्रभवति 'death overcomes us;' अग्निर् न नृप्यति काष्ठानां 'fire is not satisfied with fuel;' तेषां क्षमेयाः 'forgive them;' किं मया तस्य अपराधं 'What offence have I given him?'

Locative after the Verb.

860. This case is very widely applicable, but, as elsewhere remarked, is frequently interchangeable with the dative and genitive. The first sense of the locative requires that it should be united with verbs in reference only to 'the place' or 'time' in which any thing is done; as, पक्षे मज्जति 'he sinks in the mud;' पुरे वसति 'he dwells in the city;' रथामूर्ध्नि तिष्ठति 'he stands in the front of the fight;' सूर्योदये प्रबुध्यते 'at sunrise he awakes.'

861. The transition from 'the place' to 'the object' or 'recipient' of any action is natural; and hence it is that verbs are found with the locative of 'the object' to which any thing is imparted or communicated, as in the following examples: मा प्रयच्छ ईश्वरे धनं 'bestow not money on the mighty;' तस्मिन् कार्याणि निश्चिपामि 'I entrust my affairs to him;' पुत्रे अङ्गुरीयकं समर्पयति 'he consigns a ring to his son;' योग्ये सचिवे न्यस्यति राज्यभारं 'he entrusts the burden of the kingdom to a capable minister;' राज्ञि or राजकुले निवेदयति 'he informs the king;' नले वद 'say to Nala.'

a. प्रेतं भूमौ निदध्यात् 'one should place (bury) a dead man in the ground;' धर्मे मनो दधाति 'he applies his mind to virtue.' In this sense कृ may be used; as, पृष्ठे इन्धनम् अकरोत् 'he placed the wood on his back;' मतिं पापे करोति 'he applies his mind to sin.'

862. When दा, 'to give,' is used for 'to put,' it follows the same analogy; as, तस्य पुच्छाग्रे हस्तं देहि 'put your hand on the end of its tail;' भस्मपथे पदं ददौ 'he placed his foot on a heap of ashes.' Similarly, वस्त्राचले धृतोऽस्ति 'he was held by the skirt of his garment.' So also verbs of seizing, striking; as, केशेषु गृह्णाति or आकृषति 'he seizes or drags him by the hair;' सुप्ते प्रहरति 'he strikes a sleeping man;' गृहीत्वा तं दक्षिणे पाशौ 'having taken hold of him by the right hand.'

863. The locative is often put for the dative in sentences where the latter case stands for the infinitive; thus, भर्तुर् अन्वेषणे त्वरस्व 'hasten to seek thy spouse;' नलस्य आनयने यतस्व 'strive to bring Nala hither;' न श्लोकुस् तस्य धनुषो ग्रहणे 'they could not hold that bow;' न शक्नोऽभवन् निवारणे 'he was not able to prevent it.'

a. Other examples are, उग्र्ये तपसि वर्तते 'he is engaged in a very severe penance;' परकार्येषु मा व्यापृतो भूः 'do not busy yourself about other people's affairs;' विषयेषु सज्यते 'he is addicted to objects of sense;' सर्वलोकहिते रमते 'he delights in the good of all the world;' दुर्गाधिकारे नियुज्यते 'he is appointed to the command of the fort;' द्वौ वृषभौ धुरि नियोजयति 'he yokes two bulls to the pole;' सेनापत्ये अभिषिञ्च मां 'anoint me to the generalship;' यत्ने वापनिग्रहे 'he strives

to suppress evil-doers;’ कोपस् तेषाम् आसीन् नृपे ‘they had anger against the king;’ परीक्षां कुरु वाहुके ‘make trial of Váhuka;’ आपास्ये त्वयि दोषं ‘I will lay the blame on you;’ वरयस्व तं पतित्वे ‘choose him for thy husband;’ देवा अमृते यत्नयन्तो बभूवुः ‘the gods exerted themselves for the nectar.’

b. न मद्भिधे गुज्यते वाक्यम् ईदृशं ‘such language is not suited to a person like me;’ प्रभुत्वं त्वयि प्रयुज्यते ‘sovereignty is suited to you;’ आसने उपाविशत् ‘he reclined on a seat;’ वृष्याम् आसस्व* ‘sit thou on a cushion;’ शत्रुषु विश्वसिति ‘he confides in his enemies;’ चरणयोः पतति ‘it falls at his feet;’ लुठति पादेषु ‘it rolls at the feet.’

Change of case after the same Verb.

864. This sometimes occurs; as, विधुरो धृतराष्ट्राय कुन्ती च गान्धारीः सर्वं न्यवेदयेतां ‘Vidhura and Kuntí announced every thing, the one to Dhṛita-ráshṭra, the other to Gándhárí’ (Astraśikshá 34), where the same verb governs a dative and genitive. Similarly, in the Hitopadeśa, गृद्धिण्यां विश्वासो न कर्तव्यः स्त्रीषु च ‘confidence is not to be placed in horned animals or women.’

INSTRUMENTAL CASE AFTER PASSIVE VERBS.

865. The prevalence of a passive construction is the most remarkable feature in the syntax of this language. Passive verbs are joined with ‘the agent, instrument, or cause,’ in the instrumental case†, and agree with ‘the object’ in number and person; as, वातेन रज उद्धूयते ‘the dust is raised by the wind;’ तेन सर्वं द्रव्याणि सज्जीक्रियन्तां ‘let all things be prepared by him;’ इषुभिर् आदित्योऽन्तरधीयत ‘the sun was concealed by arrows.’

866. But the passive participle usually takes the place of the *past tenses* of the passive verb, and agrees with ‘the object’ in *gender* and *case* as well as number; as, नेत्राणि समाश्रुतानि चारिणा ‘(their) eyes were suffused with tears;’ तेन उक्तं (इदं being understood) ‘it was said by him.’ Compare 895.

a. This instrumental construction after passive verbs is a favourite idiom in Sanskrit prose composition, and the love for it is remarkably displayed in such phrases as the following: दुःखेन गम्यते, ‘he is gone to by misery,’ for दुःखं गच्छति; and आगम्यतां देवेन, ‘let it be come by your majesty,’ for आगच्छतु देवः; and again, अस्माभिर् एकत्र स्थीयतां, ‘let it be remained by us in one spot,’ for ‘let us remain in one spot;’ येन मार्गेण इष्टं तेन गम्यतां ‘by whatever road it is desired, by that let it be gone.’

b. Active or causal verbs, which take a double accusative, will retain one accusative

* आसस्व Epic form for आसस्व or आस.

† There are a few instances of the agent in the genitive case; as, मम कृतं पापं, ‘a crime committed by me,’ for मया.

tive when constructed passively; but the other accusative passes into a nominative case: thus, instead of स मां पशुवाणि उवाच, 'he addressed me in harsh words,' may be written तेन अहं पशुवाणि उक्तः, 'by him I was addressed in harsh words.'

SYNTAX OF THE INFINITIVE MOOD.

867. The infinitive in Sanskrit cannot be employed with the same latitude as in other languages. Its use is very limited, corresponding to that of the Latin *supines*, as its termination *tum* indicates.

a. Let the student, therefore, distinguish between the infinitive of Sanskrit and that of Latin and Greek. In these latter languages we have the infinitive made the subject of a proposition; or, in other words, standing in the place of a nominative, and an accusative case often admissible before it. We have it also assuming different forms, to express present, past, or future time, and completeness or incompleteness in the progress of the action. The Sanskrit infinitive, on the other hand, can never be made the subject or nominative case to a verb, admits of no accusative before it, and can only express indeterminate time and incomplete action. Wherever it occurs it must be considered as the object, and never the subject, of some verb expressed or understood. As the object of the verb, it may be regarded as equivalent to an indeclinable substantive, in which the force of two cases, an accusative and dative, is inherent, and which differs from other substantives in its power of governing a case. Its use as a substantive, with the force of the *accusative* case, corresponds to one use of the Latin infinitive; thus, तद् सर्वं ज्ञानुम् इच्छामि 'I desire to hear all that,' 'id audire cupio,' where ज्ञानुम् and audire are both equivalent to accusative cases, themselves also governing an accusative. Similarly, रोदिषुं प्रवृत्ता 'she began to weep;' and नहौं जेतुम् आरेभे 'he began to conquer the earth,' where नहीनयन् आरेभे, 'he began the conquest of the earth,' would be equally correct.

b. Bopp considers the termination of the infinitive to be the accusative of the affix *tu* (459. a), and it is certain that in the Veda other cases of nouns formed with this affix in the sense of infinitives occur; e. g. a dative in *tave* or *tavai*, as from *han* comes *hantave*, 'to kill;' fr. *anu-i*, *anvetave*, 'to follow;' fr. *man*, *mantavai*, 'to think:' there is also a form in *tos*, generally in the sense of an ablative, e. g. fr. *i* comes *etos*, 'from going;' fr. *han*, *hantos*, as in *purā hantos*, 'before killing:' and a form in *trī* corresponding to the indeclinable participle in *tvā* of the classical language, e. g. fr. *han*, *hatvī*, 'killing;' fr. *bhū*, *bhūtvī*, 'being.' Infinitives may also be formed in the Veda by simply adding the usual case-terminations to the root; e. g. in the sense of an accusative, fr. *á-ruh* may come *áruham*, 'to ascend;' fr. *á-sad*, *ásadam*, 'to sit down:' of a dative, fr. *á-dhṛish*, *ádhrīshe*, 'to get at,' 'subdue;' fr. *saṃ-śaksh*, *saṃśakshe*, 'to survey:' of an ablative, fr. *ava-pad*, *avapadas*, 'from falling down.' Infinitives are also formed by changing the final *á* of roots ending in this letter to *ai*, e. g. fr. *pra-yá*, *prayai*, 'to approach:' or by adding *se* (liable to be changed to *she*) to a root, as fr. *ji* comes *jishe*, 'to conquer:' or by

adding *ase*, e. g. fr. *jīva*, *jīvase*, 'to live : ' or *adhyai*, e. g. fr. *bhṛi*, *bharadhyai*, 'to bear ; ' fr. *yaj*, *yajadhyai*, 'to sacrifice,' &c.

868. But the Sanskrit infinitive most commonly involves a sense which belongs especially to the Sanskrit dative, viz. that of 'the end' or 'purpose' for which any thing is done; thus, *शावकान् भक्षितुम् आगच्छति* 'he comes to devour the young ones ;' *शत्रून् योद्धुं सैन्यं प्राहिणोत्* 'he sent an army to fight the enemy.' *संदूकान् चोद्धुमकृतिष्ठामि*, *Hariv. IX. 92.*

a. In these cases it would be equally correct in Sanskrit to substitute for the infinitive the dative case of the verbal noun, formed with the affix *ana*; thus, *भक्षणाय*, 'for the eating,' for *भक्षितुं*; *योधनाय*, 'for the fighting,' for *योद्धुं*; and in Latin the infinitive could not be used at all, but either the supine, *decoratum*, *pugnatum*, or, still more properly, the conjunction *ut* with the subjunctive mood, 'ut devoret,' 'ut pugnant.' The following are other examples in which the infinitive has a dative force in expressing 'the purpose' of the action: *पानीयं पातुं नदीम् अगमत्* 'he went to the river to drink water ;' *मम बन्धनं छेत्तुम् उपसर्पति* 'he comes to cut asunder my bonds ;' *मां त्वातुं समर्थः* (*अस्ति* being understood) 'he is able to rescue me ;' *पाशान् संवरितुं सयत्नो बभूव* 'he busied himself about collecting together the snares.'

b. The best Paṇḍits think that the infinitive ought not to be used when the verb which is connected with it refers to a different person, or is not *समानाधिकरणे*; thus *तं गन्तुम् आज्ञापय*, 'command him to go,' would be better expressed by *तं गमनाय आज्ञापय*.

c. The infinitive cannot be used after an accusative to express 'that,' as in Latin; thus, 'having heard that Duryodhana was killed' would be expressed by *हतं दुर्योधनं श्रुत्वा*.

869. The Sanskrit infinitive, therefore, has more of the character of a supine than an infinitive; and in its character of supine is susceptible of either an active or passive signification. In its passive character, however, like the Latin *supine* in *u*, it is joined with certain words only, the most usual being the passive verbs *शक्* 'to be able' and *युज्* 'to be fitting,' and their derivatives; thus, *त्यक्ते न शक्यते* 'it cannot be abandoned ;' *पाशो न छेत्तुं शक्यते* 'the snare cannot be cut ;' *न शक्याः समाधातुं ते दोषाः* 'those evils cannot be remedied ;' *श्रोतुं न युज्यते* 'it is not fitting to be heard ;' *छेत्तुम् अयोग्यः* 'unfit to be cut ;' *त्वया न युक्तम् अवमानम् अस्य कर्तुं* 'contempt is not proper to be shown by thee for him ;' *कीर्तयितुं योग्यः* 'worthy to be celebrated.'

a. The following are other instances: *मखडपः कारयितुम् आरभ्य* 'the shed was begun to be built ;' *राज्ये अभिषेक्तुं भवान् निरूपितः* 'your honour has been selected to be inaugurated to the kingdom ;' *अर्हति कर्तुं* 'it deserves to be done ;' *कर्तुम् अनुचितं* 'improper to be done' (cf. *factu indignum* and *ποσειν αίσχρόν*);

सा मोक्षयितुं न्याय्या 'she ought to be released; ' किम् इदं प्रार्थितं कर्तुं 'what is sought to be done.' The infinitive of neuter verbs, which have a passive sense, will of course be passive; as, क्रोधं न अर्हसि 'deign not to be angry.'

870. The root अर्ह् 'to deserve,' when used in combination with an infinitive, is usually equivalent to 'an entreaty' or 'respectful imperative;' as, धर्मो नो वक्तुम् अर्हसि 'deign (or simply 'be pleased') to tell us our duties.' It sometimes has the force of the Latin *debet*; as, न मादृशी त्वाम् अभिभाषुम् अर्हति 'such a person as I ought not to address you;' न रत्नं शोषितुम् अर्हसि 'you ought not to bewail him.'

871. The infinitive is sometimes joined with the noun काम, 'desire,' to form a kind of compound adjective, expressive of wishing to do any thing, but the final न is then rejected; thus, द्रष्टुकामः, -मा, -मं, 'desirous of seeing;' जेतुकामः, -मा, -मं, 'wishing to conquer.'

a. Sometimes the infinitive is joined in the same way with मनस्; thus, स द्रष्टुमनाः 'he has a mind to see.'

आर्द्धं दानुमष्टानं Hst. xv. 95.

872. When *kim* follows the infinitive a peculiar transposition sometimes takes place, of which the 1st Act of *Sakuntalā* furnishes an example; thus, सखीं ते ज्ञातुम् इच्छामि किम् अनया वैखानसं व्रतं नियेषितव्यं, 'I wish to know thy friend, whether this monastic vow is to be observed by her,' for ज्ञातुम् इच्छामि किं सख्या ते &c. 'I wish to know whether this vow is to be observed by thy friend.'

USE AND CONNEXION OF THE TENSES.

873. PRESENT TENSE.—This tense, besides its proper use, is often used for the future; as, क्व गच्छामि 'Whither shall I go?' कदा त्वां पश्यामि 'When shall I see thee?' किं करोमि 'What shall I do?' and sometimes for the imperative; as, तत् कुर्वस्व 'let us do that.'

874. In *narration* it is commonly used for the past tense; as, स भूमिं स्पृष्ट्वा बभौ स्पृशति ब्रूते च 'he, having touched the ground, touches his ears, and says.'

875. It may denote 'habitual' or 'repeated' action; as, मृगः प्रत्यहं तत्र गत्वा शस्यं खादति 'the deer going there every day was in the habit of eating the corn;' यदा स मूषिकशब्दं शृणोति तदा पिडालं संवर्द्धयति 'whenever he heard the noise of the mouse, then he would feed the cat.'

876. It is usually found after यावत् and तावत्; as, यावत् मे दन्ता न क्षुब्धन्ति तावत् तव पाशं छिनत्सि 'as long as my teeth do not break, so long will I gnaw asunder your fetters.' (Compare the use of the Latin *dum*.)

877. The present tense of the root आस्, 'to sit,' 'to remain,' is used with the present participle of another verb, to denote 'continuous' or 'simultaneous' action; as, पशूनां बधं कुर्वन् आस्ते 'he keeps making a slaughter of the beasts;' मम पश्चाद् आगच्छन् आस्ते 'he is in the act of coming after me.'

878. The particle स्, when used with the present, gives it the force of a perfect; as, प्रविशन्ति स् पुरीं 'they entered the city;' निवसन्ति स् 'they dwelt.'

879. POTENTIAL.—The name of this tense is no guide to its

numerous uses. Perhaps its most common force is that of '*fitness*' in phrases, where in Latin we should expect to find *oportet* with the infinitive; as, आगतं भयं वीक्ष्य नरः कुर्याद् यथोचितं 'having beheld danger actually present, a man should act in a becoming manner.'

880. It is also employed, as might be expected, in *indefinite general expressions*; as, यस्य यो भावः स्यात् 'whatever may be the disposition of any one;' यदा राजा स्वयं न कुर्यात् कार्यदर्शनं 'when the king may not himself make investigation of the case;' अप्राप्तकालवचनं ब्रुवन् प्राप्नुयाद् अपमानं 'by uttering unseasonable words one may meet with dishonour.'

a. Especially in *conditional sentences*; as, यदि राजा दण्डं न प्रणयेत् स्वाम्यं कस्मिंश्चिन् न स्यात् सर्वसेतवश्च भिद्येरन् 'if the king were not to inflict punishment, ownership would remain with nobody, and all barriers would be broken down.' Sometimes the conjunction is omitted; as, न भवेत् 'should it not be so;' न स्यात् पराधीनः 'were he not subject to another.'

881. The potential often occurs as a *softened imperative*, the Sanskrit language, in common with others in the East, being averse to the more abrupt form; thus, गच्छेः, 'do thou go,' for गच्छ; and अद्यात् फलानि, 'let him eat fruits,' for अन्न.

882. IMPERATIVE.—This tense yields the usual force of '*command*' or '*entreaty*;' as, आश्रमसिंहि 'take courage;' माम् अनुस्मर 'remember me.'

मा, and not न, must be used in *prohibition*; as, अनृतं मा ब्रूहि 'do not tell a falsehood;' मा लज्जस्व 'be not ashamed;' see 889. The first person is used to express '*necessity*,' see example at 796.

a. The 3d pers. singular is sometimes used *interjectionally*; thus, भवतु 'Be it so!' 'Well!' यातु 'Let it go!' 'Come along!' 'Come!'

883. It is sometimes employed in *conditional phrases* to express '*contingency*;' as, अनुजानीहि मां गच्छामि 'permit me, (and) I will go,' i. e. 'if you will permit me, I will go;' आज्ञापय हन्मि दुष्टजनं 'if you command me, I will kill the villain;' अभयवाचं मे यच्छ गच्छामि 'if you give me a promise of security, I will go.'

884. IMPERFECT or FIRST PRETERITE.—Although this tense, as explained at 242, properly has reference to '*past incomplete action*,' and has been so rendered in the paradigms of verbs, yet it is commonly used to denote '*indefinite past time*,' without any necessary connexion with another action; as, अर्थं ग्रहीतुं यत्नम् अकरवम् 'I made an effort to collect wealth,' not necessarily 'I was making.' The augment may be cut off after मा, as in the aorist; thus, मा स्म भवतु 'May he not become?' See Pāṇini VI. 4, 74.

885. PERFECT or SECOND PRETERITE.—As explained at 242, this tense is properly used to express ‘an action done at some definite period of past time;’ as, कौशल्यादयो नृपतिं दशरथं चक्रन्दुः ‘Kausalyá and the others bewailed king Daśaratha.’ It is frequently, however, employed indeterminately.

886. FIRST FUTURE.—This tense, as remarked at 242, expresses ‘definite but not immediate futurity;’ as, तामु दिक्षु कामस्य फलं लभसि ‘in those regions thou shalt (one day) obtain the fruit of thy desire.’

887. SECOND FUTURE.—This tense, although properly indefinite, is employed to express ‘all degrees and kinds of futurity,’ immediate or remote, definite or indefinite; as, स्वादु पयः पास्यसि ‘thou shalt drink sweet water;’ तत्र अवश्यं पत्नीं द्रक्ष्यति ‘there certainly he will see his wife;’ अद्य गमिष्यसि ‘this very day thou shalt go.’

a. It is sometimes used for the imperative; as, यद् देयं तद् दास्यसि ‘whatever is to be given, that you will give,’ (do thou give.)

888. AORIST or THIRD PRETERITE.—This tense properly expresses ‘time indefinitely past;’ as, अभून् नृपः ‘there lived (in former times) a king;’ see 242.

889. It is also employed to supply the place of the imperative, after the prohibitive particle मा or मास्व, the augment being omitted; as, मा कृपाः ‘do not make;’ मा त्याङ्गीः समयं ‘do not lose the opportunity;’ मास्व अनृतं वादीः ‘do not tell an untruth;’ मा क्रुधः ‘do not be angry;’ मा श्रुचः ‘do not grieve;’ मा हिंसीः ‘do not injure;’ मा नीनशः ‘do not destroy;’ मेवं वोचः ‘do not speak so;’ मा भेषीः ‘be not afraid’ (contracted into मा भैः in Nala XIV).

890. PRECATIVE or BENEFACTIVE.—Only one example of this tense occurs in the Hitopadesa: नित्यं भूयात् सकलसुखवसतिः ‘May he constantly be the abode of all happiness!’ It is chiefly used in pronouncing benedictions. Also in imprecations.

a. In the latter case a noun formed with an affix *ani* is frequently used; thus, अजीवनिस् ते भूयात् ‘May there be loss of life to thee!’ ‘Mayst thou perish!’

891. CONDITIONAL.—This tense is even less frequent than the last. Its use is explained at 242. The following are other examples: यदि राजा दण्डं न प्रणयेत् तदा शूले मत्स्यान् इव अपश्यन् दुर्बलान् बलवत्तराः ‘if the king were not to inflict punishment, then the stronger would roast the weak like fish on a spit;’ or, according to the Scholiast, हिंसाम् अकरिष्यन् ‘would cause injury;’ सुवृष्टिञ् चेद् अभविष्यत् तदा सुभिन्नम् अभविष्यत् ‘if there should be abundant rain then there would be abundance of food.’ According to Pāṇini (III. 3. 139) it is used क्रियातिपत्तौ ‘when the action is supposed to pass by unaccomplished’ (क्रियाया अनिष्यत्तौ Schol.).

a. LET.—The Vedic mood, called *Let* by native grammarians, corresponds to the subjunctive of the Greek language. In forming it from the indicative a short *a* is inserted between the conjugational base and the termination, or if the conjugational base ends in *a*, this letter is lengthened; at the same time the augment of the imperfect and aorist is dropped, e. g. from *han* comes pres. ind. *han-ti*; but subj. *han-a-ti*: from *pat*, pres. ind. *pata-ti*; subj. *patá-ti*: from *ás*, impf. ind. *ásno-t*; subj. *ásnava-t*, i. e. *ásno + a + t*. So also, from *pat*, impf. ind. *apata-t*; subj. *patá-t*: from *trí*, aor. ind. *atárít* (for *atárish-t*, cf. du. *atárish-va*, &c.); subj. *tárish-a-t*. It may also be mentioned that in the *Átmane* the final *e* may optionally be changed to *ai*, e. g. *mádayádhvai*; and that the subjunctive of the aorist sometimes takes the terminations of the present tense without lengthening *a*, e. g. from *vac* comes aor. ind. *avoát*, subj. *voáti*.

Observe—The characteristic of *Let* is the insertion of *a*.

cf. 241, a.

SYNTAX OF PARTICIPLES.

892. Participles in Sanskrit often discharge the functions of the tenses of verbs. They are constantly found occupying the place of past and future tenses, and more especially of passive verbs.

893. Participles govern the cases of the verbs whence they are derived; as, *व्याधं पश्यन्* ‘seeing the fowler;’ *अरण्ये चरन्* ‘walking in the forest;’ *तत् कृतवान्* ‘he did that;’ *शब्दम् आकर्ण्य* ‘having heard a noise;’ *पानीयम् अपीत्वा गतः* ‘he went away without drinking water.’

a. In the case of passive participles, as will presently appear, the agent is put in the instrumental case; and the participle agrees with the object, like an adjective.

Present Participles.

894. These are not so commonly used in Sanskrit composition as past and future participles, but they are often idiomatically employed, especially where in English the word ‘while’ or ‘whilst’ is introduced; thus, *अहं दक्षिणारण्ये चरन् अपश्यं* ‘whilst walking in the southern forest, I beheld,’ &c.

Past Passive Participle.

895. This most useful participle is constantly used to supply the place of a *perfect tense passive*, sometimes in conjunction with the auxiliary verbs *as* and *bhú*, ‘to be;’ thus, *आदिष्टो ऽस्मि* ‘I am commanded;’ *वयं विस्मिताः स्मः* ‘we are astonished;’ *उपितो ऽस्मि* ‘I have dwelt’ (compare 866). Of course the participle is made to agree adjectively with the object in gender, number, and case, as in Latin;

and the agent, which in English would probably be in the nominative, and in Latin in the ablative, becomes in Sanskrit instrumental. Thus, in Sanskrit, the phrase 'I wrote a letter' would not be so idiomatically expressed by अहं पत्रं लिखेत्, as by मया पत्रं लिखितं or मया पत्रं लिखितम् आसीत् 'by me a letter was written,' 'a me epistola scripta.' So again, तेन बन्धनानि चिच्छेत् 'by him the bonds were cut' is more idiomatic than स बन्धनानि चिच्छेत् 'he cut the bonds,' and तेन उक्तं 'by him it was said' is more usual than स उवाच 'he said *.'

a. This participle may often be used impersonally, when, if the verb belong to the first group of classes, it may optionally be gunated; as, द्युतितं or द्योतितं सूर्येण 'it is shone by the sun.' The same holds good if the beginning of an action is denoted; as, सूर्यः प्रद्युतितः or प्रद्योतितः 'the sun has begun to shine.'

b. When a verb governs a double accusative case (see 846), one accusative will be preserved after the passive participle; as, विश्वामित्रेण दशरथो रामं याचितः 'Daśaratha was asked for Rāma by Viśvāmitra.'

896. But frequently the past passive participle is used for the active past participle; in which case it may sometimes govern the accusative case, like a perfect tense active; thus, स वृक्षम् आरोढः 'he ascended the tree;' स गृहं गतः or आगतः 'he went home;' बर्हि तीर्थेः 'having crossed the road;' अहं पदवीम् अवतीर्थी ऽस्मि 'I have descended to the road;' अहं नगरीम् अनुप्राप्तः 'I reached the city;' आवाम् आश्रमं प्रविष्टौ स्तः 'we two have entered the hermitage.' But observe, that its use for the active participle is generally, though not invariably, restricted to intransitive verbs which involve the idea of 'motion,' and to a few other neuter verbs. The following are other examples: पक्षिण उत्पतिताः 'the birds flew away;' स मृतः 'he died;' व्याधो निवृत्तः 'the fowler returned;' स भक्षयितुं प्रवृत्तः 'he proceeded to eat;' स आश्रितः 'he had recourse to;' स प्रसुप्तः 'he fell asleep;' ते स्थिताः 'they stood;' उषितः 'he lodged.'

a. This participle has sometimes a present signification; thus, स्थित 'stood' may occasionally be translated 'standing,' भीत 'fearing,' स्मित 'smiling,' आसिद्ध 'embracing;' and all verbs characterised by the anubandha मि may optionally use this participle in the sense of the present. See 75. e.

b. The neuter of the passive participle is sometimes used as a substantive; thus, दत्तं 'a gift;' खातं 'an excavation;' अन्नं 'food;' दुग्धं 'milk.'

* This instrumental or passive construction, which is so prevalent in Sanskrit, has been transferred from it to Hindī, Maráthī, Gujaráthī, and other dialects of India. The particle *ne* in Hindī and Hindústání corresponds to the Sanskrit न् *na*, the final letter of the commonest termination for the instrumental case, and can never occasion any difficulty if so regarded.

Active Past Participle.

897. This participle is much used (especially in modern Sanskrit and the writings of commentators) to supply the place of a *perfect tense active*. It may govern the case of the verb; as, सर्वं श्रुत्वान् 'he heard every thing;' पत्नी पतिम् आलिङ्गितवती 'the wife embraced her husband;' राज्ञो हस्ते फलं दत्तवान् 'he gave the fruit into the hand of the king;' तत् कृतवती 'she did that.' This participle may also be used with the auxiliaries *as* and *bhú*, 'to be,' to form a compound perfect tense; thus, तत् कृतवान् अस्ति 'he has done that;' तत् कृतवान् भविष्यति 'he will have done that.'

Indeclinable Past Participles.

898. The sparing use made in Sanskrit composition of relative pronouns, conjunctions, and connective particles, is mainly to be attributed to these participles, by means of which the sense of a clause may be suspended, and sentence after sentence strung together without the aid of a single copulative. They occur in narration more commonly than any other kind of participle; and some of the chief peculiarities of Sanskrit syntax are to be traced to the frequency of their occurrence.

899. They are generally used for the *past tense*, as united with a copulative conjunction, and are usually translatable by the English 'having,' 'when,' 'after,' 'by,' see 555; thus, तद् आकर्ष्य निश्चितम् एव अयं कुङ्कुर इति मत्वा जगं त्वक्का आत्वा स्वगृहं ययौ 'having heard this, having thought to himself "this is certainly a dog," having abandoned the goat, having bathed, he went to his own house.' In all these cases we should use in English the past tense with a conjunction; thus, 'When he had heard this, he thought to himself that it must certainly be a dog. He then abandoned the goat, and, when he had bathed, went to his own house.'

a. It is evident from the above example that the indeclinable participles often stand in the place of a *pluperfect* tense, a tense which does not really exist in Sanskrit.

b. But although they always refer to something past, it should be observed that they are frequently rendered in English by the present participle, as in the fifth sentence of the story at 930.

900. Another, though less frequent use of them is as *gerunds* in *do*; thus, नराः शास्त्राण्य् अधीत्य * भवन्ति पण्डिताः 'men become wise by reading the Śāstras;'

* As the Latin gerund is connected with the future part. in *dus*, so the Sanskrit indeclinable part. in *ya* is probably connected with the future passive part. in *ya*.

भार्या अप् सकार्यज्ञां कृत्वा भर्तव्या 'a wife is to be supported even by doing a hundred wrong things;' किं पौरुषं हत्वा सुप्तं 'What bravery is there in killing a sleeping man?'

Observe—This participle is occasionally capable of a passive sense.

901. Note—The termination त्वा *tvā* is probably the instrumental case of the same affix of which the infinitive termination (*tum*) is the accusative; see 458. It is certain at least that the indeclinable participle bears about it much of the character of an instrumental case, as it is constantly found in grammatical connexion with the agent in this case; thus, सर्षिः पशुभिर् मिलित्वा सिंहो विश्रमः 'by all the beasts having met together the lion was informed;' सर्षिर् मालम् चादाय उड्डीयतां 'by all having taken up the net let it be flown away.'

a. Another and stronger proof of its instrumental character is, that the particle अलं, which always governs the instrumental case, is not unfrequently joined with the indeclinable participle; thus, अलं भोजनेन, 'enough of eating,' is with equal correctness of idiom expressed by अलं भुक्त्वा; see 918. a.

Future Passive Participles.

902. The usual sense yielded by this participle is that of 'fitness,' 'obligation,' 'necessity' (see 568); and the usual construction required is, that the agent on whom the duty or necessity rests be in the instrumental case, and the participle agree with the object; as, त्वया प्रवृत्तिर् न विधेया 'by you the attempt is not to be made.'

a. Sometimes, however, the agent is in the genitive case; thus, द्विजातीनां भक्ष्यम् अन्नं 'boiled rice is to be eaten by Bráhmans.' Compare 865, note.

903. Occasionally the future passive participle may yield a sense equivalent to 'worthy of,' 'deserving of;' thus, कश्चिद् 'deserving a whipping;' ताडनीय 'worthy of being beaten;' मुसत्य 'deserving death by pounding;' वध्य 'worthy of death.'

904. If the verb govern two accusatives, one may be retained after the future passive participle; as, नयन्सलिलं त्वया ज्ञानिं नेयं 'the tear of the eye is to be brought to assuagement by thee.'

905. Occasionally the neuter of this participle is used impersonally; in which case it does not agree with the object, but may govern it in the manner of the verb; thus, मया ग्रामं गन्तव्यं, 'it is to be gone by me to the village,' for मया ग्रामो गन्तव्यः. So also, त्वया सभां प्रवेष्टव्यं 'by you it is to be entered into the assembly.'

a. The neuter भवितव्यं (from भू.) is thus used, and, in accordance with 841, requires the instrumental after it, as well as before; thus, केनापि कारणेन भवितव्यं 'by something it must become the cause,' i. e. 'there must be some cause;' स्वामिना सविज्ञेयेण भवितव्यं 'a ruler ought to be possessed of discrimination;' मया तव अनुचरेण भवितव्यं 'I must become your companion;' चार्विया प्रवह्याद-दया भवितव्यं 'the lady must be seated in the carriage.'

906. Similarly, the neuter of शक्य may be adverbially used, and impart at the same time a passive sense to the infinitive; thus, पवनः शक्यम् आलिङ्गितुम् for पवनः शक्यः &c. 'the breeze is able to be embraced by the limbs' (Act III). Again, शक्यम् अन्नलिभिः पातुं वाताः 'the breezes are able to be embraced by the hollowed palms'; विभूतयः शक्यम् अवाप्नु 'great successes are able to be obtained.'

907. It is not uncommon to find this participle standing merely in the place of a future tense, no propriety or obligation being implied, just as the past participle stands in the place of a past tense; thus, नूनम् अनेन लुभकेन मृगसार्धिना गन्तव्यं 'in all probability this hunter will go in quest of the deer's flesh where गन्तव्यं is used impersonally; त्वां दृष्ट्वा लोकैः किञ्चिद् वक्तव्यं 'when they see you, they will utter some exclamation'; यदि पक्षी पतति तदा मया खाति 'if the bird falls, then it shall be eaten by me.' See also the eleventh sentence of the story at 930.

908. The neuter of this participle is sometimes used infinitively or substantively as expressive merely of 'the indeterminate action' of the verb, without implying 'necessity' or 'fitness.' In such cases इति may be added; thus, वञ्चयितव्यम् 'the being about to deceive,' 'deception' (Hitop. l. 416); मर्त्यव्यम् इति 'the being about to die,' 'dying:' but not always; as, जीवितव्यं 'life.'

Participial Nouns of Agency.

909. The first of these nouns of agency (580) is constantly used in poetry to substitute for the present participle; implying, however, 'habitual action,' therefore something more than present time. It is sometimes found governing the same case as the present participle, but united with the word which it governs in one compound; thus, पुरञ्जय 'city-conquering'; प्रियंवद 'speaking kind words'; जलेचर 'going in the water'; सरसिज 'lake-born.' But the word governed is often in the crude base; thus, तेजस्कर, 'light-making' (see 69), from *tejas* and *kri*; मनोहर, 'mind-captivating,' from *manas* and *hri* (64); बहुद, 'giving much,' from *bahu* and *dá*; आत्मज्ञ, 'self-knowing,' from *átman* and *jñá* (57. b).

910. The second (581) is sometimes, but rarely, found as a participle governing the case of the verb; thus, वाक्यं वक्त्रा 'speaking a speech'; बहुमार्गैर्गा वोढा 'bearing the Ganges.'

911. The first and second species of the third (582. a, b), like the first, have often the sense of present participles, and are then always united with the crude base of the word which they govern in one compound; thus, मनोहारिन्, 'mind-captivating,' from *manas* and *hri*; कार्यसाधक, 'effective of the business,' from *kárya* and *sidh*. They may sometimes govern the case of the verb whence they are derived, and may then be compounded, or not, with the word which they govern; thus, ग्रामेवासिन्, 'dwelling in a village,' or ग्रामे वासिन्; मुकुलानि चुम्बकः 'kisser of the buds' (Ratnávali, p. 7).

SYNTAX OF CONJUNCTIONS, PREPOSITIONS, ADVERBS, &c.

Conjunctions.

912. च 'and' (727) is always placed after the word which it connects with another, like *que* in Latin, and can never stand first in a sentence, or in the same place as 'and' in English; thus, परिक्रम्य अवलोक्य च 'walking round and looking.' Unlike *que*, however, which must always follow the word of which it is the copulative, it may be admitted to any other part of the sentence, being only excluded from the first place; thus, तनयम् अश्विरात् प्राची इव अर्कं प्रसूय च पावनं 'and having after a short time given birth to a pure son, as the eastern quarter (gives birth to) the sun.'

a. Sometimes two *cha*'s are used, when one may be redundant or equivalent to the English 'both;' or the two *cha*'s may be employed antithetically or disjunctively, or to express the contemporaneousness of two events; thus, सहस्र रात्रिश्च 'both day and night;' छ हरिणकानां जीवितं च अतिलोलं छ च शराम् ते 'Where on the one hand is the frail existence of fawns? Where on the other are thy arrows?' क्रन्दितुं च प्रवृत्ता स्त्री संस्थानं च ज्योतिर् उदित्थ्य एनां जगाम 'no sooner had she begun to weep, than a shining apparition in female shape, having snatched her up, departed' (Sak. Act V).

b. Observe—When छ, 'where?' is used as in the above example, it implies 'excessive incompatibility,' or 'incongruity.'

c. Sometimes च is used as an emphatic particle, and not as a copulative; thus, किं च मया परिणीतपूर्वा 'Was she indeed married by me formerly?'

913. तथा 'so,' 'likewise' (727. b), frequently supplies the place of च; thus, अनागतविधाता च प्रत्युत्पन्नमतिस् तथा 'both Anágata-vidhátá and Pratyutpannamatis' (names of the two fish in Hitop. book IV).

914. हि 'for,' तु 'but,' वा 'or' (727. d, 728. a), like च, are excluded from the first place in a sentence; thus, पूर्वावधीरितं श्रेयो दुःखं हि परिपन्नते 'for happiness formerly scorned turns to misery;' विपर्यये तु 'but on the contrary;' एनां त्यज या गृहाय वा 'either abandon her or take her.'

915. यदि 'if' and चेत् 'if' (727. b) may govern the potential or conditional (see 891), but are also used with the indicative; thus, यदि जीवति भद्राणि पश्यति 'if he live, he will behold prosperity;' यदि मया प्रयोजनम् अस्ति 'if there is need of me;' तृष्णा चेत् परित्यक्ता को दरिद्रः 'If avarice were abandoned, who would be poor?'

Prepositions and Adverbs.

916. Prepositions are often used in government with nouns. See 729, 730. a. b. c. d. e. f. g.

The following examples illustrate the construction of adverbs as described at 731.

917. आग्रिमण्डियन्धनात् 'as far as the wrist;' सामृत्योस् 'till death;' आसमाप्तेस् 'to the completion;' आ द्रतस्य समापनात् 'till the completion of his vow;'

आशरीरविमोक्षणात् 'till his release from the body;' आनन्मनस् 'from birth;' न दण्डाद् चृते शक्यः कर्तुं पापविनिग्रहः 'the restraint of crime cannot be made without punishment;' शतं जन्मानि यावत् 'for a hundred births;' सर्पविचरं यावत् 'up to the serpent's hole;' पुत्रेण सह 'along with his son;' हेतुं विना 'without cause;' अपराधेन विना 'without fault;' विचराद् बहिर् निःसृत्य 'creeping out of the hole;' अवलोकनद्वयात् प्रभृति 'from the moment of seeing (him);' जन्मप्रभृति 'from birth;' ततः प्रभृति 'from that time forward;' उपनयनात् प्रभृति 'from the time of investiture;' धनस्य अर्थं, or more usually धनार्थं, 'for the sake of wealth;' तस्याः कृते or तत्कृते 'for her sake;' पुत्रहेतोस् 'for the sake of a son;' तद्विमित्ते 'on that account;' तव कारणात् 'on thy account.' उपरि, with the genitive, occurs rather frequently, and with some latitude of meaning; thus, नाभेर् उपरि 'above the navel;' सिंहस् तस्य उपरि पपात 'the lion fell upon him;' मम उपरि विकारितः 'changed in his feelings towards me;' तव उपरि असदृशव्यवहारी 'not behaving properly towards thee;' पुत्रस्य उपरि क्रुद्धः 'angry with his son;' नाभेर् ऊर्ध्वं 'above the navel;' नाभेर् अधस्तात् 'below the navel;' वृक्षस्य अधस्तात् 'beneath the tree;' भोजनानन्तरं 'after eating;' राज्ञः समीपं 'near the king;' पितुः सकाशाद् धनम् आददाति 'he receives money from his father;' मांसं शुनोऽग्रे निक्षिप्तं 'flesh thrown before the dog;' मम समक्षं 'in my presence.' साक्षात् may take an instrumental; as, अन्यैः साक्षात् 'before others;' अस्माकं पश्चात् 'after us;' प्राक् निवेदनात् 'before telling;' प्राग् उपनयनात् 'before investiture;' भोजनात् प्राक् 'before eating;' स्नानात् पूर्वं 'before bathing;' विवाहात् पूर्वं 'before marriage.' प्राक् may take an accusative; as, प्राग् द्वादशसमाः 'before twelve years are over;' अभिवादानात् परं 'after saluting;' तदवधेर् ऊर्ध्वं 'after that period;' संवत्सराद् ऊर्ध्वं 'after a year,' i. e. 'above a year having expired;' विवाहाद् अर्वाक् 'after marriage;' अर्वाक् सञ्चयनाद् अस्थ्यां 'after collecting the bones;' फलम् अन्तरेण 'without fruit;' भर्तुर् अनुमतिम् अन्तरेण 'without the consent of her husband;' वाटिकाया दक्षिणेन 'to the right of the garden;' प्राणिर्हिंसाव्यतिरेकेण 'without injury to living beings.'

918. अलं, 'enough,' is used with the instrumental, with the force of a prohibitive particle; as, अलं शङ्कया 'away with fear,' 'do not fear.'

a. It is also used with the indeclinable participle; as, अलं विचार्य 'enough of consideration;' see also 901. a.

b. It is sometimes followed by an infinitive; as, न अलम् अस्मि हृदयं निवर्तयितुं 'I am not able to turn back my heart.'

919. मात्रं 'even,' 'merely,' when compounded with another word is declinable; as, उच्चरामात्रं न ददाति 'he does not even give an answer;' न शब्दमात्राद् भेतव्यं 'one ought not to be afraid of mere noise;' शब्दमात्रेण 'by mere sound;' वचनमात्रेण 'by mere words;' उक्त्वात्रे वचने 'immediately on the mere utterance of the speech.'

920. तथा and यथा, when used as correlatives, are equivalent to the English 'so that,' and the Latin *ita ut*; thus, यथा स्वामी जागर्ति तथा मया कर्तव्यं 'I must so act that my master awake,' i. e. 'I must do something to make my master awake.' So also, त्वं न जानासि यथा गृहस्थां करोमि 'Do not you know that I keep watch in the house?'

a. ईदृशं, तादृशं, and वादृशं, may be used in the same way; thus, तादृशम् अनायुष्यं न किञ्चिद् विद्यते यादृशं परदारगमनं 'nothing is so opposed to length of life as intercourse with the wife of another.'

b. यत्, as well as यथा, is used for 'that;'; thus, अयं नूतनो न्यायो यद् अरतिं हत्वा सनापः क्रियते 'this is a new doctrine, that having killed an enemy remorse should be felt.'

921. किं, 'why?' may often be regarded as a mark of interrogation which is not to be translated, but affects only the tone of voice in which a sentence is uttered; as, जातिमात्रेण किं कश्चित् पूज्यते 'Is any one honoured for mere birth?'

a. It sometimes has the force of 'whether;'; as, ज्ञायतां किम् उपयुक्तं एतावद् वर्त्तनं गृह्णाति अनुपयुक्तो वा 'let it be ascertained whether he is worthy to receive so large a salary, or whether he is unworthy;'; मन्त्री वेत्ति किं गुणयुक्तो राजा न वा 'the minister knows whether the king is meritorious or not.'

922. वत् (technically *vati*) as an affix of comparison or similitude (724) may be compounded with a word in the crude base, which if uncompounded would be in the accusative case; thus, आत्मानं मृतवत् सन्दर्श्य 'showing himself as if dead;'; आश्चर्यवद् इदं पश्यति 'he regards it as a wonder.' Also in the locative or genitive case; thus, मथुरावत् सुम्ने प्राकारः 'a wall in Srughna like that in Mathurá.' According to Pāṇini V. 1, 115, it is used in place of the instr. c. after adjectives of comparison, when some action is expressed; thus, ब्राह्मणेन तुल्यम् अधीते (see 826) may be rendered ब्राह्मणवद् अधीते, but it would not be correct to say पुत्रवत् स्थूलः for पुत्रेण तुल्यः स्थूलः.

923. The negative न is sometimes repeated to give intensity to an affirmation; thus, न न वक्ष्यति 'he will not not say' = वक्ष्यति एव 'he will certainly say.'

924. The indeclinable participle of *dis* with *ut* is sometimes used adverbially to express 'on account of;,' 'with reference to;,' 'towards;,' and governs an accusative; thus, किम् उद्दिश्य 'On account of what?' तम् उद्दिश्य 'with reference to him.'

925. The indeclinable participle of रम् with आ ('to begin') is used adverbially to express 'from;,' 'beginning with;,' and may either govern an ablative or be placed after the crude base; thus, निमन्त्रणाद् आरभ्य आहं यावत् 'from the time of invitation to the time of the Śrāddha.' निमन्त्रणारभ्य would be equally correct.

926. The interjections धिक् and हा require the accusative; as, धिक् पापिष्ठं 'Woe to the wretch!' and the vocative interjections the vocative case; as, भोः पान्य 'O traveller!'

a. Adverbs are sometimes used for adjectives in connexion with substantives; as, तत्र शालायां for तस्यां शालायां 'in that hall;'; अमात्येषु मुख्यैः for अमात्येषु मुख्येषु 'among the principal ministers.'

ON THE USE OF THE PARTICLE इति.

927. All the languages of the East are averse to the use of the *obliqua oratio*. In Sanskrit it is rarely admitted; and when any one relates the words or describes the sentiments or thoughts of another, the relator generally represents him as speaking the actual words, or thinking the thoughts, in his own person.

a. In such cases the particle इति (properly meaning 'so,' 'thus') is often placed after the words quoted, and may be regarded as serving the purpose of inverted commas; thus, शिष्या ऊचुः कृतवृत्त्या वयम् इति 'the pupils said, "We have accomplished our object;"' not, according to the English or Latin idiom, 'the pupils said that they had accomplished their object.' So also, कलहकारी इति व्रूते भर्ता 'your husband calls you "quarrelsome,"' where कलहकारी is in the nominative case, as being the actual word supposed to be spoken by the husband himself in his own person. So again, युष्मान् विश्वासभूमय इति सर्वे पक्षिणो मम स्ये प्रस्तुवन्ति 'all the birds praise you in my presence, saying, "He is an object of confidence,"' where the particle इति is equivalent to 'saying,' and the word विश्वासभूमयः is not in the accusative, to agree with युष्मान्, as might be expected, but in the nominative, as being the actual word supposed to be uttered by the birds in their own persons. In some cases, however, the accusative is retained before इति, as in the following example from Manu: अज्ञं बालम् इत् आहुः 'they call an ignorant man "child."' But in the latter part of the same line it passes into a nominative; as, पितेस् एव तु मन्त्रदं 'but (they call) a teacher of scripture "father."' II. 153.

928. In narratives and dialogues इति is often placed redundantly at the end of a speech. Again, it may have reference merely to what is passing in the mind either of another person or of one's self. When so employed, it is usually joined with the indeclinable participle, or of some other part of a verb signifying 'to think,' 'to suppose,' &c., and may be translated by the English conjunction 'that,' to which, in fact, it may be regarded as equivalent; thus, मर्कटो घण्टां वादयति इति परिज्ञाय 'having ascertained that it is a monkey who rings the bell;' पुनर् अर्थवृद्धिः करणीया इति मतिर् अभूव 'his idea was that an increase of wealth ought again to be made;' धन्यो ऽहं यस्य एतादृशी भार्या इति मनसि निधाय 'reflecting in his mind that I am happy in possessing such a wife.' The accusative is also retained before इति in this sense; as, मृतम् इति मत्वा 'thinking that he was dead.' In all these examples the use of इति indicates that a quotation is made of the thoughts of the person at the time when the event took place.

929. Not unfrequently the participle 'saying,' 'thinking,' 'supposing,' &c., is omitted altogether, and इति itself involves the sense of such a participle; as, बालो ऽपि न अचमन्तव्यो मनुष्य इति भूमिषः 'a king, even though a child, is not to be despised, saying to one's self, "He is a mortal;"' सौहार्दाद् वा विधुर इति वा

मय्य् अनुक्रोशात् 'either through affection or through compassion towards me, saying to yourself, "What a wretched man he is;"' अयं वराहः । अयं शार्दूल इति वनराजिषु आह्वयन्ते 'There's a boar! Yonder's a tiger! so crying out, it is wandered about (by us) in the paths of the woods.'

CHAPTER X.

EXERCISES IN TRANSLATION AND PARSING.

930. STORY OF THE SAGE AND THE MOUSE, FROM 'THE HITOPADEŚA,'
TRANSLATED AND PARSED.

1st sentence. अस्ति गौतमस्य मुनेस् तपोवने महातपा नाम मुनिः । 'There is in the sacred grove of the sage Gautama a sage named Mahátapás (Great-devotion).'

2d. तेनाश्रमसन्निधाने मूषिकशावकः काकमुखाद् भ्रष्टो दृष्टः । 'By him, in the neighbourhood of his hermitage, a young mouse, fallen from the beak of a crow, was seen.'

3d. ततो दयायुक्तेन तेन मुनिना नीवारकणैः संवर्धितः । 'Then by that sage, touched with compassion, with grains of wild rice it was reared.'

4th. तदनन्तरं मूषिकं खादितुम् अनुधावन् विडालो मुनिना दृष्टः । 'Soon after this, a cat was observed by the sage running after the mouse to devour it.'

5th. तं मूषिकं भीतम् आलोक्य तपःप्रभावात् तेन मुनिना मूषिको बलिष्ठो विडालः कृतः । 'Perceiving the mouse terrified, by that sage, through the efficacy of his devotion, the mouse was changed into a very strong cat.'

6th. स विडालः कुकुराद् बिभेति । ततः कुकुरः कृतः । कुकुरस्य व्याघ्रान् महद् भयं । तदनन्तरं स व्याघ्रः कृतः । 'The cat fears the dog: upon that it was changed into a dog. Great is the dread of the dog for a tiger: then it was transformed into a tiger.'

7th. अथ व्याघ्रम् अपि मूषिकनिर्विशेषं पश्यति मुनिः ।
‘Now the sage regards even the tiger as not differing at all from the mouse.’

8th. अतः सर्वे तच्चस्था जनास् तं व्याघ्रं दृष्ट्वा वदन्ति ।
‘Then all the persons residing in the neighbourhood, seeing the tiger, say.’

9th. अनेन मुनिना मूषिकोऽयं व्याघ्रतां नीतः । ‘By this sage this mouse has been brought to the condition of a tiger.’

10th. एतच् छ्रुत्वा स व्याघ्रः सव्यथोऽचिन्तयत् । ‘The tiger overhearing this, being uneasy, reflected.’

11th. यावद् अनेन मुनिना जीवितथं तावद् इदं मम स्वरूपाख्यानम् अकीर्तिकरं न पलायिष्यते । ‘As long as it shall be lived by this sage, so long this disgraceful story of my original condition will not die away.’

12th. इति समालोच्य मुनिं हन्तुं समुद्यतः । ‘Thus reflecting, he prepared (was about) to kill the sage.’

13th. मुनिस् तस्य चिकीर्षितं ज्ञात्वा पुनर् मूषिको भव इत्य् उक्त्वा मूषिक एव कृतः । ‘The sage discovering his intention, saying, “Again become a mouse,” he was reduced to (his former state of) a mouse.’

931. Observe in this story : 1st, the simplicity of the style ; 2dly, the prevalence of compound words ; 3dly, the scarcity of verbs ; 4thly, the prevalence of the past passive participle with the agent in the instrumental case for expressing indefinite past time, in lieu of the past tense active with the nominative : see 895, with note.

932. First sentence.—*Asti*, ‘there is,’ 3d sing. pres. of the root *as*, 2d c. (see 584). *Gautamasya*, ‘of Gautama,’ gen. case m. (103). *Munes*, ‘of the sage,’ gen. case m. (110) : final *s* remains by 62. *Tapo-vane*, ‘in the sacred grove,’ or ‘grove of penance,’ genitively dependent compound (743) ; the first member formed by the crude noun *tapas*, ‘penance,’ *as* being changed to *o* by 64 ; the last member, by the loc. case of *vana*, ‘grove,’ neut. (104). *Mahá-tapá*, ‘great-devotion,’ relative form of descriptive compound (766) ; the first member formed by the crude adjective *mahá* (substituted for *mahat* 778), ‘great ;’ the last member, by the nom. case of *tapas*,

'devotion,' neut. (164): final *s* dropped by 66. *a*. *Náma*, 'by name,' an adverb (713). *Muniḥ*, 'a sage,' masc., nom. case (110): final *s* passes into Visarga by 63. *a*.

Second sentence.—*Tena*, 'by him,' instr. case of the pronoun *tat* at 220. *Ásra-ma-sannidhāne*, 'in the neighbourhood of his hermitage,' genitively dependent compound (743); the first member formed by the crude noun *ásrama*, 'hermitage;' the last member, by the loc. case of *sannidhāna*, 'neighbourhood,' neut. (104). The final *a* of *tena* blends with the initial *á* of *ásrama* by 31. *Múshika-śavakaḥ*, 'a young mouse,' or 'the young of a mouse,' genitively dependent compound (743); the first member formed by the crude noun *múshika*, 'a mouse;' the last, by the nom. case of *śavaka*, 'the young of any animal' (103): final *s* becomes Visarga by 63. *Káka-mukhdá*, 'from the beak (or mouth) of a crow,' genitively dependent member formed by the crude noun *káka*, 'a crow;' the last, by the abl. case of *mukha*, 'mouth,' noun of the first class, neut. (104); *t* being changed to *d* by 45. *Bhra-shṭo*, 'fallen,' nom. case, sing. masc. of the past pass. part. of the root *bhramś* (544. *a*): *as* changed to *o* by 64. *Drishṭaḥ*, 'seen,' nom. case, sing. masc. of the past pass. part. of the root *dris*: final *s* becomes Visarga by 63. *a*.

Third sentence.—*Tato*, 'then,' adv. (719): *as* changed to *o* by 64. *Dayá-yuktēna*, 'touched with compassion,' instrumentally dependent compound (740); the first member formed by the crude noun *dayá*, 'compassion;' the last, by the instr. case of *yukta*, 'endowed with,' past pass. part. of the root *yuj* (670). *Tena*, see second sentence. *Muniná*, 'by the sage,' instr. case m. (110). *Nívāra-kaṣaiḥ*, 'with grains of wild rice,' genitively dependent compound (743); the first member formed by the crude noun *nívāra*, 'wild rice;' the second, by the instr. plur. of *kaṣa*: final *s* becomes Visarga by 63. *Samvardhitāḥ*, 'reared,' nom. case, sing. of the past pass. part. of causal of *vridh* with *sam* (549): final *s* becomes Visarga by 63. *a*.

Fourth sentence.—*Tad-anantaram*, 'soon after this,' compound adverb; the first member formed with the pronoun *tat*, 'this,' at 220; the second, by the adverb *anantaram*, 'after,' at 731 and 917. *Múshikam*, acc. case m. (103). *Khádítum*, 'to eat,' infinitive mood of the root *khád* (458, 868). *Anudhāvan*, 'pursuing after,' 'running after,' nom. case, sing. masc. of the pres. part. Par. of the root *dháv*, 'to run,' with the preposition *anu*, 'after' (524). *Viddlo*, 'a cat,' noun of the first class, masc. (103), nom. case: *as* changed to *o* by 64. *Muniná*, see third sentence. *Drishṭaḥ*, see second sentence.

Fifth sentence.—*Tam*, acc. case, masc. of the pronoun *tat* at 220, used as a definite article, see 795. *Múshikam*, see fourth sentence. *Bhítam*, 'terrified,' acc. sing. masc. of the past pass. part. of the root *bhí* (532). *Alokya*, 'perceiving,' indeclinable part. of the root *lok*, with the prep. *á* (559). *Tapāḥ-prabhávat*, 'through the efficacy of his devotion' (814), genitively dependent compound (743); the first member formed by the crude noun *tapas*, 'devotion,' *s* being changed to Visarga by 63; the second, by the abl. case of *prabháva*, noun of the first class, masc. (103). *Tena*, see second sentence. *Muniná*, see third sentence. *Múshiko*, nom. case: *as* changed to *o* by 64. *Balishṭho*, 'very strong,' nom. case, masc. of the superlative form of the adj. *balin*, 'strong' (see 193): *as* changed to *o* by 64.

Vidálah, see fourth sentence: final *s* becomes Visarga by 63. *Kṛitah*, 'changed,' 'made,' nom. case, sing. of the past pass. part. of the root *kṛi* at 682: final *s* becomes Visarga by 63. *a*.

Sixth sentence.—*Sa*, nom. case of the pronoun *tat* at 220, used as a definite article (795): final *s* dropped by 67. *Vidálah*, see fourth sentence. *Kukkuraḍ*, 'the dog' (103), abl. case after a verb of 'fearing' (855): *t* changed to *d* by 45. *Bibheti*, 'fears,' 3d sing. pres. tense of the root *bhī*, 3d c. (666). *Tataḥ*, 'upon that,' adv. (719): *as* changed to *aḥ* by 63. *Kukkuraḥ*, 'the dog,' nom. case (103): final *s* becomes Visarga by 63. *Kṛitah*, see fifth sentence. *Kukkurasya*, 'of the dog,' gen. case (103). *Vyághrán*, 'for the tiger' (103), abl. case after a noun of 'fear' (814. e): *t* changed to *n* by 47. *Mahad*, 'great' (142), nom. case, sing. neut.: *t* changed to *d* by 45. *Bhayaṃ*, 'fear' (104), nom. case. *Tad-anantaram*, see fourth sentence. *Vyághraḥ*, nom. case: final *s* becomes Visarga by 63. *Kṛitah*, see fifth sentence.

Seventh sentence.—*Atha*, 'now,' inceptive particle (727. c). *Vyághram*, acc. case. *Api*, 'even,' adv. *Múshika-nirviśesham*, 'as not differing at all from the mouse,' relative form of dependent compound (762); the first member formed by the crude noun *múshika*; the second, by the acc. case of the substantive *viśeṣa*, 'difference,' with *nir* prefixed: or it may be here taken adverbially, see 776. *Paśyati*, 3d sing. pres. tense of the root *dṛśi*, 1st c. (604). *Muniḥ*, see first sentence.

Eighth sentence.—*Ataḥ*, 'then,' adv. (719). *Sarve*, 'all,' pronominal adj., nom. case, plur. masc. (237). *Tatra-sthá*, 'residing in the neighbourhood,' compound resembling a locatively dependent; the first member being formed by the adverb *tatra* (720), 'there,' or 'in that place;' the second, by the nom. plur. masc. of the participial noun of agency of the root *sthá*, 'to remain' (587): final *s* dropped by 66. *a*. *Janás*, 'persons,' noun of the first class, masc. gen. (103), nom. case, plur.: final *s* remains by 62. *Tam*, acc. case of the pronoun *tat* (220), used as a definite article (795). *Vyághram*, 'tiger,' noun of the first class, masc. gen. (103), acc. case. *Dṛishṭvā*, 'having seen,' indeclinable past participle of the root *dṛśi* (556). *Vadanti*, 'they say,' 3d plur. pres. of the root *vad*, 1st c. (599).

Ninth sentence.—*Anena*, 'by this,' instr. case of the pronoun *idam* at 224. *Muninā*, see third sentence. *Múshiko*, nom. case: *as* changed to *o* by 64. *a*. *Ayam*, 'this,' nom. case, see 224: the initial *a* cut off by 64. *a*. *Vyághratām*, 'the condition of a tiger,' fem. abstract noun of the first class (105), acc. case, formed from the substantive *vyághra*, 'a tiger,' by the affix *tā* (80. XXIII). *Nūtaḥ*, 'brought,' nom. case, sing. masc. of the past pass. part. of the root *ac* at 532.

Tenth sentence.—*Etac*, 'this,' acc. case, neut. of *etat* at 223: *t* changed to *é* by 49. *Āhrutrā*, 'overhearing,' indeclinable participle of the root *śru* (676 and 556); see 49. *Vyághraḥ*, nom. case: final *s* becomes Visarga by 63. *Sa-vyatho*, 'uneasy,' relative form of indeclinable compound, formed by prefixing *saha* to the fem. substantive *ryathā* (769): *as* changed to *o* by 64. *a*. *Acintayat*, 'reflected,' 3d sing. impf. of *cint*, 10th c. (641): the initial *a* cut off by 64. *a*.

Eleventh sentence.—*Yávad*, 'as long as,' adv. (713): *t* changed to *d* by 45.

Anena, see ninth sentence. *Jīvitavyam*, 'to be lived,' nom. case, neut. of the fut. pass. part. of the root *jīv* (569, 905. a, 907). *Tāvāt*, 'so long,' adv. correlative to *yāvāt* (713. a). *Idam*, 'this,' nom. case, neut. of the demonstrative pronoun at 224. *Mama*, 'of me,' gen. case of the pronoun *aḥam*, 'I,' at 218. *Svarūpākhyānam*, 'story of my original condition,' genitively dependent compound (743); the first member formed by the crude noun *svarūpa*, 'natural form' (see 232); the second, by the nom. case of *ākhyāna*, noun of the first class, neuter (104): *m* retained by 60. *Akīrti-karam*, 'disgraceful,' accusatively dependent compound (739); the first member formed by the crude noun *akīrti*, 'disgrace,' the second, by the nom. case, neut. of the participial noun of agency *kara*, 'causing,' from *kri*, 'to do' (580). *Na*, 'not,' adv. (717. a). *Palāyishyate*, 'will die away,' 3d sing. 2d fut. *Ātm.* of the compound verb *palāy*, formed by combining the root *i* with the prep. *parā* (783).

Twelfth sentence.—*Iti*, 'thus,' adv. (717. e; see also 928). *Samāloṭya*, 'reflecting,' indeclinable part. of the compound verb *sam-ā-loṭ* (559), formed by combining the root *loṭ* with the prepositions *sam* and *ā* (784). *Muniḥ*, acc. case. *Hantuḥ*, 'to kill,' infinitive mood of the root *han* (458, 868, and 654). *Samudyataḥ*, 'prepared,' nom. case, sing. masc. of the past pass. part. of the compound verb *sam-ud-yam*, formed by combining the root *yam* with the prepositions *sam* and *ud* (545).

Thirteenth sentence.—*Munis*, nom. case: final *s* remains by 62. *Tasya*, 'of him,' gen. case of the pronoun *tat* (220). *Ākīrshitam*, 'intention,' acc. case, neut. of the past pass. part. of the desiderative base of the root *kri*, 'to do' (550 and 502), used as a substantive (896. b). *Jñātvā*, 'discovering,' indeclinable part. of the root *jñā* (556 and 688). *Punar*, 'again,' adv. (717. e): *r* remains by 71. e. *Mūshiko*, nom. case: *as* changed to *o* by 64. *Bhava*, 'become,' 2d sing. impv. of the root *bhū* (585). *Ity* answers to inverted commas, see 927. a: the final *i* changed to *y* by 34. *Uktvā*, 'saying,' indeclinable part. of the root *vac* (556 and 650). *Mūshika*, nom. case: final *s* dropped by 66. *Eva*, 'indeed,' adv. (717).

SENTENCES AND FABLE TO BE TRANSLATED AND PARSED.

933. Note—The numbers over the words in the following sentences and fable refer to the rules of the foregoing grammar.

सं आगच्छतु । तां आगच्छतां । आवाम् आगच्छाव ।
 तं उपविशन्तु । तौ शृणुतां । ते शृण्वन्तु । अहं तिष्ठानि ।
 युवां तिष्ठतं । वयम् उच्चिष्टाम् । सं करोतु । त्वं कुरु । वयं
 करवामहे । स चिन्तयतु । त्वम् अवधेहि । ते ददंतु । यूयं
 दत्तं । भवान् एतु । कुच भवान् वसति । यूयं कुच वसथ ।
 भवान् शेतां । ते शेरतां । नरः स्वपितु । ते सर्वे सुबुधुः ।

नरो गृहं याति । युष्माभिः किञ्चिद् भोक्तव्यं । वयं शास्त्रम्
अध्ययामहे । अस्माभिः शास्त्रार्थं धेतव्यानि । त्वम् क्वचं
भुङ्क्ष्वं । मया च भुज्यतां । त्वया दुग्धं पीयतां । यूयं जलं
पिवत । यद् अहं जानामि तद् युष्मान् अध्यापयिष्यामि ।
मां दिवा स्वाप्सीः । नदीं मां गां । मां शब्दाद् विभीत ।
मां मां निरपराधं वधीन ॥

रात्रिशेषे विद्याधी शयनाद् उत्तिष्ठेत् ॥

मातां पित्रोस् तुष्ट्या सर्वस्य तपसः फलं प्राप्तिंते ॥

इरिणे वीजम् उष्ण कर्षकः फलं न प्राप्नोति ॥

रात्रि भूतानां स्वप्नार्थं भवति दिनं च कर्मानुष्ठानार्थं ॥

वहिः शौचं मृष्टारिभ्याम् अन्तः शौचं रागद्वेषादित्यागेन
क्रियते ॥

न जातु कामः कामानाम् उपभोगेन शान्ति ॥

व्यसनस्य च मृत्योश्च व्यसनं कष्टम् उच्यते ॥

आमृत्योः श्रीसिद्धयर्थम् उद्यमं कुर्यात् ॥

अग्निर् गात्राणि शुध्यन्ति मनस् तु निषिद्धचिन्तादिना
दूषितं सत्याभिधानेन ॥

कस्मिंश्चित् अधिष्ठाने चत्वारो ब्राह्मणपुत्राः परं मैत्री-
भावम् उपागता निवसन्ति स्म । तेषां चयः सर्वशक्तिपा-
रगाः परं बुद्धिरहिताः । एकस् तु शास्त्रपराङ्मुखः केवलं
बुद्धिमान् । अथ कदाचित् तैर् मिलित्वा मन्त्रितं । की
गुणो विद्याया यदि देशान्तरं गत्वा भूपतीन् परितोषाधी-
पीर्जना न क्रियते । तत् सर्वथा सर्वे देशान्तरं गच्छाम

इति । तर्थांनुष्ठिते किञ्चिन् मार्गं गत्वा तेषां ज्येष्ठतरं प्राह ।
 अहो अस्माकम् एकंश् चतुर्थो मूढः केवलं बुद्धिमान् ।
 न च विद्यां विना राज्ञां प्रतियहः केवलबुद्ध्या लभ्यते ।
 तद् अस्मै स्वोपार्जनाविभागं न दास्यामः । तद् एष
 निर्वृत्त्यै स्वगृहं गच्छतु । अथ द्वितीयेनाभिहितं । अहो
 सुबुद्धे विद्यांहीमस्त्वं । तद् गच्छ गृहं । ततस् तृतीयेना-
 भिहितं । अहो न युज्यते कर्तुम् एवं । यतो वयं बाल्यात्
 प्रभृत्येकं क्रीडिताः । तद् आगच्छतु । महानुभावोऽस्मिदु-
 पार्जितस्य वित्तस्य संविभागी भवेतु । तर्थांनुष्ठिते तैर्
 मार्गम् अतिक्रामन्निर् अटव्यां मृतसिंहास्थीनि दृष्टानि ।
 ततश्चैकेनाभिहितं । अहो पूर्वाधीतविद्यायाः प्रत्ययः क्रियते ।
 किञ्चिद् एतन् मृतसञ्चं तिष्ठति । तत् सदभ्यस्तविद्याप्र-
 भावेण प्रत्युज्जीवयामः । ततश्चैकेनाभिहितं । अहंम् अस्थि-
 सञ्चयं कर्तुं जानामि । द्वितीयेनाभिहितं । चर्ममांसरुधिरं
 प्रयच्छामि । तृतीयेनाभिहितं । अहं सञ्जीवनं करोमि । तत
 एकेनास्थिसञ्चयः कृतः । द्वितीयेन चर्ममांसरुधिरः संयो-
 जितः । तृतीयो यावज्जीवित्वं योजयितुं लग्नः । तावत्
 स बुद्धिमता निषिद्ध उक्तं च । एष सिंहः । यद्येनं सञ्जीवं
 करिष्यसि तत् सर्वान् अप्यस्मान् व्यापीदयिष्यतीति । ततस्
 तेनाभिहितं । धिग्ं मूर्खे नाहं विद्यां विफलतां नेष्यामि ।
 ततश्च तेनाभिहितं । तर्हि क्षणं प्रैतीक्ष्यस्व यावद् अहम्
 एनं समीपतरुम् आरोहामि । तर्थांनुष्ठिते यावत् सञ्जीवः
 कृतस् तावत् चोऽपि ते तेनोत्थाय व्यापीदिताः । स
 च बुद्धिमान् सिंहे स्थानान्तरे गते वृक्षाद् अवातीर्य
 गृहं गतः ॥

SCHEME OF THE MORE COMMON SANSKRIT METRES.

1st class of Metres, consisting of two lines, determined by the number of SYLLABLES in the half-line (*Vṛitta*).

Note—It may be useful to prefix to the following schemes of metres a list of technical prosodial terms : पाद = the fourth part of a verse; मात्र = an instant or short syllable; गण = four instants; यति = a pause; गुरु or ग = a long syllable (—); लघु or ल = a short syllable (∪); गग = a spondee (— —); लल = a pyrrhic (∪ ∪); गल = a trochee (— ∪); लग = an iambus (∪ —); न = a molossus (— — —); न् = a dactyl (— ∪ ∪); त्र = a tribrach (∪ ∪ ∪); य = a bacchic (∪ — —); र = a cretic (— ∪ —); स = an anapaest (∪ ∪ —); ण = an anti-bacchic (— — ∪); ञ = an amphibrach (∪ — ∪).

Śloka or *Anuṣṭubh* (8 syllables to the half-line or Páda).

935. THE commonest of all the infinite variety of Sanskrit metres is the *Śloka* or *Anuṣṭubh*. This is the metre which chiefly prevails in the great epic poems.

It consists of four half-lines of 8 syllables or two lines of 16 syllables each, but the rules which regulate one line apply equally to the other; so that it is only necessary to give the scheme of one line, as follows :—

1	2	3	4	5	6	7	8		9	10	11	12	13	14	15	16
.	.	.	.	∪	∪	∪	∪	—	∪	.

Note—The mark . denotes either long or short.

The 1st, 2d, 3d, 4th, 9th, 10th, 11th, and 12th syllables may be either long or short. The 8th, as ending the half-line, and the 16th, as ending the line, are also common. Since the line is considered as divided into two parts at the 8th syllable, it is an almost universal rule that this syllable must end a word, *whether simple or compound**.

The 5th syllable ought always to be short. The 6th may be either long or short; but if long, then the 7th ought to be long also; and if short, then the 7th ought to be short also. But occasional variations from these last rules occur.

The last 4 syllables form two iambs; the 13th being always short, the 14th always long, and the 15th always short.

Every *Śloka*, or couplet of two lines, ought to form a complete sentence in itself, and contain both subject and predicate. Not unfrequently, however, in the *Rámáyana* and *Mahá-bhárata*, three lines are united to form a triplet.

936. In the remaining metres determined by the number of *syllables* in the half-line, each half-line is exactly alike (*sama*); so that

* There are, however, rare examples of compound words running through a whole line.

it is only necessary to give the scheme of one half-line, or quarter of the verse (Páda).

Note, that in printed books each quarter of the verse, if it consist of more than 8 syllables, is often made to occupy a line.

937. *Trishṭubh* (11 syllables to the half-line).

Of this there are 22 varieties. The commonest are—

938. *Indra-vajrá*, 1 2 3 4 5 6 7 8 9 10 11 ||
 — — ∪ — — ∪ ∪ — ∪ — . ||

939. *Upendra-vajrá*, 1 2 3 4 5 6 7 8 9 10 11 ||
 ∪ — ∪ — — ∪ ∪ — ∪ — . ||

There is generally a cæsura at the 5th syllable.

Note—The above 2 varieties are sometimes mixed in the same stanza; in which case the metre is called *Upajáti* or *Akhyánakí*.

940. *Rathoddhatá*, 1 2 3 4 5 6 7 8 9 10 11 ||
 — ∪ — ∪ ∪ ∪ — ∪ — ∪ — ||

941. *Jagatí* (12 syllables to the half-line).

Of this there are 30 varieties. The commonest are—

942. *Vaṃśa-sthavía*, 1 2 3 4 5 6 7 8 9 10 11 12 ||
 ∪ — ∪ — — ∪ ∪ — ∪ — ∪ — * ||

943. *Druta-vilambita*, 1 2 3 4 5 6 7 8 9 10 11 12 ||
 ∪ ∪ ∪ — ∪ ∪ — ∪ ∪ — ∪ — ||

944. *Atijagatí* (13 syllables to the half-line).

Of this there are 16 varieties. The commonest are—

945. *Mañju-bhāshīpí*, 1 2 3 4 5 6 7 8 9 10 11 12 13 ||
 ∪ ∪ — ∪ — ∪ ∪ ∪ — ∪ — ∪ — ||

946. *Praharshīpí*, 1 2 3 4 5 6 7 8 9 10 11 12 13 ||
 — — — ∪ ∪ ∪ ∪ — ∪ — ∪ — ||

947. *Rucírā* or *Prabhāvātí*, 1 2 3 4 5 6 7 8 9 10 11 12 13 ||
 ∪ — ∪ — ∪ ∪ ∪ ∪ — ∪ — ∪ — ||

948. *Śakvarí* or *Śakkarí* or *Śarkarí* (14 syllables to the half-line).

Of this there are 20 varieties. The commonest is—

949. *Vasanta-tilaká*, 1 2 3 4 5 6 7 8 9 10 11 12 13 14 ||
 — — ∪ — ∪ ∪ ∪ — ∪ ∪ — ∪ — ||

950. *Atisakvarí* or *Atisakkarí* or *Atisarkarí* (15 syllables to the half-line).

Of this there are 18 varieties. The commonest is—

951. *Máliní* or *Mániní*, 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 ||
 ∪ ∪ ∪ ∪ ∪ ∪ — — || — ∪ — — ∪ — ||

There is a cæsura at the 8th syllable.

* The mark — is meant to show that the last syllable is long at the end of the half-line, but long or short at the end of the line.

952. *Ashṭi* (16 syllables to the half-line).

Of this there are 12 varieties; none of which are common.

953. *Atyashṭi* (17 syllables to the half-line).

Of this there are 17 varieties. The commonest are—

954. *Sikharinī*, $\overset{1}{\cup} \overset{2}{-} \overset{3}{-} \overset{4}{-} \overset{5}{-} \overset{6}{-} \parallel \overset{7}{\cup} \overset{8}{\cup} \overset{9}{\cup} \overset{10}{\cup} \overset{11}{\cup} \overset{12}{-} \overset{13}{-} \overset{14}{\cup} \overset{15}{\cup} \overset{16}{\cup} \overset{17}{\cup} \parallel$
 Cæsura at the 6th syllable.

955. *Mandākrántā*, $\overset{1}{-} \overset{2}{-} \overset{3}{-} \overset{4}{-} \parallel \overset{5}{\cup} \overset{6}{\cup} \overset{7}{\cup} \overset{8}{\cup} \overset{9}{\cup} \overset{10}{-} \parallel \overset{11}{-} \overset{12}{\cup} \overset{13}{-} \overset{14}{-} \overset{15}{\cup} \overset{16}{-} \overset{17}{\cup} \parallel$
 Cæsura at the 4th and 10th syllables.

956. *Harinī*, $\overset{1}{\cup} \overset{2}{\cup} \overset{3}{\cup} \overset{4}{\cup} \overset{5}{\cup} \overset{6}{-} \parallel \overset{7}{-} \overset{8}{-} \overset{9}{-} \overset{10}{-} \parallel \overset{11}{\cup} \overset{12}{-} \overset{13}{\cup} \overset{14}{\cup} \overset{15}{-} \overset{16}{\cup} \overset{17}{\cup} \parallel$
 Cæsura at the 6th and 10th syllables.

957. *Dhṛiti* (18 syllables to the half-line).

Of this there are 17 varieties; one of which is found in the *Raghu-vamśa*—

958. *Mahā-mālikā*, $\overset{1}{\cup} \overset{2}{\cup} \overset{3}{\cup} \overset{4}{\cup} \overset{5}{\cup} \overset{6}{\cup} \overset{7}{-} \overset{8}{\cup} \overset{9}{-} \overset{10}{-} \overset{11}{\cup} \overset{12}{-} \overset{13}{-} \overset{14}{\cup} \overset{15}{-} \overset{16}{-} \overset{17}{\cup} \overset{18}{\cup} \parallel$

959. *Atidhṛiti* (19 syllables to the half-line).

Of this there are 13 varieties. The commonest is—

960. *Sārdūla-vikrīḍita*, $\overset{1}{-} \overset{2}{-} \overset{3}{\cup} \overset{4}{\cup} \overset{5}{\cup} \overset{6}{\cup} \overset{7}{\cup} \overset{8}{\cup} \overset{9}{\cup} \overset{10}{\cup} \overset{11}{\cup} \overset{12}{-} \parallel \overset{13}{-} \overset{14}{\cup} \overset{15}{-} \overset{16}{-} \overset{17}{\cup} \overset{18}{\cup} \overset{19}{\cup} \parallel$
 Cæsura at the 12th syllable.

961. *Kṛiti* (20 syllables to the half-line).

Of these there are 4 varieties; none of which are common.

962. *Prakṛiti* (21 syllables to the half-line).

963. *Sragdharā*, $\overset{1}{-} \overset{2}{-} \overset{3}{-} \overset{4}{-} \overset{5}{\cup} \overset{6}{-} \overset{7}{-} \parallel \overset{8}{\cup} \overset{9}{\cup} \overset{10}{\cup} \overset{11}{\cup} \overset{12}{\cup} \overset{13}{\cup} \overset{14}{-} \parallel \overset{15}{\cup} \overset{16}{-} \overset{17}{-} \overset{18}{\cup} \overset{19}{-} \overset{20}{\cup} \overset{21}{\cup} \parallel$
 Cæsura at the 7th and 14th syllables.

964. Of the remaining metres determined by the number of syllables in the half-line, *Akṛiti* has 22 syllables, and includes 3 varieties; *Vikṛiti* 23 syllables, 6 varieties; *San-kṛiti* 24 syllables, 5 varieties; *Atikṛiti* 25 syllables, 2 varieties; *Utkṛiti* 26 syllables, 3 varieties; and *Daṇḍaka* is the name given to all metres which exceed *Utkṛiti* in the number of syllables.

965. There are two metres, however, peculiar to the Vedas, called *Gāyatrī* and *Ushṇih*. The first of these has only 6 syllables to the quarter-verse, and includes 11 varieties; the second has 7 syllables to the half-line, and includes 8 varieties.

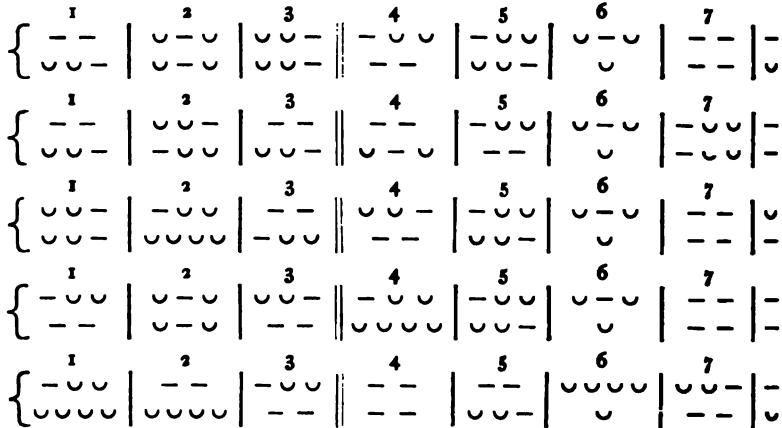
a. Observe, that when the half-line is so short, the whole verse is sometimes written in one line.

used as are equivalent to four instants; and of this kind are the dactyl (— ∪ ∪), the spondee (— —), the anapæst (∪ ∪ —), the amphibrach (∪ — ∪), and the proceleusmaticus (∪ ∪ ∪ ∪); any one of which may be employed.

Of this class of metres the commonest is the

972. *Aryá* or *Gáthá*.

Each line consists of seven and a half feet; and each foot contains four instants, excepting the 6th of the second line, which contains only one, and is therefore a single short syllable. Hence there are 30 instants in the first line, and 27 in the second. The half-foot at the end of each line is generally, but not always, a long syllable; the 6th foot of the first line must be either an amphibrach or proceleusmaticus; and the 1st, 3d, 5th, and 7th feet must not be amphibrachs. The cæsure commonly takes place at the end of the 3d foot in each line, and the measure is then sometimes called *Paṭhyá*. The following are a few examples :



973. The *Udgíti* metre only differs from the *Aryá* in inverting the lines, and placing the short line, with 27 instants, first in order.

974. There are three other varieties:—In the *Upagíti*, both lines consist of 27 instants; in the *Gíti*, both consist of 30 instants; and in the *Aryágíti*, of 32.

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स्म particle, 878.

स्मि 'to smile,' 591.

स्मृ 'to remember,' 372. *c.* 594.

स्व 'own,' 232.

स्वन् 'to sound,' 375. *f. g.*

स्यप् 'to sleep,' ~~208~~ 655. *322. a*

स्यम्बू or स्यम् 'self-existent,' 126. *e.*

स्यसृ 'a sister,' 129. *a.*

हन् 'to kill,' 323, 654; freq., 708.

हरित् 'green,' 95, 136, 137.

हविस् 'ghee,' 165.

हा 'to quit,' 'to abandon,' 337, 665.

हाहा 'a Gandharba,' 108. *b.*

हि 'to send,' 378.

हि 'for,' 914.

हिंस् 'to injure,' 673.

हु 'to sacrifice,' 333, 662.

हूहू 'a Gandharba,' 126. *f.*

ह्व 'to seize,' 593.

ही 'to be ashamed,' 333. *a.* 666. *a.*

ही 'shame,' 123.

हे 'to call,' 595.

LIST OF COMPOUND CONSONANTS.

CONJUNCTIONS OF TWO CONSONANTS.

क kka, कख kkhā, कण kṇa, क्त kta, कथ ktha, क्क kka, क्क kka,
 क्य kya, क्क or क्क kra, क्क kka, क्क kva, क्क ksha. क्क khya, क्क khva.
 गघ gggha, गघ gdgha, गग gna, गभ gbha, गम gma, ग्य gya, ग gra,
 गु gla, ग्व gva. ग्न ghna, ग्य ghya, ग्न ghra, गु ghva. क्क n-ka,
 क्क n-kha, क्क n-ga, क्क n-gha, क्क n-bha, क्क n-ma.

च cca, च्च ccha, च्च cca, च्च cca, च्च cca. च्च ccha,
 च्च cthra. ज्ञ jja, ज्ञ jja, ज्ञ jna, ज्ञ jma, ज्ञ jya, ज्ञ jra,
 ज्ञ jva. ज्ञ nca, ज्ञ ncha, ज्ञ nja.

ट ṭṭa, ट ṭṭa. ठ ṭṭa. ड ḍḍa, ड ḍḍa, ड ḍḍa, ड ḍḍa,
 ड ḍbha, ड ḍya, ड ḍra. ड ḍhya, ड ḍhra. एट ṇṭa, एट ṇṭha,
 एट ṇṇa, एट ṇṇa, एट ṇṇa, एट ṇṇa.

त्त tka, त्त tta, त्त ttha, त्त tna, त्त tma, त्त tya, त्त्र tra, त्त tva,
 त्त tsa. त्त thna, त्त thya, त्त thva. त्त dga, त्त dggha, त्त dda, त्त ddha,
 त्त dna, त्त dba, त्त dbka, त्त dma, त्त dya, त्त dra, त्त dva. त्त dhna,
 त्त dhma, त्त dhya, त्त dhra, त्त dhva. त्त nta, त्त nthā, त्त nda,
 त्त ndha, त्त nna, त्त nma, त्त nya, त्त nra, त्त nva, त्त nsa.

प्प pta, प्थ ptha, प्प pna, प्प ppa, प्फ ppha, प्प pma, प्प pya,
 प्प pra, प्प pla, प्प pva, प्प psa. प्च bja, प्च bda, प्च bdha,
 प्च bba, प्च bbha, प्च bya, प्च bra. प्थ bhya, प्थ bhra, प्थ bhva.
 म्मा mna, म्म mna, म्प mpa, म्फ mpha, म्म mba, म्म mbha, म्म mma,
 म्म mya, म्म mra, म्म mla.

य्य yya, य्य yya, य्य yya.

र्क rka, र्क rkha, र्ग rga, र्घ rgha, र्च rca, र्छ rcha, र्ज rja, र्ण rṇa,
 र्ण rṇa, र्ण rṇha, र्ण rda, र्ण rdha, र्ण rpa, र्ण rba, र्ण rbha, र्ण rma,
 र्ण rya, र्ण rra, र्ण rca, र्ण rsha, र्ण rha.

ल्क lka, ल्ग lga, ल्द lda, ल्प lpa, ल्ब lba, ल्भ lbha, ल्म lma,
 ल्य lya, ल्ल lla, ल्व lva, ल्ष lsha, ल्ह lha.

व् वna, व्य vya, व्र vra, व्ल vla, व्व vva.

श्च śca, श्न śna, श्य śya, श्र śra, श्ल śla, श्व śva. श्क shka,
 श्च shcha, श्च shcha, श्ण shṇa, श्ष shpa, श्म shma, श्य shya, श्व shva.
 स्क ska, स्व skha, स्त sta, स्थ stha, स्न sna, स्प spa, स्फ spha,
 स्म sma, स्य sya, स्र sra, स्व sva, स्स ssa. ह्न hṇa, ह्व hva,
 ह्न hma, ह्य hya, ह्र hra, ह्ल hla, ह्व hva.

CONJUNCTIONS OF THREE CONSONANTS.

क्कण or क्कण kkaṇ*, क्कण kshṇa, क्कण kthna†, क्कण kshma,
 क्क्य kkyā, क्क्य kkhya, क्क्य ktya, क्क्य kthya, क्क्य kshya, क्क्य ktra,
 क्क्य ktva, क्क्य kshva. ग्ग्य gghya, ग्ग्य gdhya, ग्ग्य gnya, ग्ग्य gbhya,
 ग्ग्य grya, ग्ग्य gdhva. क्क n-ka, क्क n-kyā, क्क n-khya, क्क n-gya,
 क्क n-ghya, क्क n-ksha.

क्य ctya, क्य cthya, क्य cthra, क्य cthva. ज्ज jja,
 ज्ज jja. ज्ज ntya, ज्ज nthyā, ज्ज ntya, ज्ज ntya, ज्ज njva.

ट्ट्य tṭya. ड्ढ्य dḍya, ड्ढ्य ḍbhya. एत्थ ntya, एत्थ nthyā,
 एत्थ ndya, एत्थ ndra.

त्त्र tkra, त्त्य tnya, त्प्र tpra, त्त tsna, त्त्य tṭya, त्त्य tthya, त्त्य tmya,
 त्त trya, त्त्य tsya, त्त ttra, त्त tṭva, त्त trva, त्त tsva. द्द ddyā,
 द्द ddhya, द्द dbhya, द्द drya, द्द dvyā. ध्य dhya†, ध्य dhva.
 न्द nḍḍa, न्म ntma, न्म ndma, न्म ndhma, न्य ntya, न्य nthyā,
 न्य ndya, न्य nmya, न्त्र ntra, न्द्र ndra, न्द्र ndhra, न्व nva, न्व ndva,
 न्व ndhva, न्व nyva, न्स nsa.

प्प psna, प्प ptya, प्प psya, प्प ptra, प्प pva, प्प pta,
 प्प plva, प्प psva‡. ब्य bya, ब्य bdhya, ब्य bbhya, ब्य bbhra,

* As in सृक्कण from सृक्कन्.

‡ साध्योः from साधी at 187.

† सकप्प from सकप्प at 122.

§ प्रेप्पोः from प्रेप्पो.

ब्ध *bdhva*. भ्य *bhrya*. म्य *mpya*, म्य *mbya*, म्बल *mbla*,
 म्य *mbhya*, म्प्र *mpra*, म्भ *mbhra*.

र्क्ष *rksha*, र्ष *rshṭa*, र्ष *rṣṇa*, र्त *rtta*, र्द्ध *rddha*, र्य *rgya*,
 र्घ्य *rghya*, र्त्य *rtya*, र्त्य *rṇya*, र्त्य *rtya*, र्त्य *rya*, र्त्य *rba*,
 र्त्य *ryya*, र्त्य *rshṇa*, र्त्य *rhma*.

ल्क्य *lkya*, ल्म्य *lgya*, ल्प्र *lpta*, ल्य *lyya*.

श्च *ścya*, श्र्य *śrya*. श्य *shṭya*, श्य *shnya*, श्र *shṭra*, श्र *shṭva*.
 स्तय *stya*, स्त्र *stra*, स्व *stva*, स्त्र *sthna*, स्थ्य *sthya*, स्व *stva*,
 स्म्य *smya*, स्म्य *srya*, स्म *srya*. श्य *shya*, श्य *hmya*, श्य *hva*.

CONJUNCTIONS OF FOUR CONSONANTS.

त्र्य *ktrya*, क्ष्म्य *kshmya*. क्क्ष *n-kshṇa*, क्क्ष *n-kshma**, क्क्ष *n-ktya*,
 क्क्ष *n-kshya*, क्क्ष *n-ktra*, क्क्ष *n-kshva*. त्र्य *trya*. त्र्य *trya*,
 त्र्य *tsnya*, त्र्य *tsmya*. द्र्य *ddhya*. न्य *ntrya*, न्य *ntsya*,
 न्य *ntsva*, न्य *ndhya*. प्य *ptya*. र्त्य *rkshya*, र्त्य *rttya*,
 र्त्य *rttya*, र्त्य *rtsya*, र्त्य *rddha*. ल्य *lptya*, ल्य *lpsma*,
 ल्य *lpsya*. श्र्य *shṭrya*.

CONJUNCTIONS OF FIVE CONSONANTS.

क्क्ष *n-kshṇva †*, क्क्ष *n-ktrya ‡*. क्क्ष *rn-kshma §*, क्क्ष *rn-kshva §*,
 र्त्य *rtsnya ||*, र्त्य *rddhya*.

* चाकाङ्क्षि Intens. of काङ्क्ष.

† दक्ष्णोः from दक्ष्ण.

‡ मद्भ्योः from मद्भ्यो.

§ As in अताङ्क्षि, अताङ्क्षि, from root तृह्.

|| As in कार्त्स्न्यं.

NOTES AND CORRECTIONS.

- Page 28, rule 38. *b*. This rule would be more clearly expressed by omitting 'and आ *á*;' thus, "Particles, when simple vowels, and *o*, as the final of an interjection, remain unchanged." But *á* is, of course, included under particles consisting of a single vowel. Not, however, when it is used adverbially in the sense 'slightly,' as in *á* + *ushya* = *oshya*, 'slightly warm.'
- P. 32, r. 41. *b*. With reference to चित्तलिङ्गु, see p. 98 note.
- P. 45, r. 70. With reference to this rule, compare r. 175. *d*. Add also, an exception to 70. *b*. in the root *sad* preceded by *prati* (प्रतिषीदति). Compare also r. 500. *f*, which does not apply if a prep. is prefixed; thus अभिषिषिषति is correct from root *sić* with *abhi*.
- P. 47, 2d col. of the table, for 17. *e*. read 71. *e*.
- P. 110, r. 208, l. 2, for 'sarva and the pronominals' read 'siva;' l. 4, for 'siva (103)' read 'sarva'
- P. 120, r. 239, l. 2, read 'follow siva and optionally sarva in certain cases, &c.'
- P. 120, r. 240, l. 2, after पञ्चतय 'fivefold' add 'and all in taya'
- P. 120, r. 240, l. 2, read 'follow siva at 103; but may make their nom. voc. plur. masc. in e'
- P. 138, l. 6, for 249 read 247.
- P. 149, r. 304. *a*, compare r. 62. *b*.
- P. 163, l. 17, for 397, 398, read 392.
- P. 165, l. 5, for औ *au* read ओ *o*
- P. 168, r. 381, compare r. 48. *c*.
- P. 169, l. 12, for 371 read 367. *b*.
- P. 174, r. 393, compare note to 627.





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